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THE MOSAIC ACCOUNT OF THE CREATION GEOLOGICALLY CONSIDERED.

Read before the Peking Missionary Association, November 11th, 1881.

BY REV. G. OWEN.

"In the beginning God created the heavens and the earth." Gen. I. 1.

OF the origin of things science gives us no information; nor does it teach us anything positive as to the original condition of things. Science confines itself to an exposition of such facts as come within the sphere of observation and experiment and of the laws on which these facts depend. As to how matter or material things originated and what was their primal state, science can only speak conjecturally. Astronomy teaches us the facts and laws of the solar system, but can tell us nothing positive regarding the origin of the sun, moon, and stars. Chemistry can resolve the various combinations of matter into their original elements, but of the sources of these elements or even the causes of their marvellous combinations, chemistry is silent. Biology tells us the wonderful story of life and describes for us the characteristics and functions of the teeming living organisms around us, but of the origin of life or of any living thing, it can give us no information. Geology by careful investigation of the stratified rocks, their mineral composition, lithological order and fossil contents, is able to trace back the history of the earth through countless ages, but how this earth originated, what was its earliest condition and what was its history prior to the deposition of the oldest stratified rocks are matters of conjecture mainly.

But what science cannot do, or at least has not yet done, the Bible does. It tells us that "in the beginning God created the heavens and the earth." The material universe therefore is not eternal: it had a beginning. What ages have passed away since that beginning, we have no means of ascertaining. The Inspired Record is silent, and conjecture is vain. Nor is the universe self-evolved; for God created it—whether it was formed from materials previously called into

existence and prepared through long ages for the new forms they were then to assume, or whether this was the first creative act, the calling into existence of matter itself, is not expressly stated. The Hebrew word (בָּרָא bārā) will suit either meaning.

"*In the beginning God created the heavens and the earth.*" By heavens we must here understand the whole ethereal expanse with its countless worlds, and by the earth, this globe on which we stand.

Of this first act of creation science of course knows nothing. It can neither prove nor disprove it, for it lies beyond the region of observation and experiment, nor indeed does it come within the limits of legitimate scientific conjecture.

But this first act of creation was only the initial act of a long series yet to follow. The materials were produced and the forces set in operation, out of which our earth was to grow. It was far from being perfect then. In the second verse we are told: "And the earth was without form and void, and darkness was upon the face of the abyss. And the Spirit of God moved [or brooded] upon the face of the waters." It was "without form and void;" a shapeless, desolate mass as unlike what our beautiful earth is now as a lump of protoplasm is unlike yon strong man or that fair girl.

This description of the early condition of our earth is in striking accord with the nebular theory of La Place which is now generally held by scientific men. That great thinker supposed that the sun and all its attendant planets were originally one huge vaporous body, occupying the whole, or more than the whole, of the space now occupied by the solar system. This nebulous mass by virtue of the rapid motion of its constituent particles and of the mass itself, flashed and glowed like a seven-times heated furnace. In process of time the outskirts of this vaporous mass cooled and as it cooled threw off ring after ring, which, contracting, formed the planets and our earth. In the sun we see what was the centre of that great vaporous body, its original fires still burning.

The earth after its separation from the central body still continued to cool, and, cooling, contracted and solidified. From glowing gas it became a globe of liquid fire. The outer portions further cooling by radiation hardened into a solid crust. From this cooling, but still hot, mass rose continually great clouds of black, seething vapour and enveloped our incipient earth in blackness, or in the language of Scripture "Darkness covered the face of the abyss." The glow of its own internal fires was shut in by its outer crust, while the dense vapour which hung over it effectually excluded any light from luminous bodies around.

But this state could not endure. The outer coating or crust of the earth having become comparatively cool, (and at the same time preventing to a large extent the escape of heat from the interior), the dense, watery vapour surrounding the earth cooled also and precipitated itself in sheets of dew or rain upon the earth, gradually covering it with water and converting its surface into one vast ocean.

The earth was in this condition when "the Spirit of God moved [or brooded] upon the face of the waters." Instead of the "Spirit of God," some translate "the Wind of God," that is, a violent wind. So far as the Hebrew word (רוּחַ rûăck) is concerned, either translation will do, but how, before the existence of an atmosphere and in the then condition of the earth, a violent wind could blow, it is hard to conceive. The translation in our English Bible is therefore preferable, though our present knowledge does not enable us to explain the action intended in this brooding of the Divine Spirit. Doubtless it was some preparatory process fitting our earth for its next stage.

The description of the earth given in this second verse is therefore in general accord with the theories of modern science. Unfortunately as yet science has only theories to give us regarding that far off past. But those theories are something more than mere guesses; they are based on observed facts such as these:

1*st.* The orbits of the planets are nearly circular.

2*nd.* They revolve nearly in the plane of the sun's equator.

3*rd.* They revolve round the sun in one direction which is also the direction of the sun's rotation.

4*th.* They rotate on their axes also, so far as is known, in the same direction.

5*th.* Their satellites, except those of Uranus and Neptune, revolve in the same direction.

To these may be added the spheroidal shape of the earth (and the other planets), the increasing heat as we penetrate downwards, the present condition of the sun, and the existence of the nebulous masses in space. All these considerations point to a history for our earth such as we have sketched.

Thus far our narrative only gives the first stages of the earth's progress and states these in very general terms; but its subsequent story is told with greater detail and precision. The Sacred Record now introduces us to distinct periods in the earth's history.

FIRST DAY.

"*And God said, Let there be light and there was light. And God saw the light that it was good; and God divided the light from the darkness; and God called the light Day; and the darkness He called Night.*

And the evening and the morning was the first day" (*or lit. and evening was and morning was—Day one*).

This does not mean the first and absolute creation of light. It refers to the introduction of solar and sidereal light upon our earth. The creation of the heavenly bodies and consequently of light, is included in the statement of the first verse that "God created the heavens and the earth." But neither sun, nor star-light had as yet reached the earth. Utter darkness brooded over it. It was as black as though neither sun nor star existed. The thick vapours that enveloped it shut out every ray of light and wrapped it in primeval darkness. One who has seen or rather felt a London fog knows how completely a thick vapour can shut out the brightest sunshine. Indeed an ordinary dull day sufficiently shows the obscuring effect of a little vapour.

But the earth having cooled and the black heated vapour which had hung in dense masses over it, having largely precipitated itself in water on the surface of the earth, light at last breaks through; feeble doubtless at first, but in constantly increasing quantity and radiance. But whence that light came, no inhabitant of our world, had there been such at that time, could have told; for the steamy vapours that still enveloped it were then, and for a long period afterwards, sufficiently dense to hide the heavens from view. That sunlight is possible while the sun is entirely hidden is a fact with which fogs and dull days have familiarized us all.

It is probable also that at the period we are now considering, the huge vaporous mass composing the sun, had become so concentrated as to glow with vastly increased intensity and flash forth light with awful brilliancy. The concurrence of these two causes and the consequent illumination of the earth is the great fact so briefly and grandly expressed in the words: "And God said, Let light be and light was."

That the light was solar not cosmical is clear, I think, from the words that follow: "And God divided the light from the darkness; and God called the light Day; and the darkness He called Night." This shows that the earth was rotating on its axis then as now, causing alternating periods of light and darkness, day in that half towards the sun and night in the other half. But how except on the supposition that the light was solar could this happen?

"*And evening was and morning was—Day one.*"

The word day is variously used in the Bible. (1.) It denotes the period of light, the time from sun-rise till sun-set or a natural day. (2.) It means also the day and night or a period of 24 hours, that is, a civil or astronomical day. (3.) It is further used in the sense of

time, season, or period. Such expressions as the following are common in the Bible: "At his day" "in that day," "in the day of calamity," "day of distress," "day of God's power," and so forth. In all these cases day means a more or less extended period of time, a very long period in some of the instances given. We use the word day in the same indefinite way in English. We say "I shall not see the like in my day," meaning my life-time; "he was the most noted man of his day," meaning his age or time. (4.) In the second chapter of Genesis and the fourth verse we read, "In the day that the Lord God made the earth and the heavens, &c.," where the word day covers the whole period of creation. (5.) In Micah v. 2, occurs the expression "days of eternity" (*marginal reading*) where days manifestly mean ages; so also in the expression "days of heaven." Deut. xi. 21: Psls. 89, 29.

So far therefore as the word day is concerned we may understand it as denoting an ordinary day of 24 hours or as meaning an indefinite period. It is constantly used in both senses in the Bible. Which does it mean in this account of creation? In which sense did Moses use it? I have no hesitation in saying in the latter or indefinite sense, and in support of this view I urge the following considerations:

1. As already stated, in the briefly summarized account of the creation given in Gen. chapter ii., Moses uses the word day to cover the whole period of creation (see 4th verse), thus indicating that he employs it in a wide and indefinite sense.

2. The work of creation is a frequent topic of wonder and praise in the Old Testament. In the 104th Psalm, in the xxxviii. chapter of Job, in the viii. chapter of Proverbs and in numerous other places the work of creation is made the subject of adoring praise, but in no instance in the Old Testament or in the New is the brevity of creation referred to. The sacred writers allude to various aspects of God's wonderful creative work and celebrate His power, wisdom and goodness as shown therein; but there is no allusion anywhere to its having been accomplished in a few days. On the contrary that work is constantly spoken of as having been of vast duration, as belonging to an unknown antiquity, and as illustrating the eternity of God.

We will give two examples. The first is from the 90th Psalm and the second from the viii. chapter of Proverbs.

"Before the mountains were brought forth,
Or ever Thou hadst formed the earth and the world,
Even from everlasting to everlasting Thou art God.
Thou turnest man to destruction,
And sayest, Return, ye children of men;
For a thousand years are in Thy sight as yesterday when it is past,
And as a watch in the night." Psl. xc. 2–4.

The Lord possessed me in the beginning of His way,—before His works of old.
I was set up from everlasting,—from the beginning, or ever the earth was.
When there were no depths, I was brought forth;
When there were no fountains abounding with water.
Before the mountains were settled,—before the hills was I brought forth.
Prov. VIII. 22-25.

Could these words have been written, or if written, would they have any meaning, on the supposition that creation only dated back a few thousand years and had only occupied six ordinary days? Looking at such language as the above, and it is the constant language of the Bible, it is impossible to avoid the conclusion that the sacred writers regarded the work of creation as covering countless æons and as reaching back to a time vastly anterior to man. Yet if creation occupied only six ordinary days, the foundations of the earth were laid and the everlasting hills were reared only three days (*i.e.* 72 hours) before man was created! They and he are alike but of yesterday. Is this at all in harmony with the sentiments expressed by the sacred writers? Does it not reduce their sublime language to meaningless bombast?

3. In the New Testament we find references to what may be called time-worlds. Thus in Heb. I. 2, we read, "His Son by whom He made the worlds or æons;" and in Heb. XI. 3, it is said "Through faith we understand that the worlds or æons (Τους αιωνας) were framed by the word of God." Such language brings before us very vividly the vast periods covered by God's creative energy, but seems quite meaningless if the world was made in six brief solar days and has only existed six or seven thousand years. Expressions such as "beginning of the ages," "end of the ages" are also common in the New Testament.

The idea then that creation occupied only six solar days derives no support from the writers of the Old and New Testaments. It is the Talmudists and subsequent commentators who invented this unfortunate interpretation.

4. While it is unhappily true that the majority of commentators have understood the creative day to mean an ordinary day of 24 hours, two at least of the ancient Fathers, and those two the greatest, viz. Augustine and Origen, understood it as meaning an indefinite period. St. Augustine in his work *De Genesi* ad Literam (Lib. II. chap. 14) argues the question at length and concludes that these days of creation are *naturae* (natures, births or growths), *morae* (delays or pauses in the divine work) or *dies ineffabiles*—days whose true nature cannot be told. He also understands "the evening and the morning" as meaning the obscure beginning and the bright culmination of each creative epoch.* He gives expression to the same ideas in his works, *Contra*

* If a creative day means an ordinary day, then the first day commenced at the close of the first period of light, or on the evening of the first natural day!

Manichaeos and *De Civitate Dei.* Such, too, seems to have been the opinion of Origen, the greatest of the Fathers. I mention these authorities mainly as showing that long before the birth of geology, there were those who from a study of the Mosaic account itself felt compelled to understand the creative day as denoting an indefinite period.

5. Another and very powerful argument in favour of the great length of the creative days is furnished by the seventh day and the institution of the Sabbath. The Jews were enjoined to keep the seventh day because "in six days the Lord created the heavens and the earth." Superficially looked at this language seems to point to six ordinary days, but a deeper consideration shows that such is not the case. "The argument is not, 'God worked on six natural days and rested the seventh; do you therefore the same.' Such an argument could have no moral and religious force as it cannot be affirmed that God habitually works and rests in this way. The argument reaches far deeper and higher. It is this: God created the world in six of His days and rested on the seventh and invited man in Eden to enter on His rest as a perpetual Sabbath of happiness. But man fell and lost God's Sabbath. Therefore a weekly Sabbath was prescribed to him as a memorial of what he had lost and a pledge of what God has promised in the renewal of life and happiness through our Saviour.* * * * The writer of the Epistle to the Hebrews takes this view in arguing as to the rest or sabbatism which remains for the people of God. His argument may be stated thus: God finished His work and entered into His rest. Man, in consequence of the fall, failed to do so. He has made several attempts since but unsuccessfully. Now Christ has finished His work and enters into His Sabbath and through Him we may enter into that rest of God which otherwise we cannot attain to."* God's Sabbath still continues, and if we may judge from prophecy will continue for long ages yet. But if God's seventh day is of such vast duration, were not the six days of His creative energy proportionately long?

6. We may reasonably suppose that Moses was more or less acquainted with Persian cosmogony (some have maintained that he derived his account from the Persian) and perhaps also with the Hindoo. In both these systems day is used in the sense of age or epoch.† Are not therefore the probabilities many and strong that Moses employed the word in the same indefinite way?

7. I will only add that it would be passing strange if a record

* "The Origin of the World," by Prof. Dawson, page 130. See also "Footprints of the Creator," by Hugh Miller.

† A day of the gods equals a year. A day of Brahma the Creator equals a period of over four million years.

which so entirely agrees with the facts of geology in other respects should differ so completely on this one subject of time. For if by a creative day we are to understand a day of 24 hours, then the Mosaic record is egregiously and hopelessly at variance with the indubitable facts of geology. Whatever may be the length of the Mosaic days, nothing is more certain than that geological days are of vast duration. Geologists differ widely in their estimates of the probable duration of geological time; but no one acquainted with the subject can doubt for a moment its great length. The crust of the earth, so far as known to us, consists mainly of sedimentary rocks such as sandstone, slate and shale, and of organic rocks such as limestone and marble. The former are the slow accumulation of water-borne sand and mud; the latter the still slower growth of animalculine, coral and molluscan remains. In the Palaeozoic Age alone the sedimentary rocks are estimated as being about 50,000 feet in thickness, and the organic rocks or limestones as being about 13,000 feet. Let any one try to calculate the time required for the deposition of the former according to the rates of deposit observed at the mouths of the Nile, Mississippi, Ganges and Yellow River; or let him reckon the time needed for the growth of that vast mass of limestone, and in both cases he will find his line of figures becoming confusingly long. Yet these are only the rocks of one age. Add those of the other ages and then add up the grand total! *

SECOND DAY.

And God said, Let there be an expanse between the waters, and let it divide the waters from the waters. And God made the expanse, and divided the waters which are under the expanse from the waters which are above the expanse: and it was so. And God called the expanse Heaven. And the evening and the morning were the second day. Gen. I. 6–8.

During the first creative day the vapours enveloping the earth were so far reduced as to admit the light of the sun, and day broke in upon the long night. The second day witnessed a further change in the same direction—the formation of an atmosphere. The surface of the earth was still one great ocean; but the earth had cooled and the waters with it, and consequently the exhalation of vapour from the surface had gradually diminished, till the lower portions of the

* Sir Charles Lyell estimates that two hundred and forty millions of years have elapsed since the formation of the earliest stratified rocks. Thus giving about twenty millions to each of the 12 geological periods. Sir William Thomson basing his calculations on physical considerations reckons the possible age of the earth's crust at from one to two hundred millions of years. Professor G. Tait and others arguing from the cooling of the earth, radiation of heat from the sun, tidal retardation, &c., consider that not more than 10 or 15 millions of years can have elapsed since the solidification of the earth's crust. The lowest estimate however gives an enormous length to each day.

atmosphere had become comparatively clear, while in the higher and cooler regions the vapour still hung in dense clouds completely veiling the heavens and all their starry host.

Whether that mixture of oxygen and nitrogen which constitutes our present atmosphere had existed or not before this second day of creation, cannot of course be proved. Possibly it did not, but was now first produced, and gradually resulted in the formation of an under stratum of comparatively clear atmosphere, while great cloud masses still floated above. Hitherto the watery ocean and the watery sky had blended in one almost indistinguishable mass; now for the first time they are separated by an expanse or atmosphere.

It seems strange at first to speak of "separating the waters under the expanse from the waters above the expanse," yet such language is by on means inappropriate. The quantity of moisture held in suspension in the atmosphere, and partly visible to us in the form of clouds, is enormous. During those tremendous downpours which occur each rainy season in this and other countries it does appear as if the flood-gates of heaven were opened. It seems impossible that such a mass of water could be suspended in the atmosphere. But the clouds which we see are as thin snow-flakes to the dense, unbroken masses which floated above our earth on the day when God divided the waters above from the waters below.

THIRD DAY.

The dry land and the first plants.

And God said, Let the waters under the heaven be gathered together in one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering of the waters called He Seas: and God saw that it was good. And God said, Let the earth bring forth the springing herb, the herb bearing seed and the fruit tree yielding fruit, after its kind upon the earth, whose seed is in it on the earth: and it was so, &c., &c. Gen. I. 10, 11.

This third day of creation is the first day of geology. What was the condition or history of our earth prior to the deposition of the oldest stratified rocks, we can know nothing positively. The current theories may be true; still they are only theories. But to-day the wonderful story of the rocks begins, and henceforth we have its unfailing light to guide us.

Up to the period we are now considering, the earth was covered by a universal ocean; its surface was a vast waste of waters without any living thing. But this third day initiates stupendous changes. Dry land appears above the vasty deep, and vegetation adorns its sandy shores and muddy flats.

The causes which led to this upheaval of the land, we can easily surmise. The earth's newly formed crust was necessarily thin; the cooling was still going on in the interior molten mass; as it cooled it shrank away from the crust, leaving it unsupported, till unable to bear its own weight and the pressure of the superincumbent waters, it collapsed or crumped up, rising in ridges in one direction and sinking into hollows in another, just as a bladder collapses when the inside air escapes or shrinks by cooling.

Whether the collapse was sudden or gradual we have no positive proof; most probably the latter, just as some parts of the earth's surface are now being slowly elevated while others are being depressed. The contorted, flexured appearance of the older strata, seem to witness to this gradually crumpling of the earth's crust.

This crumpling probably commenced soon after the formation of a solid crust, the thinner or weaker parts sinking dowwards, the thicker being forced upwards in peaks and ridges, the internal fires breaking through at many points and belching forth great streams of burning lava.

This crust motion has continued with greater or less force from that time till this. The northern shores of Scandinavia are now rising at the rate of four feet in a century, while its southern shores are sinking. Similar phenomena are witnessed in Greenland, Chili and elsewhere.

But these early elevations were not permanent. Again and again they sank beneath the waters; sometimes here and sometimes there. An examination of the stratified rocks almost anywhere clearly proves this. Those rocks were all formed under water. They consist of numerous strata of limestone, sandstone, shale and so on, thus showing that the place where they were deposited was subject to repeated elevation and depression. For instance, in some localities the coal measures consist of as many as fifty or more beds of coal with intervening strata of sandstone and shale, a feature which can only be accounted for by supposing repeated subsidences and elevations.

But though that first land was not permanent, the lines of the first crumpling have remained unchanged. Its depressions are the great ocean beds of to-day, and its ridges the backbone of our present mountain ranges. I say backbone, for the great mountain chains of the world, such as the Alps in Europe, the Rocky Mountains and Andes in America, and the Himalayas in Asia are of quite recent origin. They belong to the beginning and middle of the Tertiary Period. The direction of the great mountain chains is mostly from north-east to south-east and appears to result from solar-lunar attraction on the

molten mass of the earth when the first crust crumplings took place. The great ocean depths too have probably never changed since the day when God said "Let the waters under the heavens be gathered together into one place."

The fixed direction of the mountain ranges first mentioned; the configuration of the bed of the ocean, its abysural depths in the centre, and sudden elevation towards the edges of the continents, as well as the fact that nearly all the stratified rocks are of comparatively shallow water formation, seem conclusively to prove the permanency of the earth's early configuration.

The land of this third day was of very limited extent; but the process of elevation had begun and was continued in each succeeding era till towards the end of the Tertiary, the land attained its present form and extent.

The work of the third day is of two well marked kinds; first the elevation of the land, and secondly the production of vegetation. The second part is thus described: "*And God said, Let the earth bring forth the tender* [*or springing*] *herb, the herb bearing seed, and the fruit tree yielding fruit after its kind, whose seed is in it on the earth: and it was so.*" Three kinds of plants are here specified:—1. The tender or springing herb, by which is probably meant cryptogams or plants having no flowers and no apparent seed-vessels. 2. The herb yielding seed, comprising all the flowering and seed-bearing plants such as grasses and herbaceous plants. 3. The fruit tree yielding fruit, comprising all our timber and fruit trees.

This division differs from the classification of modern botany in separating herbaceous plants from fruit-bearing trees; still it is sufficient for general description; and the order, first cryptogams and then phanerogams, is also the order in which fossil plants occur in the strata of the earth.

According to the Mosaic account these plants, not animals, were the first living things introduced on our world. The oldest fossils, however, formed in the rocks are animals not plants. The oldest known fossil is the *Eozoon Canadense*, discovered in 1862 by the Canadian survey in the Laurentian strata in Canada. It belongs to the *foraminfera*, and the fossil consists of a coral-like mass of calcareous shells or coverings. Worm-trails and burrows have since been discovered in the same strata, but no fossil plant has as yet been detected farther back than the Cambrian strata. Are we then to infer that animals preceded plants on the earth? By no means. Here zoology comes to our aid. We know that animals cannot live on inorganic water, while plants can. Notwithstanding, therefore, the absence of fossil

plants in the oldest fossiliferous strata we are compelled to believe that plants preceded animals on the earth.

That no plant-remains exist in those early rocks, need not surprise us. Plants from their destructible nature are much more difficult of preservation than the hard calcareous coverings of animals. Moreover, these old Laurentian rocks have undergone complete metamorphosis, shales having been converted into crystalline schists, sandstones into quartzite, and limestones into sparkling marble, so that any traces of plants which may have once existed have been obliterated.

But although no fossil plants exist in the Laurentian strata, those strata contain considerable quantities of graphite, which is probably mineralized vegetation, produced in the same way as coal. Indeed, graphite is probably metamorphosed anthracite, as anthracite is metamorphosed bituminous coal. The occurence, too, in these strata of stratified iron ore points to the existence of an abundant vegetation. We may, therefore, safely infer that plants preceded animals on our earth as stated in the Mosaic record.

But there is another difficulty of a more real kind. The Mosaic record seems to state that the two great classes of plants, the cryptogamous or flowerless plants, and the phanerogamous or flowering plants, were introduced simultaneously or at least during the same creative day, whereas the earliest fossil plants are all cryptogams such as seaweeds, horse-tails (equisetums), club-mosses, (lycopods) and such like. It is not until the Devonian period that we find any trace of phanerogamous plants and then only the inferior order of gymnosperms or the coniferæ. There are no remains of the higher flowering plants before the Crebaleo Period. As a matter of fact also, it is not land plants that first appear but seaweeds, principally fucoids. The Cambrean and Lower Silurian rocks contain no traces of land plants; the Upper Silurian only obscure remains of plants allied to the lycopods or club-mosses, and even in the Devonian Period the species are few.

In explanation of these apparent discrepancies, I would suggest that the great fact taught us regarding the work of the third day, is the introduction of vegetable life. It is probably not intended to teach that all the now existing orders of plants were made during the same period, but that plant-life was now introduced from which all subsequent orders sprang, in the order here indicated, first cryptogamous plants, then phanerogamous plants. In such a brief statement as the Mosaic record, all we can reasonably expect is a broad and substantial agreement with the facts of science and such an agreement there is. If any insist upon a minute, detailed correspondence, all I can say is

that our present knowledge does not enable us to trace such a correspondence. There is an agreement of order with an apparent disagreement in time.

Geologically this third day, or rather its latter half, denotes the latter part of the Azoic Age.

FOURTH DAY.

The physical relations of the solar system completed.

And God said, Let there be lights in the expanse of heaven to divide the day from the night; and let them be for signs and for seasons and for days and for years and let them be for lights in the expanse of heaven to give light on the earth: and it was so, &c., &c. Gen. I. 14–19.

Light had existed during the three preceding periods, but the courses of that light were hidden by the dense vapours enveloping the earth. Had eye of man or bird or beast looked up from the first made land or from the far spreading sea, no blazing sun or silvery moon, or twinkling star would have greeted his gaze. But during the fourth creative day, the heavenly bodies appear, and instead of thick cloud masses rolling slowly across the sky, a blue star-spangled canopy appears, a bright sun moves slowly athwart it by day, and moon and stars pursue their solemn march by night—a glorious change truely; and it was perhaps then that the morning stars sang together and the sons of God shouted for joy. (Job. XXXVIII. 7.)

But while our earth has been advancing up to this point, sun, moon and planets have also been growing into shape. What had once been a huge mass of vapour occupying the whole space inside of the earth's orbit, has shrunk into a small but brilliant ball of fire, now called the sun, having, however, in the mean time, thrown off two other planets like our earth, but smaller. The whole of the heavenly bodies now assume towards our earth those visible relations which they at present hold and henceforth mark its days and nights, its seasons and years.

The work of this fourth day marks two important advances. The atmosphere loses its watery vapour and reveals the starry sky, and the general physical relations of the solar system are completed.

Of this fourth day's work geology of course has nothing to say. Whether any and what changes occurred during that period in the relative positions of sea and land and in the progress of plant-life we are not told. Like the work of the first day it was atmospheric and solar.

FIFTH DAY.

Creation of the lower animals.

And God said, Let the waters swarm with swarming living things, and let winged things fly above the earth in the expanse of heaven. And

God made great reptiles, and every living moving thing which the waters brought forth abundantly after their kind, and every winged thing after its kind; and God saw that it was good, &c., &c. - Gen. I. 20–23.

It is difficult to determine with certainty the classes of animals intended in these verses. By *swarming creatures* we may perhaps understand all the invertebrates such as radiates, crustacea, and mollusca, and the two lowest classes of vertebrates, fish and amphibious. By *winged things* is probably intended all things that fly, such as insects and birds, but chiefly the latter. By *great reptiles* is meant those huge Saurians which first appeared in the Carboniferous Period and culminated in the Oolitic.

If these identifications are correct, and they are probably not far from the mark, the order of creation as told by Moses is in close agreement with the story of the rocks.

As already stated, the oldest fossils yet discovered are the calcareous coral-like remains of foraminifera found in the Laurentian strata. Crustaceans and mollusks first appear in the Cambrian; fish and insects* in the Devonian; reptiles in the Carboniferous; and birds in the Triassic. This order as you will observe is nearly, if not quite that of the Mosaic record.

What geological period then does this fifth day of creation cover? I am inclined to think, the whole series from the Laurentian to the Permian, or the Paleozoic Age. It may be objected that as birds' remains do not occur in the Paleozoic rocks, the fifth day must cover a longer period. It is true that we do not find traces of birds earlier than the Triassic Period; but in some of the strata of that system the foot-prints of birds, some of gigantic dimensions, occur in great abundance. Hitchcock found the foot-prints of 31† species in the Connecticut valley. We may safely infer therefore that birds existed in the previous period, for geology shows that every class of plants and animals has had its forerunners. The fish of the Devonian Age were heralded by scattered predecessors in the latter part (Ludlow beds) of the Silurian Age; the reptilian monsters of the Mesozoic had their precursors in the Carboniferous period; and the huge and abundant mammalia of the Tertiary were predicted by a little in-

* Two orders of insects are found in the Devonian rocks: Large-winged dragonfly-like ephemera allied to our modern May-flies, and a species seemingly belonging to the grasshopper tribe (orthoptera). In addition to these the Carboniferous strata contain remains of weevils, the earliest representatives of the beetle tribe (coleoptera). Our domestic pests, the cockroaches, also occur in the Carboniferous. Thus at least three out of the ten or twelve orders into which insects are commonly divided must have flourished in the woods and swamps of the Devonian and Carboniferous Periods.

† Only foot-prints of birds are found in the Triassic; the first fossil bones of a bird (Archæopteryx) occur in the Oolitic.

significant marsupial away back in the Triassic. We may therefore reasonably suppose that the gigantic birds of the Traissic had their representatives in a preceding Age. Besides, God's creative work is all prophetic. It is initial not final. We may, therefore, take this fifth creative day as corresponding with the Palæozoic Age of geology.

SIXTH DAY.

Introduction of the mammalia and of man.

And God said, Let the land bring forth animals, after their kind, &c., &c., &c. Gen. I. 24–28.

By cattle (bĕhēmâh) is here probably meant herbivorous animals (compare Lev. XI. 22–27) and by beasts Vĕkăyĕthô) of the earth, the carnivorous animals. What class or classes are intended by "creeping things," it is not easy to determine; probably the smaller creeping things of the land in distinction from the creeping things of the waters.

The fifth day witnessed the creation of the animals of the water and the air; the sixth day those of the land, or the mammalia. The oldest mammmalian fossil occurs in rocks of the Triassic period. It is that of a small, rather fox-like marsupial (microlestes antiquus) akin to the myrmecobius fasciatus, a species living in Australia. Remains of other marsupial species have since been discovered in the same rocks. In the succeeding or Jurassic period, the fossil bones and teeth of several mammalian species occur, but all seem to be marsupial, though two or three, as the *stereognathus* and *triconodon mordax*, are doubtful and may possibly belong to higher orders. Few mammalian fossils have yet been found in the Cretaceous rocks; some of these, however, are regarded by Professor Owen as showing affinities to the quadrumana or monkeys. But on reaching the Tertiary a grand array of mammals confronts us. It is emphatically the mammalian Age. All existing orders are represented even up to the quadrumana, though they differ much from their descendants of to-day. The Pachyderms, however, predominate and boast such grand forms as the mastodon, mammoth and dinotherium. Man alone was wanting to complete and crown the great mammalian list of the Tertiary. Towards the end of the sixth day that great addition was made and the work of creation was finished. *And God said, Let us make man in our own image after our own likeness, &c.*

No traces of man have yet been discovered except in the rocks, mud and gravel of the Quaternary or Recent Period. Those remains chiefly consist of stone, bone, horn, wood, bronze and iron implements or weapons, and occur at various depths in the mud and gravel deposits of lakes and rivers. Ashes, cinders and charred bones, remains of man's kitchen fires and family feasts are also found buried

beneath the stalagmitic floors of ancient caves, associated with remains of the mammoth, Irish elk, cave bear and other extinct mammals. Fossilized human skeletons have also been discovered in recent rocks, and coins have been found embedded in new conglomerates. These bones and coins are of quite modern date being only a few hundred years old. The stone and other implements buried in river silts and gravel beds are of various ages, but careful calculations, based on the probable rates of deposit, goes to show that the oldest do not reach farther back than seven or eight thousand years, perhaps not so far. The cave remains, however, seem to require a considerably higher antiquity. But Moses does not inform us of the precise time of man's creation; he only tells us that man was the last made of God's creatures. This too is the testimony of the rocks. The oldest human remains are embedded in what we may call surface soil and are geologically speaking but of yesterday.

The first part of this sixth creative day seems to cover the Mesozoic and Tertiary; the latter part coincides with the Recent period or Age of Man.

Here let us take a brief geological retrospect of our position. According to the Mosaic record the earth did not come perfect at first from the hand of God. It was without form and void; a chaotic mass; and darkness covered the abyss. Then followed the long reign of the waters, broken at last by the upheaval on the third creative day, of the dry land. During the latter part of the same day plant life was introduced; cryptogamous or flowerless plants standing first and phanerogamous or flowering plants being second in order. This third day is geologically the first day and covers what is called the Azoic Age. On the fifth day, geologically the second day or the Palæozoic Age, the lower orders of animals were created, swarming things of the waters, flying things of the air and huge reptiles. On the sixth day, geologically the third day or the Mesozoic and Tertiary Ages, the higher animals or the mammalia were introduced; and finally man appeared, created in the image of God and made ruler over all God's creatures. All this is not only in substantial agreement with the discoveries of geology, but corresponds very nearly even in detail. The testimony of the Book and the testimony of the Rocks are one. Ignorance may fail to see and appreciate the agreement, prejudice and unbelief may seek to invalidate it, but the honest and instructed reader will recognise and rejoice in it.

But the student of the Mosaic record must bear in mind that it is written in theological language. Secondary causes are overlooked and results are attributed directly to the Great First Cause. This is

the case throughout the Bible. The ravages of famine, pestilence and war are constantly spoken of as the immediate work of God. It is not intended, however, that we should ignore secondary causes much less that we should deny them. What is meant is that above them all and directing them all we should see the hand of God. Science on the contrary takes note of secondary causes only and knows nothing of the Great First Cause. The scientific theologian, under the First Cause, has to write the secondary causes; and the Christian scientist, over the secondary causes, has to write the Great First Cause. This done, science and theology are one. In this paper we have attempted to translate the first chapter of Genesis into the language of modern science, and when thus translated, it is seen to be in striking harmony with the teachings of geology. The geologist will do well to pursue a similar course on his part and read the record of the rocks in the light of sacred story, and thus add to his knowledge of material causes, the knowledge of the One Great Cause.

THE SACRED BOOKS OF THE EAST, TRANSLATED BY VARIOUS ORIENTAL SCHOLARS AND EDITED BY F. MAX. MÜLLER. VOL. I., OXFORD, 1879.

By A Student.

Mr. Editor:—

It is probable that many of the readers of the *Recorder*, who may not have the opportunity of seeing the several volumes of the books which are in the course of publication under the above title, will be interested in knowing something of the plans and purposes of the Editor and his co-laborers in this work of translation. I propose, in some measure, to meet this desire of your readers. I prefer in most places to do this in the language of the Editor, as stated in the Program of this translation, and in his Preface to the Series, as given in Vol. I. In the Program, the Editor says: "Apart from the interest which the sacred books of all religions possess in the eyes of the theologian, and, more particularly, of the missionary, to whom an accurate knowledge of them is as indispensible as a knowledge of an enemy's country is to a general, these works of late have assumed a new importance, as viewed in the light of historical documents. In every country where sacred books have been preserved, whether by oral tradition or by writing, they are the oldest records, and mark the beginning of what may be called documentary, in opposition to traditional, history. There is nothing more ancient in India than the Vedas; and, if we except the Vedas and the literature which is connected with them, there is again no literary work in India which so far as we know at

present, can with certainty be referred to an earlier date than that of the Sacred Canon of the Buddhists. Whatever age we may assign to the Avesta and to their final arrangement, there is no book in the Persian language of greater antiquity than the Sacred Books of the followers of Zarathustra, nay, than their translation into Pehlavi. There may have been an extensive ancient literature in China long before Kung-fu-tsze and Lao-tsze, but among all that was rescued and preserved of it, the five King and the four Shu claim again the highest antiquity. As to the Koran, it is known to be the fountain-head both of the religion and the literature of the Arabs. This being the case, it was but natural that the attention of the historian should of late have been more strongly attracted by these Sacred Books, as likely to afford most valuable information, not only in the religion, but also on the moral sentiments, the social institutions, the legal maxims of some of the most important nations of antiquity.

Leaving out of consideration the Jewish and Christian Scriptures, it appears that the only great and original religions which profess to be founded on sacred books, and have preserved them in manuscript, are:—1. The religion of the Brahmans. 2. The religion of the followers of Buddha. 3. The religion of the followers of Zarathustra. 4. The religion of the followers of Kung-fu-tsze. 5. The religion of the followers of Lao-tsze. 6. The religion of the followers of Mohammed.

A desire for a trustworthy translation of the sacred books of these six Eastern religions has often been expressed. Several have been translated into English, French, German or Latin; but in some cases these translations are hard to procure, in others they are loaded with commentaries and notes which are intended for students by profession only. Oriental scholars have been blamed for not as yet having supplied a want so generally felt and so widely expressed, as a complete, trustworthy and readable translation of the principal Sacred Books of eastern religions. No doubt there is much in these old books that is startling by its very simplicity and truth, much that is elevated and elevating, much that is beautiful and sublime; but people that have vague ideas of primeval wisdom, and the splendour of Eastern poetry will soon find themselves *grievously disappointed.* It cannot be too strongly stated that the chief, and in *many cases, the only interest* of the sacred books of the East *is historical;* that much in them is *childish, tedious,* if not *repulsive;* and that no one but the historian will be able to understand the important lessons which they teach. Having been so fortunate as to secure that support [viz., of Oxford] having also received promises of assistance from some of the best Oriental scholars in England and India, I hope I shall be able after the neces-

sary preparations are completed, to publish about three volumes of translations every year, selecting from the stores of the six so-called 'Book-religions' those works which can at present be translated, and which are most likely to prove useful. All translations will be made from the original texts; and where good translations exist already, they will be carefully revised by competent scholars. What I contemplate at present, and I am afraid, at my time of life even this may be too sanguine, is no more than a series of twenty-four volumes, the publication of which will extend over a period of eight years. In this Series I hope to comprehend the following books, though I do not pledge myself to adhere strictly to this outline:

1. From among the Sacred Books of the Brahmans, I hope to give a translation of the hymns of the Rig-Veda. The translation of another Sa*m*hitâ, one or two of the Brâhma*n*âs or portions of them, will have to be included in our Series, as well as the principal Upanishads, theosophic treatises of great interest and beauty.

2. Sacred Books of the Buddhists will be translated from the two original collections, the southern in Pali, the northern in Sanskrit.

3. The Sacred Books of the Zoroastrians lie within a smaller compass, but they will require fuller notes and commentaries to make a translation intelligible and useful.

4. The Books which enjoy the highest authority with the followers of Kung-fu-tsze are the King and the Shu.

5. For the system of Lao-tsze we require only a translation of the Tao-teh King, with some of its commentaries.

6. For Islam, all that is essential is a trustworthy translation of the Koran. It will be my endeavor to divide the twenty-four volumes which are contemplated in this Series as equally as possible among the six religions. Oxford, Oct., 1876.—F. Max Müller."

Prof. Müller says:—"The following distinguished scholars, all of them occupying the foremost rank in their own special department of oriental literature, are at present engaged in preparing translations of some of the Sacred Books of the East: S. Beal, R. G. Bhandarkar, G. Buhler, A. Burnell, E. B. Cowell, J. Darmesteter, T. W. Rhys Davids, J. Eggeling, V. Fausboll, H. Jocobi, J. Jolly, H. Kern, F. Kielhorn, J. Legge, H. Oldenberg, E. H. Palmer, R. Pischel, K. T. Telang, E. W. West."

The first volume of the Series is "The Upanishads. Translated by F. Max Müller. Oxford, 1879." In the Preface to this volume Prof. Müller, says: "I must begin this series of translations of the Sacred Books of the East with three cautions;—the first, referring to the character of the original text here translated; the second, with

regard to the difficulties in making a proper use of translations; the third, showing what is possible and what is impossible in rendering ancient thought into modern speech.

"Readers who have been led to believe that the Vedas of the Ancient Brahmans, the Avesta of the Zoroastrians, the Tripitaka of the Buddhists, the Kings of Confucius, or the Koran of Mohammad are books full of primeval wisdom and religious enthusiasm, or at least of sound and simple moral teaching, will be disappointed on consulting these volumes. Looking at many of the books that have lately been published on the religions of the ancient world, I do not wonder that such a belief should have been raised, but I have long felt that it was high time to dispel such illusions, and to place the study of the ancient religions of the world on a more real and sound, on a more historical, basis. It is but natural that those who write on ancient religions, and who have studied them from translations only, not from original documents, should have had eyes for their bright rather than their dark sides. The former absorb all the attention of the student, the latter, as they teach nothing, seem hardly to deserve any notice. Scholars also who have devoted their life either to the editing of the original texts, or to the careful interpretation of some of the sacred books, are more inclined after they have disinterred from *a heap of rubbish* some *solitary* fragments of pure gold, to exhibit these treasures only, than to display *all the rubbish* from which they had to extract them. I do not blame them for this, perhaps I should feel that I was open to the same blame myself, for it is but natural, that scholars at their joy at finding *one or two* fragrant flowers should gladly forget the *brambles* and *thorns* that had to be thrown aside in their search. . . . . We must face the problem in its completeness, and I confess it has been for many years a problem to me, aye, and to a great extent is so still, how the sacred books of the East should, by the side of much that is fresh, natural simple, beautiful, and true, contain *so much* that is not only unmeaning, artificial and silly, but even *hideous* and *repellent.* This is a fact and must be accounted for in some way or other. To some minds this problem may seem to be no problem at all. To those (and I do not speak of Christians only) who look upon the sacred books of all religions except their own, as necessarily the outcome of human or superhuman ignorance and depravity, the mixed nature of their contents may seem to be exactly what it ought to be, what they expected it would be. But there are other and more reverent minds who can feel a divine afflatus in the sacred books, not only of their own, but of other religions also, and to them the mixed character of some of the ancient sacred canons must always be exceedingly perplexing. . . . .

"In using what may seem to some of my fellow-workers this very strong and almost irreverent language in regard to the ancient sacred books of the East, I have not neglected to make full allowance for that very important intellectual parallax which, no doubt renders it most difficult for a Western observer to see things and thoughts under exactly the same angle and in the same light as they would appear to an Eastern eye. All this I fully admit, yet after making all allowance for national taste and traditions, I still confidently appeal to the best oriental scholars, whether they think my condemnation is too severe, or that Eastern nations themselves would tolerate, in any of their classical literary compositions, such violation of the simplest rules of taste as they have accustomed themselves to tolerate, if not to admire, in their sacred books.

"But then it might no doubt be objected that books of such a character hardly deserve the honour of being translated into English, and that the sooner they are forgotten the better. Such opinions have of late been freely expressed by some eminent writers, and supported by arguments worthy of the Khalif Omar himself. . . . . There was some excuse for this in the days of Sir William Jones and Colebrooke. The latter, as is well known, considered the Vedas as too voluminous for a complete translation of the whole; adding that "what they contain would hardly reward *the labour of the reader;* much less that of the translator."* The former went still further in the condemnation which he pronounced upon Anequetil Duperron's translation of the Zend-avesta.

"After this first caution, which I thought was due to those who might expect to find in these volumes nothing but gems, I feel I owe another to those who may approach these translations under the impression that they have only *to read* them in order to gain an insight into the nature and character of the religions of mankind. That is not the case. Translations can do much, but they can never take the place of the originals, and if the originals require not only to be read, but to be *read again and again*, translations of sacred books require to be studied *with much greater care*, before we can hope to gain a real understanding of the intentions of their authors, or venture on general assertions.

"And now I come to the third caution. Let it not be supposed that a text, three thousand years old, or, even if of more modern date, still widely different from our own sphere of thought, can be translated in the same manner as a book written a few years ago in French or German. We must not expect, therefore, that a translation of the

* Colebrooke's Miscellaneous Essays, 1873. Vol. II., p. 102.

sacred books of the ancients can ever be more than *an approximation* of our language to theirs, of our thoughts to theirs. I only wish to warn the reader not to expect too much from a translation, and to bear in mind that, easy as it might be to render word by word, it is difficult, aye, sometimes *impossible*, to render thought by thought." [In illustration of this difficulty he quotes a sentence.] "This sentence has been rendered by Rogindrolal Mitra in the following way: 'All this universe has the (Supreme) Deity for its life. That Deity is truth. He is the universal soul. Thou art He O Svetaketer.' This translation is quite correct as far as the words go, but I doubt whether we can connect any definite thoughts with these words. I have ventured to translate the passage in the following way: 'That which is the subtile essence (the Sat, the root of everything), in it all that exists has its self, or more literally, its self-hood. It is the true (not the truth in the abstract, but that which truly and really exists). It is the self, *i.e.* the Sat is what is called the self of every thing.' Lastly, he sums up, and tells Svetaketer that not only the whole world, but he himself too is that self, that Satya, that Sat. No doubt this translation sounds strange to English ears, but as the thoughts contained in the Upanisheds are strange, it would be wrong to smooth down their strangeness by clothing them in langauge familiar to us. If some of those who read and mark these translations learn how to discover some such *precious grains* in the sacred books of other nations, though hidden under *heaps of rubbish*, our labour will not have been in vain."

I have copied so much from the "Program of the Translation," and from "The Preface to the Sacred Books of the East," by the Projector and the Editor of the Series, that all my readers may have the opportunity of forming their own opinion of the nature of the work, in which so many distinguished scholars are engaged, and the objects to be accomplished thereby, from his own statement of the matter. I think every reader of this presentation of the subject will be disappointed in the expectations he had formed in regard to it. First it is repeatedly stated by the editor that among the contents of these books are *heaps of rubbish;* and that all he expects to get from these toils of translation are *a few precious grains* of truth. The Vedas have been spoken of as containing the richest deposits of precious grains. But of these Mr. Colebrooke, the distinguished Sanscrit scholar, has said that "what they contain would hardly reward the reader [of a translation] much less that of a translator." But Prof. Müller says further, after telling us that there are only a few grains among heaps of rubbish, that "translations can *never* take the place

of originals, and if the originals require not only to be read, but to be *read again and again*, translations require to be studied *with much greater care.*" This work of translation would therefore, appear to be a labour *utterly disproportioned* to the good to be obtained. My readers therefore who have not the opportunity, in their missionary fields, of seeing these translations may feel that they do not suffer a great loss.

The practical part of men will ask, in connection with these statements by the Editor, what is the good of all this learned labor and research of so many scholars? This question is more especially apposite in connection with the fact, that there already exists translations of the most important books connected with the series. There is already a translation of many of the Hymns of the Vedas, of the books of Zoroaster, of the Buddhists, Taouists, Confucianists, and of the Koran. In some cases, the translations to be published in this series are revisions of translations previously published by the same authors.

Is there any connection between the *motive*, which has prompted the Editor, at his time of life, to undertake such a herculean work, and the *hope* which he has expressed in a work published since this work was commenced? In his work on "The origin and growth of religion as illustrated by the religions of India" he has expressed the hope "that a time will come when the deepest foundation of all the religions of the world will be laid free and restored; and then Christianity will *not* be considered to be the *one* absolute, *universal religion;* but the Hindu, the Buddhist, the Mohammedan, the Jew and the Christian *will form one church*, by each retaining of their respective systems some great principle, their pearl of great price, after they have learnt to put away childish things, call them 'genealogies, legends, miracles, or oracles.'" The expression of such a wish by Prof. Müller has surprised me, for I have hitherto considered him as a believer in the divine origin of Christianity. But this wish manifests that he does *not consider* the Christian religion as a divinely revealed religion; nor does he hope or wish to see it become universal. The Christian Scriptures claim that they are divinely given, and that the knowledge of Jehovah who revealed them shall fill the whole world. The wish above expressed is inconsistent with the belief in either of these claims set forth in the Christian Scriptures. To my great regret therefore I must regard Prof. Müller as holding that Christianity is only one of the great religions of the world. He may think it is better than any of them, but still developed by the human mind in its search after the infinite; but that it has not just claim to become universal to the superseding of all others. I am very sorry to find strong statements from his own pen which agree with the sentence quoted above.

In the preface to the Sacred Books of the East I find him writing as follows of the Christian Scriptures: "There is no specific difference between ourselves, and the Brumans, the Buddhists, the Zoroastrians, or the Tao-sze. Our powers of perceiving, of reasoning, of believing may be more highly developed; but we cannot claim the possession of any verifying power or of any power of belief which they did not possess as well. Shall we say then that they were forsaken of God while we are his chosen people? God forbid! There is much, no doubt, in their sacred books which we should tolerate no longer, though, we must not forget, that there are portions in our own sacred books, too, *which many of us would wish to be absent.*"* The Bible everywhere claims that the Jews, to whom the Old Testament was revealed, were the chosen people of Jehovah; and every sincere Christian thanks God, in no pharlsaical spirit, that God has made him to differ from the heathen nations, in that he has given him the knowledge of the true, and the only true religion and way of salvation. And yet Prof. Müller expresses his dissent from such an idea in the strongest language possible. His statement that there are portions of the Christian Scriptures *which many of us would wish to be absent* is very suggestive. Writing in the preface to a series of books in the translation of which many scholars are associated with himself, the *us* of this sentence might be understood to refer to his associated translators. I infer nothing in regard to any others, but only in regard to himself. It is clear from this sentence that he himself thinks, that there are portions of the Sacred Scriptures which he "would wish to be absent." This opinion is inconsistent with the view of the inspiration of the Bible which is held by the great body of Christians. For since we regard "that Holy men of God spake as they were moved by the Holy Ghost," it would be the height of folly for a finite creature to wish any portion of that to be absent which divine wisdom had made known to us. In this preface Prof. Müller does not estimate what portions he would wish to be absent from our Sacred Books. But in the passage quoted above from a work written since the writing of this preface, he mentions miracles and oracles as things that will be put away "as childish things" when all the great religions of the world, including the Christian will form *one church.* It is not entirely clear what he means by oracles. Oracles is defind by Chambers' dictionary: "The revelations made to the prophets." If this is the sense in which he used the word then the things which he hopes to see put away from the Christian, religion as childish things when it forms a part of the *one church* are the prophecies and miracles." These are the great external

* The Sacred Books of the East, vol. I., Preface, p. 37.

evidences of the fact that the Bible is a revelation from God. To one who does not regard "our holy religion" as given by God, these external evidences are of no account, they are indeed "childish things" as not being true or real. But we are not left in any doubt as to what Prof. Müller's opinion is in regard to the matter of a revelation from God.

In my judgment there will arise a new, and hitherto unexperienced, hindrance and opposition to the spread of the Christian religion in India, China and Japan, and among the Mohammedans in various countries, from the regard, not to say reverence, with which so many scholars study and comment on these so-called sacred books of their several religions, as containing what their scholars represent "as fragments of primeval truth." The people of Western lands are by the people of these Eastern lands considered to be believers in the Christian religion. They do not know of the distinction of nominal Christians and true believers. When they, therefore, learn that great and distinguished scholars in Western lands are giving their efforts to bring out translations of these books, and that a celebrated university is supplying the funds to publish them, they will conclude that Western scholars set a high value on these books, that they place them in the same category as they do the Christian Scriptures. This conviction will lead them at once to estimate their respective ancient books more highly, and to lower the estimate which they have hitherto had for the Christian Scriptures. The Christian Scriptures are offensive to the unregenerate human heart, and the heathen will be very ready to receive objections from Western scholars against them. These people, from their unacquaintedness with the motives which lead their scholars to translate them in the interest of historical research, will ascribe their doing so to a different cause. Their readiness to ascribe actions to a wrong cause was illustrated in a statement that was made a few years ago. A missionary having retired from missionary work, he was *subsequently* invited *at home*, to a Professorship of the language and literature of the people among whom he had labored as a missionary. He accepted the position. This was spoken of by the people among whom he had been a missionary thus; He, knowing the superior excellency of the system he had learned in the heathen land, had left preaching the gospel to them, that he might make known that system to his countrymen. With the increase of intercourse between the Western and Eastern lands, missionaries in these latter countries may prepare themselves for a new class of objections to the Gospel from this source.

But from things which have occurred in India, it would appear that yet greater hindrances than those above referred to may be

expected in India, if not in other lands also, in the *near future*, from attempts to reform the religion of the Vedas and to establish among the people some form of worship and organization after the forms of the Christian Church. It would also appear that some perverts from Christianity from Western lands will co-operate with the natives of India in such efforts. A writer, in the *Church Missionary Intelligencer* for April, 1881, in a very interesting and able paper on "Missions in the north-west provinces of India," thus writes of this new phase of missionary experience: "There is moreover another antagonism, which, however ridiculous and contemptible it may seem in the description of it, deserves consideration. At present it is with it only the day of small things, but it has apparently a future in the congenial haziness of metaphysical delusions in India. This is Theosophism. As probably few in England are acquainted with it, some account of it may be of service. Here for a long time we have heard of Comparative Religion. This has a great show of learning, and some men of high intelligence have been bestowing a deal of pains in endeavouring out of the Vedas, the sacred books of the Buddhists, the Zoroastrians, the Mohammedans, the Confucianists, &c., to gather what they deem to be fragments of primeval truth. Here it has not done much harm; it has been merely a fresh element thrown into the bubbling caldron of infidelity, where it simmers with the rest. It enables scientists sciolists to utter a great deal of pretentious talk which imposes upon ignorant people, but with us it has not got much furthur. Not so in America. In New York Comparative Religion, the study of the Vedas especially, has been taken up, not to gratify learned curiosity, but in sober earnest as a means of vamping up a fresh religion, which it is hoped will supersede all others. Hence has resulted a creed, or no creed, which is the spawn of American Atheism, and the study of the Vedas. It is not very easy to describe it, as it has its exoteric and esoteric phases. The enthusiasts, however, who originated it speedily put themselves in communication with pundits at Benares and prostrated themselves before them in terms of abject humiliation. This is a strange comment upon American sagacity, but Mormonism arose in that country. So far as appears, the result has been a sort of Buddhism, which has four grades by which the Deity is approached, the lowest by penances, the highest by meditation. It has too a system of spiritualistic *seances* for weak people with processes of disintegration and redintegration. For instance, if a votary wishes earnestly for a pair of gloves from London or Paris, they undergo a process of disintegration and come over in small particles to India, where they are redintegrated. Lost spoons, brooches, and similar articles can be restored to votaries by

processes which it is superfluous to describe. The system, therefore, concerns itself not only about maxima but also minima. It pores over the Vedas, and by metaphysical processes restores lost property to the true owners much as here, gipsy fortune-tellers do. Not content, however, with its progress in New York, the promoters determined to make their way to India as the true seat and origin of their religion. Accordingly a deputation was sent to do pooja to the pundits in Benares. A Colonel Olcott and a Mrs. Blavatzky are the leading members of this movement. On their landing at Bombay it was given out that the new creed was to be the handmaid to all other creeds, especially Christianity. This, however, was soon exposed in the *Indian Evangelical Review* by a Presbyterian Missionary, who, by authentic documents, conclusively established that the chief aim of the new system is to exterminate Christianity. In point of fact this first fruit of embodied comparative religion was a repetition of *Voltaire's Ecrasez l'Infame.* The result of the exposure was so damaging that the copies of the Review were bought up in all directions, and are not now readily procurable. The apostles however proceeded into the interior, there having been a split at Bombay. Their head quarters are at Allahabad and Simla, where European proselytes can chiefly be gathered; but the head of the sect in Benares is a Brahmin, Dayananda Sarasvati. The relations of the American apostles with one whom Prof. Max. Müller, in a letter to the London *Athenæum* (No. 2780, Feb. 5th, 1881), terms "an Indian religious reformer," have been most intimate and reverential. It may be convenient not to enter more fully into them, at any rate for the present. Those who read Prof. Max. Müller's letter must have been puzzled to understand the purport of it. There is evidently, and not unnaturally, some uneasiness felt by the learned Prof. at the strange outcome of the study of the Vedas and comparative religion. The translation is furnished of a most astounding jumble, purporting to be a letter from Rájá Sivaprasád, "Star of India," who had been to see the universally well-known Madam Blavatzky and Colonel Olcott in the garden of Dayananda Sarasvati. Dayananda, who is vouched for by Prof. Max. Müller as a "devoted and learned man," but holding "unnatural, unhistorical, and uncritical views," and as differing from the great theologians of his own country, is the head of the *Theosophists.* We suspect the readers of the *Athenæum*, even with the aid of Professor Max. Müller's labours, must have found themselves much in the dark when they finished the correspondence, but with the clue we have furnished some light may be let in.

"It would have been interesting if the "Star of India" had consulted his learned confrère, as upon other points, so upon the recovery of lost

and stolen property for which there is so extensive a field in India. Christian people who will take the trouble to read the correspondence will probably conclude that the whole thing is merely another late phase of human folly. Foolish however, as it is, it is not more absurd than the reveries of *Keshub Chunder Sen,* which pass with some for wisdom. The mixture, however, of recondite *Vedantism* and the most vulgar Spiritualism with bitter antagonism to Christianity, is judiciously concocted for the Indian market. Already disciples have been gathered into Theosophism; some from European infidelity, still more recruited among natives. Unless there should be an explosion shortly, much and serious mischief may be anticipated from this strange source. Professor Max Müller, if we interpret the gist of his letter rightly, is anxious betimes—and we do not wonder at it—to back out from all connexion with this strange hybridism, although it seems to a certain extent to chime in with his favourite studies."

The ground on which the writer of this article says Prof. Müller appears desirous to back out from all connexion with that matter is found in the Letter he wrote in reference to a controversy between two Hindu scholars as to the nature of their own books. One of these, the reformer referred to, claims that they contain a revelation, and he insists on explaining them according to their own traditions and commentators. Of the explanations of the reformer, Prof. Müller says "Though these editions are useless to European students, they are interesting as a last attempt to revive, by a forced interpretation, the ancient and effete religion of the Veda. Dayânanda claims a pure monotheism for the ancient Hymns of the Rig-Veda, thus entirely destroying their real historic interest as relics of an incipient *polytheistic worship*.....The influence of European teaching in the universities and colleges of India has shown itself very clearly, in the opposition which Dayânanda Sarasvati has met with among his own countrymen. The pupils of these colleges are far too well acquainted with the results of Vedic studies in Europe to submit quietly to the unnatural, unhistorical and uncritical views even of so devoted and learned a man as Dayânanda." Such is the opinion which Prof. Müller expresses. But the history of mankind justifies the expression of serious doubts of its correctness. Pride of country, and of antiquity, will lead most of the people to receive the opinions of such men us Dayânanda, which accord with the natural feelings of the heart, and which minister to the feelings of national pride. These feelings are much stronger than intellectual conceptions. And besides this, very few of those who hear the teachings of the advocates of their own religion have ever been at any of the Indian colleges or universities to have their

belief in their own religion undermined or lessened. This phase of native religious thought in India, shows that there is little ground for the hope, which Prof. Müller expresses in his lectures on the origin of religions "that the Church of the Future will be composed of the adherents of *all the great* religions of the world." From the history of the past there is no reason to suppose that the non-christian religions will give up their several forms, except when they experience such a change of views as leads them to accept the glorious blessings and hopes which Christianity offers to mankind. And there is no reason, from the past history of Christianity, that its followers will leave the great and precious truths of our holy religion to participate in an organization composed of such heterogeneous elements.

In this connection I would call attention to a usage of the word *sacred*, which is coming into use among some writers, which is not fully sanctioned by the dictionaries. The word sacred is defined by Chambers thus: "Set apart or dedicated, *especially* to God; made holy, *proceeding from God*, religions relating to the Scriptures: entitled to respect or veneration: inviolable." It is defined by Webster thus: "1. Holy; pertaining to God or his worship; separated from common secular uses and consecrated to God and his service; as a *sacred* service; a *sacred* place; a sacred day; a sacred feast; *sacred* orders. 2. Proceeding from God and containing religious precepts; as the *Sacred* Books of the Old and New Testament. 3. Narrating or writing facts respecting God and holy things; as a sacred historian. 4. Relating to religion or worship of God; used for religious purposes, as *sacred* songs, sacred music, sacred history. 5. Consecrated to; dedicated to; devoted to. 6. Entitled to reverence; venerable. *Sacred* majesty. In this title, sacred has no definite meaning, or it is blasphemy. *Sacred* place, in the *civil law* is the place where a deceased person is buried." From these definitions of the word sacred, well established and general usage restricts this word to things relating to the one true God. Sacred worship is the worship offered to God. Sacred songs are songs used in the worship of God. Sacred orders are those connected with the worship of God. The *Sacred* Scriptures are the Books of the Old and New Testament which reveal the true God and his will to men.

These definitions of the words and statement of its uses, show tha it is not applied to things connected with *religion in general*, or of different religions; but that it is restricted to the Sacred Books of the Christian religion, and of worship and service of the true God. Thet point I make then is, that the Editor of the Books of the East has, in applying the word "sacred" to these Books departed from established usage as recognized by the dictionaries. This departure is not

called for, because the English language is sufficiently copious to afford words by which to designate them distinctively without using a well known word away from its customary use. It is moreover *inexpedient*, because it is liable to produce confusion and wrong conceptions in the minds of many persons. It is calculated to give persons unacquainted with these Books the impressions that they have the characteristics that belong to the Holy Bible, because they are designated by the same word they have heard usually applied to it. Its application to them has, on the other hand, a tendency to lower the regard in which the Holy Bible is justly held, when the word sacred is applied to Books the contents of which are such as Prof. Müller himself has stated them to be in his preface to them. While I am entirely willing to let men follow their own views in the matter of religion, I would respectfully ask that they should not wound the sensibilities of many of those who rest their faith and hopes for time and eternity upon the divine revelation of the Old and New Testament, by seeking to put such books as these Books of the East are, into the same category with the Bible, by styling them the "Sacred Books of the East."

REVIEW OF A NEW MEDICAL VOCABULARY.

By J. Dudgeon, M.D.

THE programme of the Chinese School Book Series is a very imposing one. When completely finished we shall have an encyclopedia in Chinese, a sort of Western *T'u shu chi cheng*, or Universal Library. Although called by this modest title, many of the works will form exhaustive treatises of the subjects of which they treat, and therefore have a distinct, scientific and literary value. In a comparatively limited sense only, can it be called a "School" series. Some of the works will simply be reproductions in Chinese of the latest standard text books in the universities at home. The Committee of publication has been fortunate in consigning the various subjects to the different writers, chiefly the ablest and oldest missionaries in China, who have made their respective subjects more or less of a special study. The names, of not a few of the authors, are already favourably known in the world of Chinese letters, and in some cases on the same subjects which are now assigned them. This in itself is a criterion of their merit and a guarantee of the value of the work to be accomplished. Several works of the Series have already been published, and more are in the press or in preparation. We are therefore permitted to judge of the nature of the work

and of its suitability to the object aimed at. Some of the best books, which are still our standard ones, such as Hobson's *Anatomy and Natural Philosopy* and others, might have been utilized with advantage, with but few if any additional corrections, and thus much time and expense saved. The new may not be always the best. For happiness of expression, clearness and beauty of style and adaptability, some of the works now and for a long time in circulation cannot be surpassed. The Committee seems to have fallen, I fear, into the danger of producing too high classed works, which will be found unsuitable for common mission or Confucian schools. At home no education Board possesses such an array of scientific and philosophic treatises. The programme is enough to dazzle the Chinese by the vastness and brilliancy of our productions on all subjects under the sun. Mr. Hart, the Inspector General of Customs, has, I think, shown a much better appreciation of the requirements of the Chinese by causing the preparation in Chinese of the series of science primers published by the Messrs. Macmillan. The School Committee will probably ultimately find that school text books are just as much the desideratum as before, and abridgements of some of the works will require to be taken in hand. Many of the volumes of this series will be found either to contain too much or too little; too much for common school use, and too little for the successful pursuit of the subject. The work on anatomy now before us by the late Dr. Osgood of Foochow is a case in point. It comprises six volumes, somewhat bulky, embracing osteology, myology, arteriology, the digestive and nervous systems, and special senses. The work is copiously illustrated with the ordinary drawings of medical works at home, many of which we should not certainly put into works in English for use in schools, or even among scientific or unprofessional persons. Some of them would seem at first repulsive even to the young medical student. Anatomical museums for the common people require to be very carefully guarded and wisely conducted. This work, if intended for common school use, must be largely cut down and brought within the compass of a single volume. Such a work, we have already in Hobson's *Anatomy;* a book highly and justly prized by the *literati* for its style. The forthcoming work of the series on physiology will be open to some of the same objections, for it will be a *bona fide* translation of the latest edition of Kirk's work on the subject. An epitome of it will also be necessary for school use. In Great Britain and the United States we have excellent school text books in the higher branches of education; such for instance as Hitchcock's *Anatomy and Physiology*, and our own Chamber's or Kirk and Johnstone's publications.

It is with the greatest reluctance that we take up the review of this anatomical work for the sole reason that the author passed away before it was completely printed. He lived to finish the composition of the work, and the first and second volumes, with the vocabulary, were already in the press when his sudden death took place in August, 1880. We believe many of the errors and misprints in the vocabulary are due to this cause, notwithstanding the statement to the contrary of the Publication Committee, to whom was entrusted their completion. One advantage, undoubtedly possessed, was the printing of the work under their own eyes, at Foochow. Many living authors have much to complain of in this respect, their works being printed at a distance and having no opportunity of proof-reading; and where even the latter is possible, errors do, nevertheless, still creep in. The Vocabulary is the joint work of Dr. Osgood and the General Committee, or at least of the staff at the Shanghai Arsenal with whom he consulted. Dr. Osgood in a few instances differed in his views from that body. We must hold the Committee responsible, and it is so far assuring to know that they do not shirk the responsibility, "having," as a Committee ought to have, "a perfect knowledge of what they are doing." It would have been wiser for the Committee, while giving the whole their general superintendance, to have thrown responsibilty upon individual writers. In practice this will still be done. Many of the authors have made their works a specialty for years, it is therefore rather hard to be overridden and overruled by a Committee assuming a special knowledge of the subject coextensive with the writer.

The *Anatomy* is a very serious abridgement of Gray's well-known English work on the subject. Itis copiously illustrated with the usual drawings, showing the various organs and parts of the human body. The highly interesting subject of comparative anatomy is not even touched upon. The illustrations are excessively poor as works of art, thin, faint, blurred and indistinct. Of copper plates there are 98. They seem to be worn-out plates, the refuse of some publishing house in the United States. The preface acknowledges many thanks as due to a Mr. Lea, of Philadelphia, for the reasonable rate at which he furnished them. That they were not cut expressely for this work we judge among other things by their having the Arabic numerals, which necessitates the repetition of these figures with their Chinese equivalents, a clumsy but indispensable procedure. The remaining illustrations, 265 in number, are electrotype plates prepared at the Presbyterian Press, Shanghai, from engravings furnished. Thanks are also given for the excellent manner in which these plates

have been prepared. We cannot certainly congratulate any one on the appearance of the plates. If they are so indistinct now what will they be after two thousand copies are printed off, if the edition should ever reach that number? The prospect however at present for this Series is not hopeful. There is no demand for the books, nor likely to be, perhaps for years to come.* The literary vacuum is supplied by the political daily papers and the weekly or monthly magazines. Even these latter do not as yet pay, nor is the demand for them very great. Two hundred copies of the newspaper, half a dozen of the *Scientific Magazine* and two or three dozen of the *Globe* and *Illustrated* magazines satisfy the demands at the capital. The literary and commercial prospect for the Text Series is therefore not very promising. It may, and doubtless will, be true, however, of this as of another condition, that it will grow by what it feeds on, and the lethargic sleep of the Chinese intellect will awake some day to the forces that are being brought to bear upon it. In illustration of our remark that the plates are wretched, take any complicated bone like the sphenoid or temporal, or a collection of bones as presented in the base of the skull, and try to understand it. The orginal drawings and not the electrotyping are most likely at fault.† Water does not rise higher than the fountain. The Chinese are such beautiful drawers that there is no reason why good workmanship should not have been obtained. Their expert draughtsmen produce work which defies their own cutters. Frequently the drawings, especially on Chinese paper and with Chinese ink, look as well or better than the originals. I have seen sharp photographs so drawn on fans as almost to baffle detection. If China could not produce sufficiently good blocks, Japan was not very distant, and there the workmanship is as good as anything produced in London, or Paris, or Berlin. I have before me the entire illustrations of Gray's *Anatomy*, done by Japanese artists, and they leave absolutely nothing to be desired. We could adopt them as they are for China were it not that they contain many Japanese characters, some unknown Chinese ones, and others whose signification or use has changed in China.

There is still room for a complete and minute work on descriptive and surgical anatomy, and such a work we believe will soon be forthcoming. The student will find Dr. Osgood's very suitable to begin with, but after he has mastered the mere elementary work, a larger

* On the contrary there have been over $75.00 worth sold during the last six months.—PUBLISHERS *Recorder*.

† The plates referred to are but stereotyped and not electrotyped; but even the very best electrotype plates would look "indistinct," if the presswork was carelessly executed.—PUBLISHERS *Recorder*.

one will be desiderated. The title of the present work is in a certain sense misleading, *Ch'uen-t'i-ch'an-wei* 全體闡微, leading one to suppose that the work was minute in the extreme; and the English title, *Anatomy, Descriptive and Surgical,* indicates great minuteness, and as useful and necessary for the knowledge of surgery and surgical operations. Now the present is pretty much the reverse of all this. In relation to Chinese works and all preceding foreign translated works on the subject, the title is undoubtedly true, but in relation to the work of which it is an ostensible translation (for there is not a word said about abridgment, only that the order of the last American edition of Gray has been followed), it falls far short. It is like a modern tournament, of which we have somewhere read, that it was too much for a joke and too little to be in earnest.

We shall direct our present criticism to the Vocabulary of English and Chinese Anatomical Terms. And we shall do it in no carping or hypercritical spirit. We acknowledge the many good points about the work, and the happiness, correctness, and exactness of many of the coined expressions. At the same time a greater knowledge of Chinese and some acquaintance with the native works in medicine would have prevented much that must appear to the Chinese uncouth and barbarous. We admit frankly the difficulty of a nomenclature, and we appreciate fully the remark in the preface "that in regard to some of the terms, the author himself was not fully satisfied, but he was unable to substitute others that seemed to him as appropriate." A review of the work, therefore, in the pages of the *Recorder*, pointing out errors and misprints, misapprehensions and mistranslations, may not be uninteresting as a study of Chinese medicine, and prove a help to readers of the work and future labourers in the same field. A careful study of two or three native works on medicine would supply us with an ample nomenclature for the names of the bones and regions of the body. Having these it is not difficult to fix names for muscles, arteries, veins, nerves, &c., that derive their names from regions. The plethora of names in Chinese is one of our great difficulties. There are nearly twice as many names of bones as there are actual bones in the body. According to Chinese cosmogony there must be at least 360 bones in the body, to tally with the number of days in the year. Each bone process is named by some osteol character, thus multiplying the number of bones beyond all reason. If to the book-names, we add the colloquial, we have a rich vocabulary of such osteological names. The Chinese are so utterly ignorant of the brain, that it matters but little what terms we there employ, provided they are sufficiently striking, distinctive, descriptive, and harmonize with the other parts of our

nomenclature. A good plan here is perhaps to follow our Western terms, the translation of which in most cases, gives a very good name in Chinese.

There are not a few blemishes in the Vocabulary which charity comples us, as is natural and usual, to lay at the door of the printer, and defective proof reading; such for example as "caroted" for carotid; "stylod" for styloid; frequent want of hyphens in words that ought to be connected, and *vice versâ;* "tympanitic"* for tympanic; "hemorroidal" for hæmorroidal; "bartholine" for Bartholine; "Glaserian" for Glasserian, "eminance" for eminence, "alveola" for alveolar, inverted S's in large numbers. Carotid is not once spelt correctly, and it occurs very frequently. Sleep in ancient times was supposed to be obtained by pressing these vessels, hence the Greek verb and our use of the term.

Another set of errors consists in putting the wrong word in English for the Chinese or *vicé versâ*, such as "chyme" for urine; another set having English words but no equivalent Chinese, and *vicé versâ* here also. Another set consists in the English and Chinese lines not corresponding, a transposition of the English or of the Chinese, as *e.g.* pancreatic juice is the juice of the large and small intestines. A glance at the succeeding line and its opposite indicates the transposition. In some places phrases in English are left out, as *e.g.* the bones of the head are divided into four groups, while only three are specified. Or again, great confusion is evident at the beginning of the list on Neurology, in dividing the nervous system, and again the cerebro-spinal axis. The spinal cord is included in the encephalon. These errors, it may be said, are trivial and are easily corrected by any one giving the subject a moment's consideration, still they are blemishes which more careful superintendence ought to have avoided.

We come now to point out graver errors which are not so easy of detection, and which lead to much misunderstanding and confusion; and in our present remarks we shall confine ourselves principally to the osteological and nervous terms, leaving our criticisms of the rest to another opportunity.

Organic and animal matter are both called *sheng-chih* 生質. If the latter be organic matter only, what becomes of the vegetable kingdom; and if the former, which would include both, be specially limited to the vegetable, what becomes of the animal kingdom? The same confusion exists with regard to inorganic and earthy matter—a distinction being sought to be drawn between *t'u* 土 and *ti* 地. There is as much reason for no distinction between these two as between the

* Webster gives *tympanitic* as correct, and also gives *hemorrhoidal*, which mode of spelling has been followed in at least five instances that we have noticed.—PUBLISHERS *Recorder*.

organic and animal matter. The Chinese mode of dealing with the subject is entirely different. The animal kingdom is *tung* 動 or *hwo-tung-wu* 活動物; the vegetable is *chïh-wu* 植物; and the inorganic is *sz-wu* 死物. The combination *tung-chïh-chïh* 動植質 would be organic matter and *sz-chïh* 死質 inorganic. This division is open, of course, to various objections; we offer it merely as Chinese. The word for sensation, *chïoh-wu* 覺悟, means rather to awake to a sense of, to catch the idea, to understand, and refers to the knowledge of a thing formerly unknown. It is applied elsewhere and perhaps correctly to organs of sense. The preferable word here for sensation would be *chi-chïoh* 知覺. The word cell is translated *shĕng-chu* 生珠, but it lays itself open to the objection that the pearl is solid, whereas the very principle of a cell is that it should be the reverse, and hence our own name. The air-cell is however properly called *ch'i-p'au* 氣泡. A new word is coined for the sympathetic self-harmonising *tsz-ho* 自和. This may not be bad, but probably it would have been as well to have retained Hobson's expression—the many-knotted 百結,—referring to the ganglia. By the way, in Hobson's Vocabulary, *chih* 節, for joint, is given wrongly as the character. The word invariably given for nerves is brain-tendons 腦筋. The question naturally asked by every Chinaman who hears the expression for the first time is, Has the brain tendons or ligaments? The addition of *ch'i* 氣 would have obviated this objection. The short phrase is however exceedingly handy. The short-lived name for veins (returning vessels) 回管 would require, for clearness, the term blood. The pulsating 脉 vessels 動脉 is clear enough. The Japanese use the expression "moving pulse" and "silent vessels" 靜. The word for cartilage is given as *jen-kuh* 韌骨 tough or elastic bone, and under fibre the same character, written in another form, is given 肋. Why write two characters that are the same? For fibre, I presume is meant fibro-cartilage. The hyaline form is called *tz* 磁 porcelain, when glass would have been nearer the mark, and the permanent is called 實. Words in Chinese frequently go in pairs or opposites; why not have adopted *chang* 常 or *chieu* 久 for permanent, in opposition to 暫 for temporary. The word *fah* 髮 for hair is only applied to the hair of the head. *Chia* for nails is written 胛 not 甲. The word for pancreas 甜肉 is copied from Hobson and called the "sweet-bread," but surely careful investigation would have shown that the Chinese have a word for this viscus. Mucus is given as *t'i* 涕, but this expression is confined to nasal mucus. The skin nomenclature is in the utmost confusion. For derma or cutis, the true skin, we have *piau* 表, which simply means the outside as contrasted with the inside. The phrase *piau-li* 表裡 outside and inside is very

common and universally understood. The epidermis is improperly called *wai-fu* 外膚. The *fu* alone without the *wai* is the epidermis. The phrase *wai-p'i* 外皮, outside skin, means the same thing. The papillary layer is given as 腠, whereas this character is applied to what is inside the skin and outside of the muscles, equivalent to *p'i-li* 皮裡. The lower surface of the derma, the pars reticularis, might have been so termed but the pars papillaris is its upper surface, and therefore the expression is inapplicable. The word for excretions 無用津液 is not happy,—the useless juices, among which is enumerated bile. Now we always thought that bile, besides being an excretion, played an important part in the digestive process. Hobson speaks of the excretory functions, and designates them the *ch'u wu-yung chin-ye kung-yung* 出無用津液功用. The word *ch'u* 出 is all-important. The word for squamous is given as 燐, instead doubtless of 鱗. It is difficult to divine why the character *ma* 馬 for horse has been introduced into mastoid which simply means nipple. The single character 乳 for this would have sufficed. The Chinese have a particular name for this portion of bone and call it the *wan-kuh* 完骨. The three-corner stone 三角石 for petrous portion is not happy. The Japanese term *yen* 岩 simply, is enough. The term for zygomatic process 顴空栱 is not bad,—the buttress of the malar or cheek bone,—but the Chinese have an expression of their own for it. The word *k'ung* 孔 is applied to canal and foramen or opening. The character refers to the latter and the word canal, sometimes translated *kwan*, 脘 not in itself bad, should have had another word such as road. We want to reserve the word *kwan* for the vessels that lie in such a canal or road. The greater and lesser wings of the sphenoid are termed *i* 翼, and the pterygoid processes *nei-wai-ch'i* 內外翅. There is here a little confusion. Extended wings are usually called *ch'i* 翅, unextended wings *i* 翼. Those of the bat for example are never termed *i* 翼, but invariably *ch'i* 翅. This latter term should have been used for the larger wings, and *i* 翼 reserved for the pterygoid. The Japanese, however, use the *i* 翼 for all the wings. The distinction is drawn but it may be an overfine one. For the sella turcica the word saddle 鞍, without horse, is quite sufficient. In the nomenclature of the sphenoid bone, the word cavernous sinus, should be cavernous groove; (in the ethmoid bone, the plate of that name is called cribiform); the foramen ovale is unfortunately called *lau-k'ung* 卵孔 (testes) from the shape, when ovoid or *chang-yuen* 長圓 would have expressed it. In the name of the Otic ganglion we have the same unfortunate character reproduced. It appears again with more reason in Fallopian tubes and the ovaries, although, as we do not name such female organs in English by male

names, it would have been better to have avoided this nomenclature, seeing that they are not Chinese and there are more happy ways of expressing the same thing. In the name of the ethmoid bone, the transposition of the two characters is more euphonious and is the usual way, joining the two words *shai-lo* 篩 羅. The word *hsieuh* 穴 is used for both fossa and sinus. In another place we have the character 壑 given for fossæ; why not make the translation uniform by translating the same terms of the same words where it is at all possible? In this respect there is great want of uniformity in the work. On the other hand there are different things indicated by one and the same name, as, for example, alveolus, aveolar process, ridge, and arch by *ya-tso* 牙 床. In the North we invariably use *ya-tsao* 牙 槽. In every case the eye is put for the orbit, surely a serious misunderstanding. The orbit is *yen-wo* 眼 窩 and occurs so only once, when by itself. Plate is invariably translated *p'an* 盤, when *pan* 板 and *p'ien* 片 would frequently be nearer the idea of lamina. The mental foramen is called simply the inner opening 內 孔 of the bone, when besides its indistinctness, it is on the external aspect of the bone. Elsewhere, however, it is called outside hole. The internal foramen is simply called inner hole, the same name precisely as the other. It is properly the inferior dental opening. The proper word for *chin* 頷 in Chinese does not occur once in the bone names but appears in naming an artery, when the submaxillary is so-called. The sub-mental is incorrectly called *i* 頤. The term *chi* 脊 is used for all sorts of eminences whether spines, ridges or lines. In many cases the character expresses the object much too strongly. The lymphatics are called *hsi-ho* 吸 核, the addition of *ye* 液 or *chin-ye* 津 液 would have made their function apparent. Mucus membranes are called *p'i-nei* 皮 內—instead I suppose of *nei-p'i* 內 皮—which relate to two different things. It is alike awkward that three membranes, as such, should have each a different style of rendering, one is called *p'i* 皮, supposing the above to have been an error, another is called *moh* 膜 and a third *i* 衣. The word *moh* 膜 should have been applied to them all. The retina is called both *i* 衣 and *moh* 膜. The word *sz* 絲 is used for fibrin, fibres and filaments. The sphenoidal fissure is called the long opening 長 孔. All such names that are not distinctive should, as far as possible, be avoided. In another place the foramen lacerum anterium in the base of the brain, which is the same opening, is called the front opening of the base of the brain. The hard palate is called the palate plate, but how about the soft palate 瞎 簾? Is this a wrong character for 簾 a curtain. The Chinese here call the whole roof of the mouth *shang-t'ang* 上 膛. The word *k'ung* 孔 is applied indiscriminately to openings,

canals, etc. In other places canals are called *kwan* 管. The canals and vessels contained therein are not distinguished.

The sacrum is called *kou* 鈎 I suppose from its hooked appearance. The Chinese books call it *fang* 方. This nomenclature leads to an enormous number of mistakes in naming nerves, arteries, veins, ligaments, muscles, articulations, foramina, etc., which we cannot stop to point out. Sufficient to point out the fundamental error. The names of the sternum as head, body, and tail, are distinctive enough but they are not Chinese. The Chinese have names for all these parts. I felt inclined to take strong exception to the term for scapula *chien-chia-kuh* 肩胛骨. The word adopted I have found, however, in one Chinese book. I do not like the above called by a character that has flesh for its radical. It is given correctly in Williams' dictionary as the part under and between the shoulder blades. There were several other names which might have been used more appropriately. We have such names as *pi-pa* 琵琶, *ha-la-ba* 哈剌巴, *fan-chih* 飯匙, *pei-liang* 背梁, and probably every province has a different word for it. The olecranon is called the head of the ulna, a perfectly good name but not Chinese. The Chinese believe there is inseated here an extra bone which they call the elbow bone *chow* 肘; this process therefore of the ulna might have been called after the Chinese term. The Chinese names for the bones of the arm and leg are in the utmost confusion. Hobson's terms, those adopted by our author, are intelligible, and the four extremities are made to agree. The Chinese difficulty lies in the humerus and femur, various names having been given to these bones. Indeed the confusion in Chinese arises from their being more names than bones, and the desire to apportion out all the names in the belief that there must be that number of bones. The os innominatum is translated from the Latin, the nameless bone 無名骨. The Chinese have no such name. They apply the name to the ring finger. The reason for the adoption of this term is obvious on closer inspection: there is a difficulty in naming the bone according to its three pieces, as developed from three centres of ossification. The Japanese have borrowed the name for ilium, like ourselves, from the part of the intestines that lie near or within the expanded portion of the bone, forming the haunch or flank. Dr. Osgood has set apart the word *kwa* 胯 for the ilium, but it has this great disadvantage that it is applied by the Chinese to the whole bone. The ischium is called *kau* 尻. Here is another mistake. Happy would it be if we could accommodate ourselves after this manner, by taking the name of a contiguous part and applying it to a part we wish to name. If we had certainly no other name, such a plan might be justified, although it

would always be safer to coin a term than adopt one that has already a fixed significance in Chinese and is invariably applied to another part. *Kau* 尻 is not the ischium but the coccyx, or at least the elevated part between the sacrum and coccyx—the rump as it were. The pubis is called *chiau* 交. To this there is no objection, although properly it refers to the symphysis pubis or articulation between the pubes. The symphysis is called the middle joint 中節, which is not happy, but having taken the term to mean the pubes, no resource was left. The Chinese have a name for the pubes which is exactly the translation of our word *pudic*, which would have suited for pubes and left *chiau-kuh* 交骨, free for the symphysis. The pelves is called *pěn* 盆. The Chinese call it *p'an* 盤. The basin may be deeper than the word *pěn* justifies, still the term is Chinese and therefore to be adopted. The acetabulum is called *ch'wang* 舂, a word meaning to pound in a mortar. I do not understand why this character should have been used instead of the word for mortar 臼 simply, which is elsewhere used for socket. If our remarks are correct about the os sacrum, it will be necessary to change the name of the cuboid bone, which is here called *fang-kuh* 方骨. There is no particular reason why it should be so called. *Hwai-lun-kuh* 踝輪骨 for the astragalus is happy enough, but Hobson's term 脚交節—the ankle-joint-bone—is quite as good, and is more distinctive and expressive and has the merit of use. The astragalus and os calces are transposed in Hobson's, one of the very few mistakes in the work, showing the care with which the Vocabulary was brought out, and which contrasts so favourably with the work under review; which the reader by this time, if he has had the patience to follow us so far, must admit contains many blemishes which should have been rectified. The phalanges of the foot are in one place correctly put with foot radical; in another place with the hand radical. Both are used, but why not have kept to the one which distinguishes between fingers and toes. I am astonished at the feebleness exhibited in naming the teeth,—the cutting 切, long 長, small and large 小 大 applied respectively to the incisors 門, the canine 虎, the biscuspids 邊 and the molars 槽. I do not know what they are in Fuhkien, but in Northern China and in Chinese books they are called *měn*, *hu pien* and *tsao*, respectively, that is door, tiger, side, and grinding teeth. The superciliary ridge is translated the ridge above the eye, which is prefectly good and correct, but we happen to have a well-known Chinese term, *wei-leng-kuh* 迴輪骨 for the part in question, which every body knows. The tuberosities of the former are transposed in Chinese. There is no Chinese equivalent given for the groove of the lateral sinuss. The Stapedius and Laxator tympani

muscles of the ear are transposed. The tensor tympani, between the two, is however correct. Eye ligament and eye muscle are hardly adequate to represent ciliary ligament and muscle. The coats of the eye are very beautifully and consistently named, but they have the merit, for two of them, at least, in not being Chinese. Here the Chinese has been sacrificed to give harmony to the foreign nomenclature, and I am not sure that this ought not, in some cases, to be adopted. Once they are understood there is no difficulty. Meatus appears as hole, *k'ung*, in the ear bone, but as *road* in the nose, and, *k'ow*, mouth in another place. The vasa vasouers are curiously termed. The alimentary canal is termed *yang-shĕng-lu* 養生路, the usual name being the *yin-shih-tao* 飲食頭. The pharynx is called the head of the œsophagus (食管頭) the usual word being *hew-lung* 喉嚨. The gums are called *ya-kĕn* 牙齦 in place of *ya-chwang* 牙床. The fauces are given as *pharnyx door* 喉門 the Chinese word being *yen* 咽. The *little tongue* (小舌) is given. for uvula—the colloquial expression—for *t'iau-chung*, the book term.

The printing of the Vocabulary of the Nervous System is also lamentably deficient. Such proof reading if not done under the author's eye, should at least have had a professional superintendence by some one not ignorant of Chinese. I would strongly advise to have the Vocabulary reprinted. If the Vocabulary be in this state, we leave the reader to judge of the body of the work. English and Chinese are so frequently transposed, the lines are so out of joint and out of line, that it is next to impossible for a person ignorant of the subject to know to what the terms refer. Take the first eight lines on both sides, English and Chinese, of the Neurology list, and I defy any unprofessional man ignorant of Chinese to make out the proper divisions meant. In the printing, commas are used at the beginning of this chapter to represent ditto for "The," which does not stand in any obvious connection," as *e.g.* " ,, spinal cord," which ought moreover not to be included in the encephalon at all, but one of the two parts into which the cerebro-spinal axis is divided. The Chinese is quite as perplexing. The nervous system is called *nao-chi-kĕn* 腦脊根, and the spinal cord is also so designated. This latter is evidently wrong, it cannot possibly be the root of both brain and spinal cord. The simple use of *chi* 脊 used in the other parts for ridge or any elevation and applied, coupled with bone, to the vertebral column, is surely out of place here, without *sui* 髓 marrow connected with it. A good name for the cord is *sui-hsi* 髓系. The same error occurs in naming the medulla oblongata; the *nao* ought to have been omitted, for it is not the head of the brain and spinal cord, but only the head of the latter. Once and again the mistake of calling the spinal cord the brain vertebra root is made.

The following terms are either unhappy, improper, or unintelligible, such as *nao-tse* 腦孖 for the corpora albicantia. This character 孖, in the North at least, is not understood and consequently never used. The corpora quadrigemina are named the double sons (雙孖), thus perpetrating the use of the same unknown character. The four bodies (四體) would have been a much better expression. The naming of the twelve pairs of cranial terms is very faulty. The first or olfactory, a special nerve of sense, is called simply the nose-brain nerve (鼻腦筋). This term of course includes nerves of smell and also nerves of common sensation, which ought to have been strictly avoided. The second or optic is called simply the eye nerve (眼腦筋). Here the confusion is even greater, for we do not know whether it applies to the name of special sense of sight, to the one moving the eyeball, to the abducens or external rectus nerve, or to the pathetic or trochlear. The same remarks apply to the auditory nerve, called simply the ear nerve (耳腦筋). The *sz-sieu* 司嗅, *sz-shih* 司視 and *sz-t'ing* 司聽 would have been far more preferable terms for the olfactory, optic and auditory nerves. The trochlear nerve which supplies the superior oblique muscle is called the little brain nerve (小腦) for the sole reason that it is the smallest of the cranial nerves. There is nothing distinctive about this, and it should either have had its name from the muscle which it supplies or from its function of rotating the eye 轉. The trifacial is simply called the nerve of three divisions (三岔), whereas it might have been called the great sensitive nerve of the head and face. The 6th or abducens is called the external eye of the nerve, (眼外) to which no objection can be offered, although the external straight muscle would have suggested a better appellation. The portio dura is called the nerve of the face (*mien* 面). It might have been called the motor nerve of the head and face. For face it is perhaps better to use *lien* 臉 for *mien* 面, as the other and very common use of *mien* is for the mere surface of a thing. The name given to the 9th pair, the nerve of the head or top of the œsophagus is clumsy, the tongue and pharynx, the parts to which it is distributed would have suggested something better. The pneumo gastric is simply called the long nerve, (長) which fails in distinctiveness. The parts to which it is distributed, lungs, heart and stomach, or the first and last, as we express it, would have been expressive. The spinal accessory is called the nerve of two portions (兩端). This is not definite enough. The 7th has also two portions. The idea of course is one portion as cranial and the other as spinal, but it might have got its name from its function of assisting the pneumo gastric. The hypoglossal is called the nose nerve, (鼻) evidently a printer's mistake for tongue. A distinction is sought to be made

between *yen* 眼 and *mu* 目, the former standing for optic, the latter for ophthalmic. If such a distinction is sought to be made, Dr. Osgood's terms must be simply transposed, for the idea of seeing enters into the *mu* but not into the *yen*. The gustatory is called the nerve that distinguishes tastes, (別 味) but had it been made to follow the others, it should have been called simply the tongue nerve. Perhaps the *sz-chang* 司嘗,—the governing-taste-nerve—would have been more classical. The otic ganglion is called the ganglion below the *lau* 卵 opening. It is highly objectionable to apply this term—because it happens to be oval—to any portion of the body but that to which it refers, viz., the testes. The ancients applied the names nates and testes to the corpora quadrigemina of the brain from their resemblance to these parts; but no one would dream of calling them by such names in Chinese, nor even in English, were we to use the common English phraseology. Latin being a dead language, its common terms have come to be classical with us and to supply as with distinctive names without offending common decency or suggesting anything offensive. The foramen ovale, near which the ganglion is situated, is of course called the *lau* opening 卵孔. The ganglion I presume gets its name from the opening. The chorda tympani is a blank in Chinese. The ventrales of the brain are called houses, *fang*, I should have preferred to have called them palaces, *kung*, as more honorific, as the residences of the governing spirit or emperor. The imperial quarters at Peking are so named.

The above are a few of the more obvious comments which a careful perusal of the Vocabulary would suggest. We have overlooked much and have referred merely to the more glaring inaccuracies, mistranslations, errors and blemishes. Every term and expression which we could, by a stretch of charity, pass over we have done. It remains now with the Committee to justify "the perfect knowledge" which they possess of "what they are doing." It is to be hoped that the author of the work on physiology will not be bound to follow the anatomical nomenclature in all its entirety; and yet if harmony and uniformity are to exist in books of one series, we see no escape from the dilemma. Should he deviate from this plan, he will introduce an amount of confusion in regard to terms which is not perhaps advisable. Is uniformity and harmony, symmetry completeness and oneness to be sacrificed for the sake of truth and well-established Chinese terms?

P. S.—The writer in some of the above remarks may have failed to catch the nature and scope of the Book Series, writing, as he does, without having the constitution and rules before him, and in regard

to his comments and strictures on the Medical Vocabulary, it is just possible that what holds good in North China may not be equally valid for South China—one is apt to think the usages of his own place the only proper Chinese. In every case however he has sought to consult the native works on the subject which are applicable to all China, and he has had the benefit of the views of an old and able native scholar. The great desire in all such researches and ventilation of views is of course to arrive at the truth, and to produce work which will last and be of important service in the future to workers in the same field. The discussion of such subjects, if carried on in a proper spirit, cannot but be profitable, and will certainly be a change from the theological essays on the Term question, to which we have been so long subjected, although the descent be from the spiritual to the physical. I must once more express my high opinion of the value of the forth-coming Book Series, and of the wisdom, industry and indefatigable labours of the Committee, to secure this important result. I shall continue to do all in my power to advance its interest; and it appears to me that its best interests are to be found, not in passing over blemishes, but in pointing them out, and so having them rectified. There is now a large band of medical missionaries all over China, who, I have no doubt, would be grateful for assistance in this direction. Such a work as Dr. Osgood's must be very puzzling to them. We shall, I fear, have his errors and misapprehensions repeated and the evil that may result will be incalculable. The writer has for years been engaged on a Medical Vocabulary of purely native terms, which he hopes soon to publish. J. D.

A BEAUTIFUL SUNSET.

By Rev. J. Hudson Taylor.

THE following account of the death of one of our Christian girls, who for some years has adorned the Gospel of her God and Saviour in our school at Shao-hing was sent me by Miss Murray, the missionary in charge of the school. I think it so interesting and encouraging that I am induced to send it for publication in the *Recorder*.

For nine years there had not been a death in the school, but this year, within a short time of each other, three promising Christian girls were removed. They were loving companions in life and were not long separated from each other. The loss of three of her most promising pupils was of course intensely trying to Miss Murray, who loved them with almost a mother's love; and God seems graciously to have cheered her and to have gilded the dark clouds by special manifestation of His presence.

The girl's name, Teh-sing (得勝), was very appropriate to the abundant entrance given her into the everlasting kingdom of our Lord and Saviour Jesus Christ. Miss Murrary says:—

"After I wrote you last, Teh-sing continued for a time very much the same; having weary days and nights, and much suffering in her chest. Though her strong constitution combated the insidious foe which was sapping the foundations of her life, it was very evident that the enemy was making steady and sure advances.

"During the last fortnight she was with us she was watched day and night, and many times during that period we all gathered round her bed, expecting that every breath would be her last. Still she rallied again, and suffered as before till Friday, 30th September, when a scene burst upon us as wonderful as it was sudden and unlooked for. It seemed as if she had been borne on the crest of a wave to the very door of heaven; and was brought back in its receding flow, not to tell us what she had *seen*, but to let us know how inexpressibly *happy* it had made her.

"A little after noon, on my way to her room, I was met by one of the girls coming to call me, as they thought her dying. On nearing the door I could hear sounds of her laboured breathing; and by the bed the children and women were gathered as they had frequently been before. Teh-sing lay motionless with half closed eyes still breathing. I hastened away to my own room for prayer, but in about five minutes a child came to say that Teh-sing wished to see me. In an instant I was by her side, and taking her cold hands in mine asked her how it was with her now. She fixed her beaming eyes on mine and said 'O I am *so* happy! Do not weep; you need not be troubled; you must not weep, I am going to heaven! I am inexpressibly happy. I have seen the Lord! I have seen heaven. It is so good, *very, very*, good.' 'Have your sufferings ceased entirely then?' I asked. 'Only my chest is sore, but that will soon be over. In heaven there will be no pain, nor sorrow, no not the least. Heaven is so good, inexpressibly good! You cannot even imagine how good it is. O I am happy, happy!' Looking round on us all, she thanked us repeatedly, saying 'We shall meet in heaven' many times over. We asked her if she knew us all. She said, 'I know you every one' naming Mr. and Mrs. Meadows, and their children; but she said 'I do not like to see you looking like that. You need not weep, you must not weep. We shall meet in heaven. Its door is very wide; so that whosoever will may enter, if they will only trust in Jesus.' Before this she had asked me to pray for her mother and exhort her. She now called her mother to her, and taking her hand, said, 'You *must* repent and trust in Jesus. You *must* become a disciple, and meet me in heaven. Heaven is so good! I shall wait for you there. I shall soon see Æ-tsia [her friend and companion in school who had recently died], and dwell with the angels.'

"The hymn 'There is a happy land' was then softly sung. She was quiet till the last line was sung, and then she began again to talk of its blessedness, saying, 'Yes! Yes!' as the singing ceased. I asked her if she would choose a hymn. She said 'Sing No. 59' ['Rock of Ages']. She tried to sing too. When the singing ceased she said, 'It is wholly on account of Jesus' merit that I am made pure; I could do *nothing* to save myself—no, not the least thing.' She then said again 'I shall see Æ-tsia,' and drawing me towards her said, 'You are coming too? Come with me now; why won't you come now?'

'My work is not quite finished yet,' I said, and 'I have not been sent for. Do you remember Christiana receiving her letter and going over the river?' (We had been reading the second part of the *Pilgrim's Progress*, and had almost finished it). 'Yes,' she replied, 'the water is very shallow for me. I wish you could come. There *is nothing to fear*. I will help you, for the Lord is with me. But He says you must wait a little.' Then looking earnestly and tenderly on me, she continued '*But remember my words, there is nothing to fear*. It is so easy.' Holding her forefinger and thumb apart about two inches she said, 'The water is just about so deep. When faith is weak the water is deeper.' Mr. Meadows remarked, 'There was one who said 'Let me die the death of the righteous, and let my last end be like his.' 'That,' said she, 'was Balaam: he did not experience it. But I am, I am included in the number, I am experiencing it now! O, I am so happy! But do you believe what I am saying? I fear you do not *fully* believe it.' She was assured that we did, and seemed pleased, saying, 'You ought to—you ought to. I am impatient to be gone, but alas! I must wait a little.' She uttered all the foregoing in a most excited manner though her intellect was perfectly clear. Now she was exhausted and sank back on her pillow saying 'I am so tired—I am so tried.'

"She then rested quietly, and most of those around her bed went away, wondering and amazed at what they had seen and heard. Truly pen cannot describe it, nor words convey any adequate idea of what the scene was like. All was spoken in a loud whisper, for her voice had failed for some time. Just then, not thinking that she was listening, I said to Æ-ling! 'Do you remember that verse "O death, where is thy sting?"' Before the child could reply, Teh-sing said, 'It is in Corinthians. That is like me now, my name is Teh-sing' (Victory)—and putting her hand on her bosom, then pointing upwards, she implied that she was then experiencing the victory. Early in the evening she began to suffer again from her breathing. About 10.0 p.m., she said to me. 'I want a text; I think it is in the 26th chapter of Matt. but I am not sure.' 'Can you give me a word or two of it' I asked? I could only make out the words 'king' and 'servants' Kying-me then put her ear to Teh-sing's lips, and understood at once. She found for me the 25th Matt., and began to read from the 34th verse—'Then shall the King say unto them on his right hand, come ye Blessed of my Father" Teh-sing took no notice till she heard. 'I was sick, and ye visited ME.' '*That* is what I want' said she, 'I give it to you' (what a legacy!), 'and to you Mrs. Meadows, and to you all.' We thanked her, but she waved her hand impatiently, saying 'Not so, not so. These are not man's words: thank Jesus, *He* gives it you.'

"Soon after this she requested me to go to bed, and the children too, saying. 'You will be tired in the morning.' At last we yielded to her request and left her with the woman.

"During the night, remembering that Mrs. Tsiu (the matron of the school) was not present when she gave us the text, she gave it to her too. At dawn she felt very ill and requested Mrs. Tsiu to pray that the Lord would come quickly for her. After prayer she said, 'Thank you, I am relieved a little.'

"An hour later she said, 'I am going now,' and desired her to call me. She greeted me with a very pleasant smile, but only said, 'Miss Murray, you are here?' Again she said, 'Call my mother.' A grieved look came over her face when her mother came, but she said nothing. Presently the struggle between death and life began again, but once

more she rallied, and was restless and pained till noon, when another struggle commenced; from which recovering, she looked round upon us with a startled look and asked me why there were so many round her bed. I said to her, 'You are going to heaven Teh-sing, and we are waiting to see you go.' 'O I forgot,' she said. She then passed her bright eyes round the few who were by her, and named us each one. That was, I think, the last intelligent look we had from her.

"She now complained of pain and hunger, and asked for food. 'I am going to eat with Æ-tsia,' she said; and then supposing that food was before her, covered her eyes with her hand, and her lips moved as if asking a blessing on it. Soon after she said, 'When the Lord calls me I have no pain: When He sends me back, then I have pain. I am going now!' In half an hour she breathed her last.

"There was nothing to indicate the moment her spirit took its flight, save the gradual cessation of breathing, like a tired child going to sleep on its mother's bosom. 'And when the shining ones bore her away from us, we looked till we saw her no more; and when the gates were shut, after what we had seen, we wished ourselves among them.' She was well named Victory.

"On Monday all the household accompanied her remains to the cemetery, when she was laid close by Æ-tsia's side. Truly they were lovely and pleasant in their lives and in death they were scarcely divided.

"I feel as if I ought not to send this sketch, so far short does it come of giving an adequate idea of the glory around Teh-sing. Her words were all the more wonderful, since she was naturally so very reserved and reticent. Our hearts burn within us at the remembrance of it, and I cannot tell you how deep a meaning all that transpired during that twenty-four hours, from Friday noon till Saturday noon, had for *me*.

"When Teh-sing first turned ill, just three months before her death, her mother asked her home. I did not send her just then, as I had written to Dr. McFarlane about her, and hoped that she would soon be better. But she quickly got worse; and when I saw that it was consumption I was then anxious for her to go home, on several grounds: I did not want the neighbours to know of another death among us; and for myself, being very weak, I greatly shrank from being again brought in contact with the king of terrors. Now I can say, 'It is not death to die:' How glorious!

"Well, her mother, though written to, did not come for some time; and days passed on till I saw that she could not be removed. She did not at first *show* her gratitude for attention, and her concern for her mother's salvation, as I should have liked her to do. But it was all there; and when her natural reserve was once broken through, it literally burst upon us like a pent up mountain stream. How many times she poured out her thanks; how earnestly she pleaded for her mother; how tenderly she looked at me. Oh those long, loving looks from her beaming eyes! How kind of our Heavenly Father to shut up her way from going home, so that we might witness so glorious a spectacle."

May we all be encouraged by the daily increasing proofs that the Gospel of Jesus Christ is the power of God unto salvation here in China as elsewhere, whether the proofs are shown in godly, earnest lives, or, as above described by Miss Murray, in triumphant death-bed scenes, to be "stedfast, unmoveable, always abounding in the work of the Lord."

ORIENTAL WORD-LORE.

By Hilderic Friend.

THE study of Indo-European philology and mythology has proved during the past half-century to be one of absorbing interest. People who profess no scientific or working knowledge of the languages of Asia or Europe have taken up the works written by our ablest philologists and mythologists almost with the relish and avidity with which many take up the light literature of the day; and an illustration of any given subject drawn from the mythic lore of our forefathers is always received with evident delight. In Professor Max Müller, it may safely be said, we have an advocate of these subjects who stands without a rival for felicity of language, fecundity of illustration and profundity of knowledge; and to him, more than to any other living writer, is due the wide-spread interest already referred to. As Clodd has remarked, the Professor "has the rare gift of putting into the sweetest words things that to the common eye look the driest." This fact, together with the general ignorance which prevails still in England relative to the Chinese and Turanian language and the forbidding appearance of the characters in which they are written which demand long years of patient study to make them intelligible, sufficiently accounts for the want of interest generally manifested in studies other than Aryan. But if we can succeed in placing before the student and the general reader in a popular form some of the interesting and attractive results of modern research into some of the languages of the East, we may hope that the time will not be far distant when people will ask as eagerly for, and devour as readily, facts which come to light respecting other Oriental peoples and tongues, as they have hitherto done in reference to those whose character is purely Aryan. It cannot be supposed that the people who formed the early stock of the Aryan family, before the Greek was Greek, or the Hindû Hindû, monopolized the entire privilege of handing down to after ages the most beautiful of ideas, myths and folktales; or that their language alone is full of expressive roots, which when dug out from the bed into which they have so deeply struck, will burn with brightest glow, and illuminate whole pages of dark and mysterious figures.

In England we are, or rather have been till recently, far behind France and Germany in these matters. To take an illustration from the European study of Chinese, for example, we find Professor Max Müller in his *Inaugural Lecture* ("Chips from a German workshop," iv. 2), only a dozen years ago, making the following statement:—"There are few of the great universities of Europe without a chair for that

language which, from the very beginning of history, as far as it is known to us, seems always to have been spoken by the largest number of human beings, I mean Chinese. In Paris we find not one, but two Chairs for Chinese, one for the ancient, another for the modern language of that wonderful empire; and if we consider the light which a study of that curious form of human speech is intended to throw on the nature and growth of language, if we measure the importance of its enormous literature by the materials which it supplies to the student of ancient religions, and likewise to the historian who wishes to observe the earliest rise of the principal sciences and arts in countries beyond the influence of Aryan and Semitic civilization; if lastly, we take into account the important evidence which the Chinese language, reflecting, like a never-fading photograph, the earliest workings of the human mind, is able to supply to the student of psychology, and to the careful analyser of the elements and laws of thought, we should feel less inclined to ignore or ridicule the claims of such a language to a Chair in our ancient university." In a humiliating foot-note he adds, "An offer to found a professorship of Chinese, to be held by an Englishman whom even Stanilas Julien recognised as the best Chinese scholar of the day, has lately been received very coldly by the Hebdomadal Council of the University." Since these words were written we are glad to say the shame has been wiped away.* A Chair for Chinese is now to be found in Oxford, and as a proof of the kind of work which is turned out there being in no way inferior to that which issues from other Chairs, I will refer the reader to Dr. Legge's *Religions of China*. Whilst our present study will be independent, we may fairly preface our article with a kind of guarantee-passage from the work first quoted. By this it will be seen that Chinese word-lore is as valuable and interesting as that of Sanskrit, and may be made to yield similar results.

Primitive for Heaven or Sky.

"Our first example shall be the character *t'ien*, the symbol for *heaven*. Its application must have been first to the visible sky, but, all along the course of history, it has also been used as we use *Heaven*, when we intend the ruling Power, whose providence embraces all. The character is made up of two other primitives [or roots as they might be called]—*yî*, the symbol of *unity*, placed over *tâ*, the symbol of great [天 (*t'ien*)=一(yî=one) over 大 (tâ=great); compare Max Müller's, *Introduction to the Science of Religions*, p. 195; and Baring-Gould's *Origin of Religious Belief;* where the Chinese character and analysis as given by Dr. Legge, may be seen], and thus awakens the idea of the sky, which is above and over all, and to whose magnitude

* See Max Müller's *Selected Essays*, I. 110. The learned author there omits this foot-note, and remarks that a Chair of Chinese has since been founded.

we can assign no limit. Professor Max Müller says: 'In Chinese, *t'ien* denotes sky or day, and the same word like the Aryan *dyu*, is recognized as the name of God' (*Science of Language*, II. 480.)...."

Primitive for the name God.

"That name was *Ti*. The character is more complex in form than *t'ien* [it is given on p. 61.]....There is no doubt, however, as to the idea which it was made to symbolize,—that, namely, of 'lordship and government'....Thus the two characters shew us the religion of the ancient Chinese as a monotheism. How it was with them more than 5,000 years ago, we have no means of knowing; but to find this among them at that remote and early period was worth some toilsome digging among the roots or primitive written characters." The reader will find other illustrations of the subject in the sections which follow those here quoted. It is remarkable that the study of the Egyptian hieroglyphs has brought to light a similar fact in reference to the early religion of that country;* and in the Babylonian religion a similar fundamental idea of a divine unity has been found to have existed.† Here let us revert for a moment to the word for *Heaven* and *God* of which we spoke above. We saw that in Chinese it was composed of two roots meaning *great* and *one*, and that it was pronounced *t'ien*. Compare with this what we know about other names as they occur in the East. In Assyrian "the supreme God,‡ the first unique principle from which all the other gods took their origin, was Ilu whose name signifies 'the god' preeminently. He was the One, and the Good, whom the Neo-platonician philosophers announced as the common source of everything in Chaldean theology, and indeed the first principle is mentioned as 'the god One' in documents of the later epoch." Now in the numerical philosophy of China *t'ien* is represented by the number one, earth by two. Further, Ilu was called in Accadian *Dingira*, and Lenormant has shewn that Accadian is closely allied with the dialects of north-eastern Asia,—the Albaic, Tataric, Mongolic, &c. In these dialects *Heaven* is called *Tengri* or *Tingri*, "*possibly* [almost certainly] derived from the same source as T'ien, signifying 1. heaven, 2. the God of heaven, 3. God in general, or good and evil spirits."‖ *T'ien* means not only *Heaven* but *day;* and this leads us to ask another question. Dr. Hunter§ has given us an interesting treatise on the Santal word *din* 'day,' which he supposes to be connected with the Sanskrit *dyu* given above, or a kindred root,

* Lenormant *Chaldæan Magic and Sorcery*, 79–80; *Academy*, March 12, 1881, p. 181.
† Lenormant, p. 111–2.
‡ Ibid, p. 113.
‖ Max Müller *Science of Language*, II. 480–1, and the many references there; Tiele *Outlines of the History of the Ancient Religions*, p. 74, and reff.
§ *Annals of Rural Bengal*, 173, cp. the same author's *Dictionary of Non-Aryan Languages of India.*

which has given rise to such forms as Sanskrit *dina*, and various forms still in use in Nepaul, Java, Bengal as *din, dini, tini, jina*, &c. In China the word for dawn is composed of the symbol for sun 日 above a stroke—representing the earth, thus 旦. This word is connected with *t'ien* and is itself pronounced *tân*, reminding us of the Accadian *tam* 'day,' and the *dàng* and *tàn* of Turkey. But without dwelling further on this question, which many will regard merely as a striking coincidence, let us turn to the study of

The word for Father.

Our English word *Father* and its cognate forms in the Aryan languages 'is derived from a root *Pa*, which means not to beget, but to protect, to support, to nourish.' The languages of Europe speak to the ear, that of China to the eye. When you first see a Chinese character it conveys to you no idea of the way in which it is to be pronounced, for there is no alphabet by means of which you may be able to spell out its sound. But after a very short period of study it will be found that the characters resolve themselves into pictures, with which the eye is educated; and by means of which you are able to gather, even better than you can from Aryan roots—which can only be understood by means of their out-growths, the ideas which were in the minds of the first scribes who undertook to write down the words employed. Your first glance at the hieroglyph or picture representing *Father* may result in the remark being expressed that you see in it nothing expressive of the idea you generally attach to that word. But look at it a little more closely, trace back the corrupted modern form through its various historical stages, and what do you find? The word which is now pronounced *Fû* is found to be the picture of *a right hand holding a rod*, which had the sound *Pâ* or *Pû* attached thereto! Look at this more closely, and you will find how striking is the similarity between the modern and ancient word for *Father* as found in China and as found in the Aryan languages. I will not dwell on the similarity in sound; but you observe that the Chinese father was not pictured as the progenitor; he was, in the words above quoted from the lips of Prof. Max Müller, he who protects, supports, nourishes. In those early times people did not live as we do in cities and towns surrounded by strong defences or guarded by soldiers. Their huts were of the simplest kind, and might easily be entered by the wild beast of the forest or the equally wild foe of a neighbouring clan. Authority must be rested in some one, and who had so much right to carry the rod as the father, or so much power to wield it aright? Now trace the wanderings of this rod down through the historic ages, and what do you find? In the

first place you find that the father becomes the *pastor* (note the root Pâ still), who carries the rod into the flock. The idea is common to China and Europe. Then the pastor becomes the spiritual protector of the people, and the Bishop still carries the staff in England, as the priest does in India and China. The father as the ruler of the family was the patriarch, and the patriarch became king. Hence the father's staff became the kingly sceptre. The people of China still speak of the Emperor as the father of the people, and call themselves his children, a survival of primitive times when the authority was literally rested in the father. A racy writer sometime since called attention to the Ju-i of the Chinese, a sort of sceptre which is often given by one friend to another, in the following words:—"This last object (the you-i or ju-i), which is the emblem of friendship, is a sort of sceptre, about a foot long. The you-i represents in reality a lotus leaf, whose stem is covered with allegorical figures or characters. One may reasonably suppose that it is not only the emblem of friendship, but also a symbol of authority. In all family pictures, *the person who exercises power* [which is rested on the death of the father in the first-born son, who carries the *staff* to the grave on the day of the funeral] *holds in his hand this species of sceptre.* It is perhaps a souvenir of the pastoral staff of the first rulers of peoples," or rather goes back even further than this, and finds its true explanation in the fact that the *Father* was *he who carried the rod in his right hand.* Yet one other observation. We have in this fact a commentary not only on the *patria potestas* in general, but especially on that passage "Whom the Lord loveth he chasteneth, and *scourgeth every son* whom he receiveth." The Heavenly Father is supposed, like the earthly parent, to use the rod, but still it is the *Father's* hand which grasps it, and he will know when and how to chastize his children. If the father possesses great power a study of the word for

Son or descendant

will shew us that he cannnot be done without. If the Jew craved for male offspring, the Hindû, the Celestial, the Corean is not a whit behind in his anxiety to be thus blest. A striking fact recently came to light in connexion with the Miao-tsi, an aboriginal tribe still existing in some parts of China. To be polite amongst that peculiar race of people you add the name of the son to that of the father when speaking of the latter. Thus the name of the father may be *Yoh*, and *Heo* that of his eldest son. You must therefore enquire for *Heo-yoh.* Whilst I was puzzling over the meaning of this, light came to my mind from the reference recently made in the papers to an Arab custom. A chief calls himself the father of his child; *i.e.* he asserts that he has now wiped out the disgrace which

attaches to an Oriental father who is childless. So the Miao father is recognized as such by the fact that he can join the name of a child to that which belonged to himself before he attained that dignity and honour. The reason for this is not far to seek, for the student of Oriental customs is well aware that the clan or tribe cannot be sustained without male offspring in the direct line. And upon this hinges an important fact. The son takes the place of the father, closes the eyes of his deceased parent, offers to his manes the ancestral sacrifices, and sustains the dignity of the family name. Thus in Corea, as we are informed by Ross,* "when the father dies the son closes the glazed eyes; hence the phrase, *noon gam gimda upda*—'he has no eye-closer'—equivalent to 'he has no son,'" is applied to persons who die without an heir. Turn to China, and you will find a similar fact. There is a character which is variously represented by the combinations *ssŭ, sz'* or *tsz'*, meaning (1) to sacrifice (to gods or devils), (2) to sacrifice to ancestors, (3) sacrificers. Now as those who sacrifice to deceased ancestors—a duty the importance of which in Chinese eyes cannot be exaggerated—are the sons or descendants in the male line, the word *ssù* naturally acquires (4) the meaning of descedants. Thus, instead of saying of a dead man that he has no descendants—using the simple word for child or son—they say *k'ü-mo-tsz'* (or *I-mao-ssŭ*), "he has no sacrificer." This will lead us to notice the belief entertained in various parts of India in the salvation of a person from the misery of the future through his son. Hence *putra* 'a son' also means deliverer. Every Hindû thinks it a curse, therefore, to die without leaving male offspring behind. We may here be allowed to digress for a moment, in order that we may watch the result of such beliefs on the customs of the peoples holding them. In China the people resort to many and strange devices to save their male offspring if they find its life threatened. Also if a child has already died means are adopted to secure the rearing of a babe newly born. A Chinese parent once informed me that when his second child was born, the grand-mother took a pair of scales and weighed it; the object being to deceive the god which presides over children into the idea that it was only some worthless animal that had been born. The reason was that the first child had died, and they were consequently anxious to save the second. In other cases parents will call their boys by girls' names, or even call them dog or pig in order that the gods may not regard them, and take them away; for the gods care nothing for animals or girls, boys being their special delight. In India there existed (and may still exist), among a certain tribe, the

* Corea, Its History, Manners and Customs, 317.

custom of frequenting the temple of a certain god, where the mother of a family cut off one or more of her fingers in its presence, as a propitiatory sacrifice, to the end that her children might be spared.

We will now turn to the study of an entirely different word :—

Umbrella versus *Sunshade.*

The Germans wisely distinguish *Regenschirm* from *Sonnenschirm,* but it will scarcely be believed that nearly all languages, ancient and modern, Eastern and Western, are destitute of a definite word for the former of these German terms, etymologically considered. Our *umbrella* and *parasol,* no less than our *sunshade,* each point originally to the powerful rays of the sun, against which they were used as a protection. Of course when the native word *sunshade* was introduced (and the same applies to *parasol*), the word *umbrella* had come to denote an article employed to protect from the rain. Going eastward from our own native isle, we trace the same thing. The Italians have their *ombrella,* the French their *ombrelle,* and the Romans their *umbella* and *umbraculum.* We pursue our eastward course and find the Turkish *shèmsìyyé* also connected with the sun (*shèmss*), and then turn to India and China to find the same thing. Our word *shade* in sunshade leads us back along a crooked pathway to the early home of the Aryan family. As we trace it back from our western home we find its trace in the Gothic *skadus* and the German *schatten.* The Greek σκιά is a first cousin and σκότος a nearer relative still. In India we find the word not only in the Sanskrit *ch'attra* or *chhatra,* a 'parasol,' and the related *chhâya,* but among the Santals, of whom Dr. Hunter has written so ably in his Annals of Rural Bengal, where it is *ch'átá,* and among the Assamese who speak of their *Sátá.* We press on to Burmah and find the *Htee* (the word is variously written), and one more step brings us to the Chinese *Ché,* and Siamese *Chat.* So much for the dry, etymological details, now let us turn to another side of the question. An umbrella or parasol is not much to an Englishman; no one looks at it to see what may be the rank of his neighbour or of the gentleman passing in yon carriage. But in the East things are different. If you turn to your Sanskrit you find that the parasol was one of the insignia of a king in the olden time in India. You naturally ask if, amidst all the survivals of ancient customs, one may still find this insignia in existence. In India and China men are tenacious of old customs, and do not easily let them drop; and we still find the parasol or umbrella occupying an important place there. Scarcely do you find an illustration representing Eastern officials or royalty, without the presence of an umbrella. Their shape, size, colour, quality and utility differ, but if one will turn to the work on Perak and the Malays he will find opposite p. 297 a group of Perak

chiefs with the ex-sultan Abdullah, over whose head an attendant is holding an English umbrella. We commend the wisdom of the chief. His official umbrella, of which this is the counterpart, is useless for the purposes of shade, and he has therefore bidden the attendant perform his duty in such a way as to afford him relief. For it must be noted that the official umbrella is of no more service than a star and garter would be as an article of dress. "The umbrella or sunshade of the Malay is the property of the nobler sex, and is generally of some gay colour; while amongst the chiefs it will be of rich silk, and often richly fringed and worked in gold. The use of these *protections from the torrid rays* is probably borrowed from the Siamese, who are great in umbrellas, many of them being of a very gorgeous kind." In *the Land of the White Elephant*, p. 17, the reader will find a further illustration of our subject. On a raised pedestal sits a Burmese Judge, surrounded by his clerks and attendants. One of these is holding a long-handled umbrella *unopened* beside the judge, thereby indicating his degree and position. Speaking of the Palace at Mandalay the writer says:—"I strolled into the 'Hall of Audience' to see the throne. It is a flat raised *dais*, perhaps eight feet square, richly gilded, and on either side are the *white and gold umbrellas, symbols of royalty.*" He adds (p. 52) "It is said that umbrellas were a sign of rank in ancient Nineveh, and they are so esteemed by most Asiatic nations at the present day." In reference to the colour it should be observed that in China, *red* (which is the most lucky colour) is regarded as most honourable. Thus when an official goes out to pay a visit he is always attended by an umbrella bearer who may be some distance before his master, though at times the umbrella is actually carried over his person. The shape is most peculiar. It looks like a circular piece of board nailed to the top of the handle, over which the red cloth or silk is fastened, a very heavy fringe falling down all around. The Chinese regard the presentation of an official umbrella as one of the highest proofs of esteem. Officials who have been able to gain the good-will of their people will often receive this mark of respect on leaving their circuit or jurisdiction. In a few cases the mark has been conferred on European officials resident in China, the present being inscribed with the names of the principal subscribers and some laudatory verses, after the manner of the Orientals, expressive of the virtue and good qualities of the recipient. Much more might be said on the subject, but this will be sufficient to shew that the umbrella of the Eastern, first of all made to screen from the fierce rays of the sun, has now come to be regarded as a very important article; which, however, has lost much of its utility as it has risen in esteem.

INCIDENTS CONNECTED WITH BIBLE DISTRIBUTION.

By Rev. J. Hudson Taylor.

MUCH attention is being given to the circulation of the Scriptures in China, as indeed has been the case more or less from the commencement of Christian Missions in this land. I think it would be of value if those who meet with cases of encouragement resulting from such circulation were to publish them in the pages of the *Recorder*. My impression is that were the known cases of benefit collected together, it would be seen that far more is being effected by this kind of work than some have supposed.

Early encouraged by the Rev. Dr. Medhurst and others to take interest in Bible circulation, I have given a good deal of attention to it since the year 1854. I remember how cheered I was in the year 1856, on coming across an instance where one copy of the New Testament distributed by a missionary companion and myself north of the Yang-tsï-kiang had borne good fruit. A retired mandarin appeared to have been converted through it, and he so thoroughly instructed his personal attendants in the doctrines and general facts of the Gospel as to surprise as well as delight me. He wrote very warmly urging me to make his home the basis of my operations; but before I was able to accept his invitation he was removed by death, and died, as I was told, professing his faith in Christ Jesus. From that time to this cheering cases have not unfrequently come to my knowledge, and probably most missionaries could supply a number of similar instances from their own experience.

The following incidents, which have recently come under my notice, show that Scripture Colportage is far from an unremunerative expenditure of labour, time, and money. As you will see, they come from three different provinces, and from places very remote from each other. The first instance I extract from a letter written by Miss Wilson, of Han-chung Fu, in Shen-si, on August, 22nd:—

"I went to the hills a short time ago ..... It was good to see how the Lord is leading (Liu),* the mat-maker in his distant home. He splits his bamboo and reads his Bible, or talks to visitors, at the same time. He baptized four persons whilst I was there: his own 'Ma,' as he touchingly called his mother, an elderly man, a dear believing boy, the son of believers, and a woman who had borne persecution for Christ's sake. But the very day after her baptism, the last named, under con-

* The presiding elder of a little company of native Christians in Pah-koh-shan, among the hills, 70 *li* from Han-chung Fu. Inclusive of those whose baptism is mentioned here, there are ten or more native Christians at this out-station, the fruits of Mr. Liu's work. No missionary but Miss Wilson, we believe, has ever been in his neighbourhood.

straint of two beatings from her elder brother, offered incense to her ancestors. This so distressed our brother Liu that he could hardly do his work; but one morning he was quite cheerfully working away again, and it proved he had spoken faithfully to her. I think the Lord has given him the heart of a Pastor as well as of an Evangelist; and I rejoice to see the reality of the work in its thus spreading through natives, very little helped by foreigners.

"It was one of the much disapproved portions of Scripture that was the first thing that laid hold of him. He read through Matt., before he went to bed, and afterwards Ho, the teacher, led him to Han-chung Fu. His Buddhistic merit and position were eqnal to Mr. Ho's, and he often sat cross-legged in contemplation. He also, it seems, burnt his precious and costly papers of merit, as Mr. Ho had previously done, and now as diligently serves Christ as he formerly did Buddha. The second Sunday of my visit we were at *his* house, and there many came and went. The Christians brought their rice uncooked, and stayed all day. Liu talked to them in the large guest-chamber; his wife and Mrs. Chéng to the women at the back of the house; and the three Christian boys, with the landlord's grandson, formed another group; until the peach-trees proved a stronger attraction to their boyish tastes. I may say for them that though the landlord's trees are close to this house I never saw the Christian boys help themselves to one peach. Their father's severe vegetarianism had left him rather a hard father and husband; so we must pray that he may be enabled to obey the Word in these relationships. He is willing to see his fault. Do pray that no root of bitterness may be permitted to spring up here, but that the Lord may water this little flock every moment, and keep them night and day. How soon God could spread such churches through the Provinces; and with all their failings they might be purer than some are now, if truly godly natives worked them; as they wonld not be so much in the dark as we are as to the true character and objects of applicants."

HO-NAN.

A missionary station has recently been opened in the prefectural of Ju-ming by one of our missionaries, Mr. W. H. Hunt. He visited the city, at intervals, several times before renting mission premises there. It had also been visited previously by Messrs. Hy. Taylor and Geo. W. Clarke. No small amount of Christian information has been disseminated in this province. Mr. Hunt recently met with two cases that encouraged him.

When preaching one day a gentleman of pleasant countenance seated himself near Mr. Hunt, and after listening for a time remarked that he was satisfied as to the truth of the Christian doctrine, and wished to know more about it. He forthwith surprised Mr. Hunt by asking many interesting and intelligent questions about Adam and Eve, the Flood, &c., as to who was "that disciple whom Jesus loved," where our Saviour was born and of whom; the circumstances of His death and resurrection, &c. Mr. Hunt found on enquiry that he was a native of the city. He had purchased a Gospel and a work on the Bible of him twelve months before. Mr. Hunt assured himself that he was not a seeker after temporary gain, but found him to evince a

sincere desire to know whether the Bible was really the Word of God, or merely the production of a foreign sage. While this man is not yet, so far as we know, converted, his interest in the things of God is most encouraging, and gives one good reason to hope that the spirit of God is working in his heart.

Mr. Hunt also mentions another case of much interest. A Chinese graduate, an earnest Buddhist and a vegetarian, has become thoroughly acquainted with the whole Bible, and has carefully studied some dozen Christian books besides.

Mr. Hunt says "This gentleman speaks highly of the Christian religion to many others in the city, and has gone so far in making it known that some of his own friends have already slighted him on account of it." This man also is not yet a Christian, his one point of difficulty being his inability to see himself a hopeless, helpless sinner, devoid of personal merit. We are told however that the entrance of God's Word giveth light. It has already dispelled much darkness in his mind, and we would ask prayer that He who alone can convince of sin may lead this influential man first to know his own state, and God's Salvation, and then largely use him in the spread of the truth.

KWEI-CHAU.

Mr. J. F. Broumton, who has lived in Kwei-yang Fu, the capital of this Province, writing on September 17th, says:—

"Our evangelist Ts'en, a short time ago, was looking over some old books at a book-stall to find one for his children to study. He selected one, but the price asked for it was too high. While barganing, an old man said to him, 'I have lots of old books at home, perhaps you can find a copy of the one you require among them.' Ts'en accordingly went to his home and found he was a collector of lettered paper. Occasionally he finds books in the waste-paper baskets he empties, and if he thinks any of them will sell, he puts them by. Ts'en looked over the books that he had, and found among them a copy of the New Testament. This seems to have been read carefully. The owner had made thicker covers for it, had bound it more strongly, and had written a poetical index for aid in remembering the order of the books, a copy of which I enclose.* This

* 目錄歌

兩馬太可路加約翰和
使徒行傳羅馬哥林多前後
加拉太與以弗所
腓力比哥羅西帖撒羅前後
提摩太前後提多腓利門
希百來雅各彼得徒前後
約翰一二三猶大默示錄
二十七卷新約書
編成八韻目錄訣
易爲記覽篇名歌

index he had pasted inside the cover of the book. Many passages he appears to have admired and these he has marked. For instance he marks, Col., III. 14. 'Love which is the bond of perfectness,' and again Chap., IV. 6. 'Let your speech be always with grace,' also the graces mentioned in Chap., III. 12, have marks against them. It would be interesting to know who the reader was, and how the book came subsequently to be consigned to the waste-paper basket. We cannot but hope that God will bless His word to some who, like this man, appear to have read it carefully."

One needs continually to remind oneself of the importance of following up the circulation of Scriptures and Christian books. It would never do to prepare the field and cast in the seed, and then leave it unheeded. Prayer at least for each district visited, continued prayer, surely should follow; and so far and so often as possible visits should be repeated. Still it is cheering to know that without such visits portions of Scripture have been blessed from time to time.

THE SYMPATHY OF CHRIST—A LESSON TO A MISSIONARY.

AN ORDINATION ADDRESS, BY REV. JAMES ROSS, LATE OF CALCUTTA.

IN addressing to you some counsel and encouragement, I wish to call your attention to words in Mark VII. 34, "And looking up to heaven, he sighed, and said, Ephphatha, that is, Be opened."

I think that in these words we have a glimpse of that sacred inner life from which the veil is occasionally lifted in connection with some passages in Christ's history. His sighing indicated intense sympathy with the man he was about to heal. That sympathy, indeed, was never absent in all His manifold works. There was too great an overflow of tender feeling to permit Him to descend to a mechanical discharge of duty, and to be satisfied with righteous conduct apart from sympathetic loving-kindness. No sick or maimed ones ever failed to feel His tender touch, or catch the glance of His sympathetic eye, or hear the tender tones of His voice as it breathed forth loving pity for them. Whoever was healed by Jesus felt he got as rich a blessing in the love which the healing act expressed as in the healing itself.

Equally strong was this power in its influence over the men whom He drew to Him as His disciples and friends. There was no obtrusive miracle performed when, in obedience to Christ's command—"Follow Me!"—they arose and followed Him. They had found a Master and Friend who knew their thoughts, and sympathised with their wants. Had He acted only as the Teacher and Lord, they might have resisted or murmured at His authority; but He made Himself one of them, was their Friend, Companion, and Guide. Even in His sternest rebukes

there was mingled that strange sympathy with them that surely won their hearts. I doubt not it was the conviction of this that gave keenness to the anguish of Peter's penitence as Christ turned and looked upon him; and it was this, too, that made a large part of the remorse that overtook Judas. For there is a law in our nature which was very manifest in the life of the Man Christ Jesus—and true in every human life—that no heart can painlessly resist the sympathy of another heart; the sympathy must either conquer or punish—must draw heart to heart, and life to life, or leave those who resist its power with the pain of shame and self-reproach.

Now, as I see manifest in the life of our Lord the power of this sympathy, I regard it as a great encouragement to us to know that it is a power we can share with Him, and which, under His guidance and teaching, may be largely acquired by those who do not already fully possess it. And it is a power which, in my judgment, stands next in order, in the life of a true missionary, to the power of that truth which he declares to men. It is a power, too, without which, I believe, even the Gospel often fails to become effective in its influence over men. To *teach* men, we must feel with them; to draw them to Christ, they must also be drawn to ourselves; to enable them to see and understand the love of Christ, they must first see it through our love to them.

You will need this human sympathy as a missionary of Christ. There will yet come up in your path difficulties and discouragements, which nothing will more help you to overcome than tender regard for the well-being of those among whom you labour.

You will need it in your contact with a new and strange race of men. I cannot well describe to you the strange feeling of repulsion, or even something like disgust, which you will have in your introduction to those among whom you will live and labour. It is an aversion springing partly from a certain physical feeling which it is difficult to account for, but which certainly exists between fair-skinned and dark-skinned races; and partly, too, from the difference of habits and customs of heathen races from those that obtain in civilized countries. That feeling, which I may call race-aversion, is more painful to some than to others. I have known it so strong in some missionaries as to disqualify them for their work. I knew one who never could shake the hand of an Indian without inwardly shuddering at the cold, clammy touch so characteristic of those who are natives of tropical lands. And I have known others who never could remain in a crowd of Indians or Chinese without a feeling of almost sickening disgust. I trust no such degree of discomfort will be felt by you; but doubtless

you will have more or less of the feeling. Now, I know but one remedy for this, and that is, such a tender sympathy with the moral and spiritual needs of the people as will enable you to overcome every feeling of aversion. Your pity for their degraded condition, your yearning desire to bless them through the Gospel of the divine love,—these sanctified and sanctifying emotions will expel all such feelings of aversion. So it must have been with our Divine Lord. How terrible must have been the suffering which His pure spirit endured as He came into contact with the vileness and sin of men; and yet His tender pity for them, His strong desire to bless them, cast out every other feeling.

You will need this sympathy also amid the trials of your patience, forbearance, and diligence. You will have to deal with minds and lives in many respects different from those of your own country. For in our own land, not only is there a degree of intelligence and knowledge among even the poorest and most ignorant which a public teacher can count upon, but there is also a certain degree of moral feeling and principle even in the most degraded lives. You will find ignorance so dense and almost brutal, you will find such an utter absence of moral feeling and principle, as will shock you in your first contact with the natives. Feelings and emotions, and ideas of right and wrong, which are so common in our own land, and which seem to belong to men by a law of nature, you will find all but absent from the lives of the heathen. I know nothing of the language of the race, but I know that in languages spoken by millions in India, there were no words for "conscience" or "gratitude" until they were created by Christian missionaries, and the absence of such words, related as they are to the most powerful emotions in the moral nature, may give you an idea of the degradation of the people. In fact, you will find that no small part of your work will be to help to *create* ideas in the minds of the people which you have seen inseparably connected with men's minds in your own land. You have not only to begin with the alphabet of the moral and spiritual life, but, to a large extent, you have to try and make that alphabet. And your contact with such moral depravity will make a great trial in your working life. It is hard enough to deal with men who, while knowing that lying and stealing are wrong, nevertheless practise both; but it is harder still to deal with those who regard both as commendable, if only they are clever enough to conceal them. And there are other forms of evil which will meet you in manifold ways, to which I cannot allude here. In spending your life among a heathen people, you will find you will need all the energy and strength of nature which you can possibly possess. You will need

this, not only to keep you active and hopeful in your work, but to save you from that weariness and languor which so often oppress the spirit of a good man in his constant contact with moral degradation. There is a double struggle in every faithful missionary's life, not only in his effort to raise those around him to a higher life, but in striving to save himself from descending to their low level.

And I know no mightier power of a human kind than the power of a tender sympathy in connection with this work, and as a force that will help you to resist the influences to which I have referred. You will never weary of the work you do for men, so long as you love the men for whom you toil. You will never cease to be hopeful as you realise the value of the souls you seek to bless. Only remember how dear they are to the Lord whom you serve; only remember, too, how much their sin and degradation plead on their behalf, and how their wants eloquently cry out for your brotherly help, and you will feel that no labour, or patience, or forbearance, can be too great for you to give in seeking to bless and save them.

But I want to say a few words regarding the strengthening and maintaining of your sympathy in all its freshness and power. We are variously endowed with this human feeling. Some are naturally much more sympathetic in their natures than others. Some of the most virtuous and estimable persons we meet, often, to a very large extent, lack this feeling: they are not able to enter into the feelings of others; they find it difficult to understand and guide other lives; there is a hardness about them that often makes their very good to be evil spoken of. However such a defect may be tolerated in the working Christian world in our own land, it is a fatal defect in any missionary's life. Not only does it make any success in winning men to Christ almost impossible, but it makes many a burden and pain for his own spirit, and it deprives him of one of the mightiest forces which any man can use in seeking to gain over to God his fellow-men.

Here are the chief ways in which you may encourage and strengthen this emotion:—

1. Always keep before your mind men's spiritual and moral *needs*. Let these claim your attention, and you will never fail to have a friendly and loving pity for those among whom you labour. As I said before, it was thus that our Divine Lord sustained His Spirit. Man's want pressed more upon His heart than man's desert. The sin which to a hard nature, to a nature in which the sense of strict righteousness overpassed every other feeling—the sin which to such a nature would have called forth constant indignation and sorrow, chiefly moved Him to pity. He looked on men's iniquities, not with the desire to

punish them, but to save men from them; and this desire sustained his unceasing zeal and devotion in His work and suffering for their sakes. This attitude will disarm you of every feeling of impatience, or dislike, or weariness with men; it will enable you to find in every sin which you deplore a new claim upon your zeal and devotion; and even as the appalling sin of our Lord's murderers only made His prayer for their forgiveness more earnest and intense, so will the sins and degradation of those you seek to bless serve to quicken your sympathy with them.

2. Keep before your mind *your own indebtedness to Divine love.* You know, in some measure, what you owe to Him; you can recall the time when your soul was in doubt and gloom, because your sins were felt to be so great as to shut you out from the mercy of God; and you can remember, too, your joy when you found that the love of Christ was large enough, and mighty enough, even to cover your guilt. Has not your feeling ever since then been this—as I believe it is in every true Christian heart—that since God has loved and forgiven you, you never will despair of the salvation of any one? And does not the thought that other souls are yet in sorrow, under the burden of guilt, that oppressed you—does not this give you a tender pity towards them? Can you help sympathising with the needs of those who still live without that Saviour whom you have found? And do you not feel all the tenderness of your nature going forth to men as you try to realise that they are weary, sorrowful, hopeless, not having the blessing which you have found?

3. Keep in remembrance also, and very especially, *the fact that God loves every soul to whom you bring His Gospel,* and that for every soul Christ died. I know no more powerful stimulus to your sympathy than that. When you go to your work, remember that God has gone before you in His love for those you seek to bless. The strongest pity of your heart towards men will always be but feeble, as compared with His fatherly pity towards you and them. Many a time your mind may fail to apprehend impressively some of the reasons why you should be always zealous, always pitiful, and always hopeful in your work for men; but should your mind be a blank in everything but the remembrance of this—that God loves these men, and that Jesus came to save them—this will be a sufficient stay and stimulus to your soul. Yea, even although you may allow yourself to think only of the sins and failings of men, and to think gloomily of how hard it is to be hopeful in your work for them (and I have known missionaries who have suffered much—or shall I say erred much—in this), you have only to remember that God has easorns for loving them, that He never loses hope of the most degraded,

and your soul will start afresh with the inspiration of a renewed faith in God, and hope of men. In truth, in such a remembrance, you will act under the influence of a feeling that stirs tender hearts all the world over. How often has the watchful and yearning love of a stranger been called forth at the sick or dying bed of some poor boy who has no mother to comfort him or smooth his dying pillow! And have not loving hearts been strengthened and sustained in their sympathy by the thought that they were as in father's or mother's stead to the sufferer? Do we not all feel tenderly towards any suffering one, only by remembering that he is someone's child; that some heart is breaking for him, or motherly prayers are being offered for him; and that his death will make a terrible blank in some life to which his life was God's sunshine? Even so do the needs of our fellow-men appeal to us. It is just such an appeal that meets us in the Redeemer's word: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me." For these men and women for whom you will work and pray are God's children—wandering far off from Him. His great heart will bless you in your kindness to them—ay, more than mother's heart can bless the stranger who cares for her wandering and homeless child. And if the fountain of your loving sympathy with them should ever threaten to fail, go to the cross and have it filled again—go there, where we all need to go day by day, and hour by hour, for new penitence, new trust, new hope, and new joy; and the Saviour's woes for men will teach you how great is His love for them; and His unwearied endurance and faithfulness in seeking to save them, will shame away the thought of despising men, however vile, or halting in your labours for their eternal well-being.

I have thus chosen to speak to you chiefly of one element of your Christian life, rather than speak generally of the missionary's life and work. For what I have seen and known in other lands of that life and work, convinces me that the sanctified feeling I have referred to is what the true missionary needs more than all others, next to his personal love to the Saviour. I know no more fatal disqualification for mission work than the lack of sympathy with the deepest human needs, and I regard as the most grievous backsliding of the foreign missionary the fading away of his tender sympathy with men. I trust it may never be with you as it is has been with some I have known, who, starting on their work in fervent apostolic zeal, and warm-hearted sympathy, have subsided into the lower position of mere professional teachers of religion, or schoolmasters. You will be exposed to that temptation and that danger; and, therefore, I warn you of it now. Depend upon it, that in proportion as your human and Christian sympathy declines, to that

extent will your work fail in its influence and power; and according to the measure of its strength, so will be the measure of your success in your good work, and of your spiritual powers and hopefulness in your own life.

Now I say that in sympathising with men you are giving to them one of the chief blessings your Lord gives to you. His tender sympathy with you always will be the mainstay of your life. You will always feel Him near you—always be sure of His fellow-feeling. Every path of usefulness in which you walk He has trod before; in every path of suffering and self-denial He has been before you; He has sanctified and dignified and glorified labour, and even pain, for the sake of needful, sinful men. In your sympathy with the souls He loves, be sure of His sympathy with you; and take to your heart for new courage, and new hope, day by day, His resurrection-promise, "Lo, I am with you alway!"—*Communicated.*

Correspondence.

My Dear Mr. Editor:—

Most of the readers of the *Recorder* have seen and examined the Revised English Version of the New Testament. It is also generally known that the company of learned men in England and America, who made this revision, did not confine themselves to the work for which they were specifically appointed; viz., "the revision of the Authorized English Version," but that they went behind the English Version, and revised the Greek Text. It is under discussion, in England and America, as to right of a company of scholars, who were appointed for a specified work, to undertake and accomplish a very different one. It will be readily admitted by all Biblical students that the revision of the Greek Text is a much more fundamental work than the revision of the Authorized English Version. It will also be readily admitted, that those who use any particular version may revise the said version without conference with any other Christian people, who do not use the version. But the English company did not think it would be expedient for scholars in England to engage in the revision of the Authorized English Version without inviting those in America, who used the same version, to participate in the work of revision. Hence the formation of a company in America to take part in the work. The effect of requesting American scholars to take part in the work has been to interest the whole body of English speaking Christians, in the revision.

It appears to me, Mr. Editor, that the English and American companies, in undertaking the revision of the Greek Text, forgot the

principle which led the English company to invite the co-operation of American scholars. The principle which led to this action was this; viz., Christians in America had the same interest in the English Version that Christians in Great Britain had; hence they should be invited to participate in its revision. A still larger body of Christians have the same interest in the Greek Text which the Christians in Great Britain and the United States have. It would appear then, that the same principle, which led the English company to invite American scholars to take part in the work of revising the English Version, should have prompted to have invited the scholars of Protestant Europe to participate in the revision of the Greek Text. The Protestants of all lands have the same interest in the Textus Receptus of the Greek Text as the Protestants of Great Britain and the United States. From it the German and other Protestant versions of the continent have been made. It would appear, therefore, that any revision of the Greek Text should be made by scholars respesenting the whole of Protestant Christendom, that thus Protestant Christians having the same Greek Text should have an agreement in all the versions used by the several Protestant nations.

The Greek Text, as amended by the companies, who have revised the English Version, is not likely to be accepted as the Standard Greek Text. It does not agree with the Text Revised by the Rev. Drs. Wescott and Hart. Thus there are two revisions of the Greek Text under the consideration of scholars in Great Britain. It is doubtful how far either will be accepted. If the scholars in Germany, who are engaged in the revision of the German Version, have made any revision of the Greek Text, the fact has not been made public in English newspapers.

It is however known that the British and Foreign Bible Society have issued a circular letter to missionaries who are engaged in translating the New Testament into any language, informing them that they are at liberty to translate from the Greek Text as amended by the Revisers of the English Version.

Seeing that this Greek Text is not accepted at home, and that further revision will be necessary before a standard Greek text is settled, it appears to the writer that it is not expedient, at present, to depart from the Greek Text which has been hitherto used in making the translations into Chinese. The reasons for regarding it as inexpedient to use this text as emended by the Revisers of the English Version are obvious. As this text is not yet accepted at home we cannot be certain how long it may before another revision is undertaken. If we therefore now conform to this emended text we may soon be called upon to use another emended text. If some accept this now, others will not accept it; and thus we will have another cause of discrepancy in the various versions and editions which will be in use, besides those that now exist.

As the present Textus Receptus of the Greek Text has been in use for more than three hundred years, I do not think the interest of truth or sound doctrine will suffer by continuing to use it in making translations into Chinese till something is settled more definitely at

home. We may hope that in due time, in the good providence of God, a satisfactory revision of the Greek Text may be made, which all missionaries may cordially accept.

Praying that the Holy Spirit may guide all our counsels to his glory.

I am, Yours, Mr. Editor,

Very truly,

A Bible Student.

Our Study Table.

Here is a book about Jews, written by a Jew for Jews: *Jewish Life in the East*, by Sydney M. Samuel: London, 1881. As the author boasts of the intelligence of his fellow-religionists, and despises the attempts which Christians make to convert and educate them, we feel naturally inclined to ask in what way they have demonstrated their vast superiority over the rest of mankind. The book teems with proofs of the idleness, avarice, filth and ignorance of Jews generally, and a more thoroughly pauperized people scarcely ever existed, even according to the author's own shewing. Perhaps he would appeal to such men as Lord Beaconsfield, Sir Moses Montefiore and the like. But we object that this is unfair. In the first place, out of all the thousands of Jews scattered abroad, how many such men do you find? And again, is it just to argue from such cases as these? The greatest men among them have been foreign-born, foreign-bred, and foreign-trained. Is not more due to the circumstances of birth and education than to grace? And if you argue that because a dozen such men can be found, therefore the Jews as a whole are the most enlightened race in the world, to what strange conclusions may we not be led! You may as well say that because America does not fall to the ground when her President is killed, but instantly puts another able man in his place, that therefore no country is possessed of so much legislative ability as America. And this would lead at once to a counter argument. Presidents Lincoln and Garfield fell by the hands of assassins, therefore the American race must be the most blood-thirsty of people! This will perhaps help us to understand something of the prejudice and bigotry of the Jew. It is partly the fault of his early education, partly of his ignorance and wilful blindness. When men refuse to read the signs of the times, ignore history, despise prophesyings, and declaim reformers, their day is surely on the wane. We pity the Jews in their blindness of heart; but when their most highly educated men get up and say "We are right and you are wrong, cease your patronising ways and mind your own business," it takes the heart out of us, and no worder if some people say "If you will perish, you must." But Mr. Samuel is not the mouthpiece of the whole people, and some of them are feeling after light.

To one who has travelled in the East—Egypt, Palestine, Turkey—the book is very full of interest. We are introduced to the Jews at Cairo, and the description of the place reminds us of the papers which have been appearing in the *Leisure Hour* this year entitled *Past and Present in the East.* We are next transported to Port Saïd, the town which is "built upon the sand, which produces nothing but ophthalmia, and affords pasture-land only for ants and other insects" (p. 13). Here Mr. Samuel "noticed an unmistakably Jewish physiognomy at a shop door," and we at once enquire whether it was not the same individual as *jewed* us (mark the peculiar force of this slang expression), when we passed through some years ago on our way to China. We were told of a Jew who sold curios, scents and other interesting and useful articles at very reasonable terms, and soon found him out. He could speak English well, and proceeded at once to display his Turkish silks, his slippers and smoking-caps, his ostrich eggs and scents. "Here, said he, is some real attar of roses; you shall have it very cheap by taking three bottles." Between us we managed to arrange the matter, and paid down a good round sum. The *attar* was put aside till some future time. When we had passed through the quiet canal, and came once more to the place where the internal up-heavings commence, with what joy did we recollect our sagacity in laying in a stock of real *attar of roses.* We would scent our cabin, our handkerchiefs should be perfumed, and— At once we fly to the secret corner, the precious treasure comes forth once more to light; the tiny glass stopper is withdrawn, and oh! shall I reveal the secret; shall I confess that I was *sold;* yet so it was. The precious drops were detestably strong, and for days our handkerchiefs stunk of some filthy compound, the very thought of which still nearly makes me sick. Suffice it to say we did not enquire for the worthy Jew on our way home, or patronize his store again.

We now hasten on to Jaffa. "Sparkling and ultramarine as the Mediterranean is at this spot, it is always agitated, and the landing, consequently, difficult. Tradition attributes this to the fact that the sea has never got completely calm since the adventure of Jonah and the whale, which happened near this spot" (p. 18). We were visiting in the neighbourhood of some huge stone quarries recently, and, anxious to learn something, descended to where the workmen were pursuing their laborious toil. After some enquiries as to how they got out the large blocks of stone, we looked up the perpendicular sides of the rocky cavern, and noticed how they were rent and torn as if by some mighty convulsion. The workmen remarked; "It is said that these are the rents which were produced when our Saviour was crucified, for we read that the rocks were rent." They were firm believers in the truth of the tradition. "To Jaffa, Japho, or Japhoo, as it is variously called, an ancient myth assigns the *locale* of the legend of Perseus and Andromeda, and humorists have asserted that the monster slain by Perseus was the identical whale that swallowed Jonah, and

desired to make a second and more permanently successful experiment. The bones of a huge monster were long an object of curiosity on this coast" (p. 19). On p. 21 we find the *locale* of another legend, that which relates to St. George and the dragon, assigned to the neighbourhood of Lydda. We are all familiar with the account of the man who, passing from Jerusalem to Jericho, fell among thieves; and every book we read about Palestine confirms the truth of the statement. Our author supplies us with some vivid sketches of his own experience, and tells us good ancedotes bearing on the subject, which we have not room to transcribe.

Readers of M. Renan, Müller and other writers on Hebrew religion, will be acquainted with the subject of *Hebrew monotheism*, and the arguments for and against the conclusion here (pp. 49, 52) drawn by Mr. Samuel that Rebecca was to be "the mother of those who should spread monotheism through the world." Speaking of Hebron he says "Hebron has, perhaps, a more intimate claim to the affection of Jews. than any other spot in the world. It was the cradle of the race....The oldest surviving city in the history of the world; the birthplace of monotheism, according to all received ideas, it is, of necessity, of surpassing and supreme interest." As we cannot here discuss so wide a question the student may permit us to give him the following references. *Chips from a German Workshop*. I., Art. xv. M. Renan's *Générale et Système Comparé des Langues Sémitiques;* a valuable work, of which the first part only has yet appeared. *Contemporary Review*, January, 1879, p. 308, where Mr. R. S. Poole tells us that Mr. Renan's position is hard to maintain. In antiquity no Shemites were monotheists but the Hebrews, and though the Hebrew teachers were all monotheistic, the people were constantly either adopting idolatrous objects of worship, or mistaking the true meaning of monotheism, in their idea that they served a national God, instead of the Creator and Ruler of the universe." Cp. Tiele's History of Ancient Religions, p. 85. The subject is full of interest, and especially so to those who have been following the recent discussion respecting the character of the ancient religion of China. In many points the two cases are exactly analogous, in others widely different. I can, however, follow out the points no further now.

It is well known that the Jews have very many superstitious customs, not a whit better than those practised by the Chinese. We remember Paul's words to the Galatians—"Who hath fascinated you (*sc.* with the evil eye)?" We are told that over the door of the only respectably-sized house in Hebron, belonging to a Mr. Romano, there is a sculptured hand as a protection against the "evil eye" (p. 57); and reference is more than once made (of p. 110, 137) to the *Mez-zuzahs*, or cases affixed to the door posts, containing the Ten Commandments, which must be touched every time you pass in and out the house. These cases are sometimes of colossal size, being carved from olive-wood, but in private houses they are small. The people must eat only such meat as

is *kosher* or killed by one of themselves in a peculiar manner.

The work should be read in convexion with Edersheim's "Sketches of Jewish Social Life," and the works of Canon Farrar which deal with the Life and Times of Christ and of Paul. Some other interesting works on the same subject have recently appeared to which we may call attention at some future time. I will close with a short paragraph from p. 171, which might almost have been written by a Chinese missionary. "The sermon (preached in Smyrna), which lasted about an hour, was not received with the respectful silence to which we are accustomed at home, but the listeners interrupted frequently with manifestations of applause and satisfaction; and the discourse had more than once to be suspended during the passage through the street of a string of camels with their noisily clanging bells." The book occupies 200 pages, and is not expensive.

Selected Essays on Language, Mythology and Religion, by F. Max Müller, K. M. In 2 Volumes, London 1881. Now-a-days the science of Language without Prof. Max Müller would be like Macbeth without Macbeth. And the same holds good in a slightly lesser degree of the sciences of Mythology and Religion, which, if they have not grown out of the science of Language, have grown up side by side with it. But the student of "Chips from a German Workshop," "An Introduction to the Science of Religion," and "Hibbert Lectures" not to mention the less known works on "Survey of Languages" and "Turanian Languages," or the numerous grammatical works, such as the Hitopadesa, Sanskrit Grammar and the like, or even the ever popular "Lectures on the Science of Language"—is warned that he will find little that is new in these volumes. In fact the title would indicate, what the learned author has, in his brief preface stated, that we have here in a cheaper form the more important Essays from the four volumes of *Chips*, which have remained after subjecting the whole to a thorough sifting, a few being added which have been published in different periodicals during the past few years. Thus volume 1 contains Rede Lecture, Inaugural Lecture delivered at Oxford, Inaugural Lecture delivered at Strasburg, and Migration of Fables—four Essays out of the ten—from *Chips* IV. Essay No. 4 "On spelling" is new, then follow four more from Chips II. on Comparative Mythology. Greek mythology, Greek Legends and Bellerophon. The last essay is "On the Philosophy of Mythology," delivered at the Royal Institution in 1871. There is also an Introductory essay, which we at once recognise as the Preface to *Chips* I. As the last Essay in volume I. was also the last in "Introduction to the Science of Religion" published in 1873, it appears that the only fresh chapter is what appears as IV., "On spelling" printed phonetically. But the author tells us "I have tried to improve these Essays from year to year with the help of the excellent criticisms to which they have been subjected....In all that is essential they have remained unchanged, but I believe that no honest criticism which has reached me has ever been passed by unnoticed, and that no

important materials have been overlooked, which have been added to our stock of knowledge since the time when these Essays first saw the light." In the second volume is an e-say which deals with the discovery recently made in Japan of Sanskrit texts of some importance, and as we shall want to call attention to it, and some other points of interest, which it is too late to do now, the task of presenting the readers of the *Chinese Recorder* with a review properly so called must be kept over till we have a little more leisure.

The Gardens of the Sun is the title of a work which will be interesting to persons living in the East. It is somewhat similar in design and execution to McNair's *Perak and the Malays*, which will presumably be in the hands of many Eastern readers. Other works will be noticed as time and opportunity permit.

HILDERIC FRIEND.

Missionary News.

Births, Marriages & Deaths.

BIRTHS.

AT Peking, on October 26th, 1881, the wife of the Rev. G. OWEN, of the London Mission, of a son.

AT Canton, November 28th, 1881, the wife of the Rev. W. J. WHITE of the Presbyterian Mission, of a daughter.

AT the Methodist Episcopal Mission, Yangchow, on the 28th December, 1881, the wife of EDWARD PARLANE MCFARLANE, L.R.C.P. & S., of a daughter.

AT Ningpo, on December 31st, 1881, the wife of the Rev. R. SHANN, of the Church Missionary Society, of a daughter.

AT Canton, New Year's Day, 1882, the wife of the Rev. F. J. MASTERS, Wesleyan Mission, of twin daughters.

AT Swatow, on 17th January, the wife of Rev. S. PARTRIDGE, of a son.

AT Tientsin, on the 3rd February, the wife of the Rev. G. J. CANDLIN, of a daughter.

AT Kiukiang, on Saturday, February 11th, the wife of Mr. W. J. HUNNEX, of the A.M.E.M., of a son.

AT Shanghai, on Saturday, February 18th, the wife of Rev. D. H. DAVIS, Seventh Day Baptist Mission, of a son.

AT Soochow, on January 22nd, the wife of Rev. C. F. REID, of the M.E. (South) Mission, of a son.

DEATHS.

AT Shanghai, on the 27th November, 1881, Miss M. K. COLBURN, of the Woman's Union Mission.

AT Canton, on the 8th January, 1882, THIRESA, infant daughter of F. J. and M. E. Masters.

AT Tientsin, on the 12th of January, SARAH E., the beloved wife of Rev. ISAAC PIERSON, of the A.B.C.F. Mission.

AT Swatow, on 31st January, HENRIETTA E., the wife of Rev. S. Partridge, of the American Baptist Mission Union.

ARRIVALS.—Per s.s. *Bothwell Castle*, on December 20th, the Rev. Griffith Griffiths, for the London Mission, Shanghai.

Per s.s. *Pes-hawur*, on December 5th, 1881, Miss M. Laurence, of the Church Missionary Society, at Hongkong.

Per P. and O. s.s. *Venetia*, on January 2nd, Rev. and Mrs. Kupfer, of the American Methodist Episcopal Mission, Kiukiang.

Per s.s. *Tokio Maru*, on January 26th, Rev. W. S. Walker, of the American Southern Baptist Mission, Shanghai, and Rev. C. W. Pruitt, of same Society, for Tungchow.

Per s.s. *Tokio Maru*, on January 26th, Rev. and Mrs. Wilcox, of the Methodist Episcopal Mission, Chinkiang.

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DEPARTED.—Per the P. and O. s.s. *Venetia*, on January 18th, Miss Burnett and Miss Kirkby of the Woman's Union Mission.

Per P. and O. s.s. *Thibet*, on February 22nd, Mrs. Y. J. Allen and five children, for London.

Per P. and O. s.s. *Cathay*, on March 2nd, the Rev. C. Leaman and family for the United States viâ London. Home address:—1033 Vine St., Philadelphia.

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SHANGHAI.—Bishop Bowman, of the Methodist Episcopal Church, U.S.A., left Shanghai on his way home per *Tokio Maru*, on Wednesday, January 3rd, having completed his tour of inspection in China.

We learn from *The Missionary* of January, that Mr. W. C. Jones, of Warrington, presented £2,200 to the Church Missionary Society to establish a Training Institution at Hangchow, and a large sum for the like purpose at Fuhchow. Mr. Jones is the same munificent friend of Missions who had previously committed to Society trust funds amounting to £20,000 and £35,000 for the support of Native evangelists in India and elsewhere.

The Rev. A. B. Hutchinson, of the C.M.S. Mission, late of Hongkong, has been appointed to the Japan Mission, and will be stationed at Tokio.

The American Bible Society's Agent for China, the Rev. L. H. Gulick, has further extended the operations of the Society lately. Mr. J. Thorne has been sent to the Canton province; Mr. Anderson has been stationed at Hongkong to work among the shipping, &c.; and a third is shortly to be placed at Tientsin.

John Murdoch, Esq., LL.D., the Agent in Indian of the Religious Tract Society, has arrived in Hongkong, on a visit to this country and Japan. He hopes to visit the various missionary centres during his stay, with a view of further extending the operations of his Society.

Mr. Samuel Dyer, Agent of the British and Foreign Bible Society, leaves in a few days by the s.s. *Merionethshire* for a trip home. During his absence the work will be under the temporary supervision of Rev. W. Muirhead. This Society now employes four colporteurs, two having lately been added.

The Annual Meeting of the Presbyterian Central China Mission was held in Shanghai, beginning Saturday, February 4th, and ending Tuesday, February 7th. There was a full attendance, every member being present and representing the stations Shanghai, Ningpo, Hangchow, and Nanking. Absent in America, Revs. W. S. Holt, John Butler and D. N. J. Lyon, the latter having resigned his connection with the Mission intending to spend several years in the U.S. The Mission has been increased during the year by Rev. J. B. N. Smith, to be

located at Shanghai, and J. Stubbert, M.D., to be located at Nanking. The reports from the several stations showed slow but marked progress. All are suffering from the want of adequate foreign help, Ningpo and Hangchow being left with only one foreign missionary at each place, and Soochow with none at all. The Report of the Press shewed 14,929,000 pages as printed for the British and Foreign Bible Society, 7,234,550 for the American Bible Society, and 2,573,000 pages of tracts, &c., printed by the Press from its own funds. After adjournment, but before the final separation, came a letter from the Secretary in N. Y., informing the Mission that the Board hoped to reinforce them during the coming year to the extent of three or four men. Not the least enjoyable of the proceedings was the musical entertainment at the house of Mr. Fitch, and the monthly missionary conference at the house of Mr. Farnham. The former was by and for the members of the mission only, the latter, being more general, called forth larger numbers and was a very enjoyable and profitable occasion. With 751 Church members under its care, 125 boarding 449 day scholars the mission enters upon the coming year with renewed zeal and confidence.

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FOOCHOW.—The Home Church of the American Methodist Mission has taken favorable action on the recommendations sent them concerning the Foochow Anglo-Chinese College. It has been decided to send out two more men, and $7,000 have been voted for the Theological School. Those in connection with the College are also cheered by the fact of a dozen of the leading students having come forward for prayers, professed faith in Christ, and given in their names to be probationers in the Church. The Church Missionary Society has been reinforced by the return of Rev. J. R. Wolfe and wife, and the addition of Rev. J. Martin and Miss E. A. Goldie.

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YANGCHOW.—The American Methodist Episcopal Mission have occupied the handsome buildings erected in that city some few years ago by the Inland Mission; and Dr. E. P. MacFarlane, formerly of the Church of Scotland Mission, Ichang, has commenced medical work in connection with the above Mission.

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KIUKIANG.—Mr. W. J. Hunnex, late of the Inland Mission, has entered the service of the American Methodist Episcopal Mission, and is stationed at Kiukiang.

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WUCHANG.—Mr. H. Sowerby, late of the Inland Mission, entered the service of the American Episcopal Mission in February and is to be stationed at Wuchang.

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TIENTSIN.—The first meeting of the Tientsin Missionary Association was held at the residence of the Rev. W. F. Walker, on the 23rd January last, when a constitution was adopted and an Executive Committee appointed, —Rev. L. W. Pilcher secretary. After these necessary preliminaries were completed Mr. Pilcher read a paper on "Christianity and Chinese Architecture." In the discussion which followed the majority of the

speakers took the opposite view to that expressed in the paper.

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FORMOSA.—On the 19th December, Rev. Dr. Mackay, wife and child, of the Canadian Presbyterian Mission, returned to Tai-wan fu, after an absence of two years. Rev. D. Smith, left in January for a visit home.

Notices of Recent Publications.

American Oriental Society. Proceedings at New Haven, Conn., October 26th, 1881.

THIS Society is composed of distinguished scholars and others who are interested in Eastern countries. It holds semi-annual meetings at which papers are read on subjects pertaining to these lands. It will interest many of the readers of the *Recorder* to know that at the meeting in October, 1881, Prof. S. W. Williams, LL.D., was inducted into office of President of the Society to which he had been previously elected. The papers which were read at the last meeting of the Society were as follows:—1. Notice of F. Delitzsch's views as to the alleged site of Eden, by Prof. C. H. Toy, of Cambridge. 2. On non-dipthongal e and o in Sanskrit, by Prof. Maurice Bloomfield, of Baltimore, M.A. 3. On the Aboriginal Miao-tsz' Tribes of South-western China, with Remarks on the Nestorian Tablet of Singan fu, by Prof. S. Wells Williams, of New Haven. 4. On the so-called Henotheism of the Veda, by Prof. W. D. Whitney, of New Haven.

The third and fourth papers are on subjects that interest readers in China. Prof. Williams exhibited forty water-colour paintings of figures of as many tribes of Miao-tsz' by a Chinese artist. They were obtained by him in Peking. To each picture is added a short description of tribe. The translations of several of these descriptions were read.

The paper by Prof. Whitney discusses a point connected with all systems of idolatry. The worship of an idol implies that it is regarded by the worshiper as omniscient, omnipresent or as possesing the attributes of a god. It is one of the absurdities of idolatry that there can be a plurality of such beings. We copy "in extensio" the summary of this paper:—

We have long been accustomed to class religions as monotheistic and polytheistic, according as they recognize the existence of one personal God or of a plurality of such, and to call pantheistic a faith which, rejecting the personality of a Creator, accepts the creation itself as divine, or holds everything to be God. The last of these is the one least definite in characters, and confessedly latest in the order of development; nor has it any popular or ethnic value; it is essentially a philosophic creed, and limited to the class of philosophers. The other two, monotheism and polytheism, divide between them the whole great mass of the world's religions. As to which of the two is the earlier, and foundation of the other, opinions are, and will doubtless long or always remain, divided, in accordance with the views taken respecting the origin and first history of the human race. But it does not appear doubtful that they will settle down into two forms: either man and his first conditions of life are a miraculous creation, and monotheism a miraculous com-

munication to him, a revelation; or, if he is a product of secondary causes, of development, and had to acquire his knowledge of the divine and his relations to it in the same way with the rest of his knowledge, namely by observation and reflection, then polytheism is necessarily antecedent to henotheism; it is simply inconceivable that the case should be otherwise—nor can we avoid allowing everywhere a yet earlier stage which does not even deserve the name of religion, which is only superstition.

Nearly all the religions of men are polytheistic; monotheisms are the rare exception: namely—1. The Hebrew monotheism, with its continuators, *a*. Christianity, and *b*. Mohammedanism; and 2. the Persian monotheism, or Zoroastrianism (so far as this does not deserve rather to be called a dualism): the former apparently has behind it a general Semitic polytheism; the latter certainly grows out of the Aryan or Indo-Iranian belief in many gods. That they should be isolated products of the natural development of human insight is entirely in harmony with other parts of human history: thus, for example, all races have devised instruments, but few have reduced the metals to service, and the subjugation of steam is unique; all races have acquired language, but few have invented writing: indeed, all the highest elements of civilization arise at single points, and are passed from one community to another.

A single author, of much influence—namely, M. Müller—has recently endeavored to introduce a new member, with a name, into this classification: he calls it *henotheism* (or *kathenotheism*), 'the worship of one god at a time,' as we may render it. The germ of his doctrine is to be found in his History of Ancient Sanskrit Literature; where, after speaking of the various gods of the Veda, he says (p. 532, 1st ed., 1859): "When these individual gods are invoked, they are not conceived as limited by the power of others, as superior or inferior in rank. Each god is to the mind of the supplicant as good as all [*i. e.* as any of ?] the gods. He is felt at the time as a real divinity—as supreme and absolute, in spite of the necessary limitations which, to our mind, a plurality of gods must entail on every single god. All the rest disappear for a moment from the vision of the poet, and he only who is to fulfil their desires stands in full light before the eyes of the worshippers." And later (p. 526), after quotation of specimens: "When Agni, the lord of fire, is addressed by the poet, he is spoken of as the first god, not inferior even to Indra. While Agni is invoked, Indra is forgotten; there is no competition between the two, nor any rivalry between them or other gods. This is a most important feature in the religion of the Veda, and has never been taken into consideration by those who have written on the history of ancient polytheism." In his later works, where he first introduces and reiterates and urges the special name *henotheism*, Müller's doctrine assumes this form: (Lect. on Sc. of Rel., p. 141) that a henotheistic religion "represents each deity as independent of all the rest, as the only deity present in the mind of the worshipper at the time of his worship and prayer," this character being "very prominent in the religion of the Vedic poet;" and finally (Or. and Growth of Rel., lect. vi.), that henotheism is "a worship of single gods," and that polytheism is "a worship of many deities which together form one divine polity, under the control of one supreme god."

As regards the fundamental facts of Vedic worship, Müller's statements so exaggerate their peculiarity as to convey, it is believed, a wholly wrong impression. It is very far from being true in any general way that the worship of one Vedic god excludes the rest from the worshipper's sight; on the contrary, no religion brings its gods into more frequent and varied juxtaposition and combination. The different offices and spheres of each are in constant contemplation. They are addressed in pairs: Indra-Agni, Indra-Varuna, Mitra-Varuna, Heaven and Earth, Dawn and Night, and a great many more. They are grouped in sets: the Adityas, the Maruts, and so on. They are divided into gods of the heaven, of the atmosphere, of the earth. And they are summed up as "all the gods" (*viçve devās*), and worshipped as a body. Only, in the case of one or two gods often, and of a few others occasionally (and of many others not at all), the worshipper ascribes to the object of his worship attributes which might seem to belong to a sole god: never, indeed, calling him sole god, but extolling him as chief and mightiest of the gods, maker of heaven and earth, father of gods and men, and so on. This fact had been often enough noticed before Müller, but no one had had any difficulty in explaining it as a natural exaggeration, committed in the fervor of devotion. And it is in fact nothing else. This is evidenced by its purely occasional or even sporadic character, and by its distribution to its various objects. The office of Agni, as the fire, the god on earth, mediator and bearer of the sacrifice to the other gods, is as distinct as anything in Vedic religion, and the mass of his innumerable hymns are full of it; but he, in a few rare cases, is exalted by the ascription of more general and unlimited

attributes. The exaggerations of the worship of Soma are unsurpassed, and a whole Book (the ninth) of the Rig-Veda is permeated with them: yet it is never forgotten that, after all, *soma* is only a drink, being purified for Indra and Indra's worshippers. The same exaltation forms a larger element in the worship of Indra, as, in fact, Indra comes nearest to the character of chief god, and in the later development of the religion actually attains in a certain subordinate way that character: but still, only as *primus inter pares*. These are typical cases. There is never a denial, never even an ignoring, of other and many other gods, but only a lifting up of the one actually in hand. And a plenty of evidence beside to the same effect is to be found. Such spurning of all limits in exalting the subject of glorification, such neglect of proportion and consistency, is throughout characteristic of the Hindu mind. The Atharva-Veda praises (xi. 6) even the *uchista*, 'the remnant of the offering,' in a manner to make it almost supreme divinity: all sacrifices are in and through it, all gods and demigods are born of it, and so on; and its extollation of *kāla*, 'time' (xix. 53, 54), is hardly inferior. And later, in epic story, every hero is smothered in laudatory epithets and ascriptions of attributes, till all individuality is lost; every king is master of the earth; every sage does penance by thousands of years, acquires unlimited power, makes the gods tremble, and threatens the equilibrium of the universe.

But this is exceptional only in its degree. No polytheist anywhere ever made an exact distribution of his worship to all the divinities acknowledged by him. Circumstances of every kind give his devotion special direction: as locality, occupation, family tradition, chance preference. Conspicuous among "henotheists" is that assembly which "with one voice about the space of two hours cried out 'Great is Diana of the Ephesians!'"—all other gods "disappeared for a moment from its vision." The devout Catholic, even, to no small extent, has his patron saint, his image or apparition of the Virgin, as recipient of his principal homage. If thus neither monotheism nor a monocratically ordered polytheism can repress this tendency, what exaggeration of it are we not justified in expecting where such restraints are wanting? And most of all, among a people so little submissive to checks upon a soaring imagination as the Indians?

The exaggeration of the Vedic poets never tends to the denial of multiple divinity, to the distinct enthronement of one god above the rest, or to a division of the people into Indra-worshippers and Agni-worshippers and Varuna-worshippers and so on. The Vedic *cultus* includes and acknowledges all the gods together. Its spirit is absolutely that of the verse, curiously quoted by Müller among his proof-texts of henotheism: "Among you, O gods, there is none that is small, none that is young; you all are great indeed." That is to say, there are an indefinite number of individual (Müller prefers to call them "single") gods, independent, equal in godhood; and hence, each in turn capable of being exalted without stint. No one of them even arrives at supremacy in the later development of Indian religion; for that the name Vishnu is Vedic appears to be a circumstance of no moment. But, also according to the general tendencies of developing polytheism, there come to be supreme gods in the more modern period: Vishnu, to a part of the nation; Çiva, to another part; Brahman, to the eclectics and harmonizers. The whole people is divided into sects, each setting at the head of the universe and specially worshipping one of these, or even one of their minor forms, as Krishna, Jagannātha, Durgā, Rāma.

Now it is to these later forms of Hindu religion, and to their correspondents elsewhere, that Müller would fain restrict the name of polytheism. To believe in many gods and in no one as of essentially superior rank to the rest is, according to him, to be a henotheist; to believe in one supreme god, with many others that are more or less clearly his underlings and ministers, is to be a polytheist! It seems sufficiently evident that, if the division and nomenclature were to be retained at all, the name would have to be exchanged. A pure and normal polytheism is that which is presented to us in the Veda; it is the primitive condition of polytheism, as yet comparatively undisturbed by theosophic reflection; when the necessity of order and gradation and a central governing authority makes itself felt, there has been taken a step in the direction of monotheism: a step that must be taken before monotheism is possible, although it may, and generally does, fail to lead to such a result.

It may be claimed, then, that henotheism, as defined and named by its inventor, is a blunder, being founded on an erroneous apprehension of facts, and really implying the reverse of what it is used to designate. To say of the Vedic religion that it is not polytheistic but henotheistic, is to mislead the unlearned public with a juggle of words. The name and the idea cannot be too rigorously excluded from all discussions of the history of religions. It is believed that they are in fact ignored by the best authorities.

Report of the Second Annual Convention of the American Inter-Seminary Missionary Alliance. Held in Allegheny City, Pa., U.S.A., October 27-30, 1881. Pittsburgh, Pa., Nevin Brothers, 1881.

THE first convention of this Alliance was held October, 1880. The Alliance is composed of the students in the various theological seminaries in the U.S.A. The students of forty six seminaries connected with fifteen denominations are connected with it. In these seminaries there are over *fifteen hundred* students; of this number some four hundred will finish their studies and go forth as Ministers of the Gospel next May. This shows how very intimately this alliance is connected with the foreign missionary work. It presents the reasons why the Alliance should have a prominent place in the sympathies and prayers of missionaries and all the friends of missions. It is from the young men connected with this Alliance that we must look for missionaries to comes from the United States. Of those who left these seminaries last year, fifteen out of every hundred went as foreign missionaries. It is expected that a larger proportion of those who complete their studies in April, 1882, will go abroad. This result is largely owing to the influence of the discussions at the first and second conventions. There were some two hundred and fifty students present at the last meeting. They were all greatly interested and benefited by the discussion. They carried much of the interest of meeting to their respective seminaries. This Report, which gives in full the papers which were read and the addresses which were made and which has been widely distributed is well calculated to deepen the impression and extend the influence of this last session of the Alliance. We wish the Report a wide circulation and for the Alliance ever increasing influence. The harvest is everywhere waiting the coming of the laborers. God is saying to his Church by his Providence in preparing the way, as well as in the last Command to his disciples; "Go ye into all the world and preach the Gospel to every creature." And we welcome every plan which is adapted to enlist the sympathies and energies of the Church and her Ministry in this great work of the Church.

The China Review: for November-December, 1881.

THIS number hardly sustains the well-established reputation of this journal. The first article is by Mr. H. A. Giles, on the New Testament in Chinese. The writer notices the version by the late distinguished Chinese scholar the Rev. W. H. Medhurst, D.D., and others; and the one by the Rev. J. Goddard, of Ningpo. The remarks of Mr. Giles will not carry much weight with those who are acquainted with the character and attainments of those who were engaged in the preparation of these versions. Those however, who are interested in the revision of the Sacred Scriptures will carefully consider each passage

he notices, and the Chinese phrases which he suggests as more idiomatic. No persons are better aware of the imperfections which are found in these versions than the missionaries who use them in their work. But they believe that they in the main, give a faithful translation of the original Scriptures. They do not say that they are perfect, or that they do not need revision. But when the writer says, that those who use these versions and express the opinion that they are a fair translations of the original Scriptures, are doing that which "is nothing short of falsehood and fraud" he uses language which places his communication outside of courteous journalism. Mr. E. H. Parker continues the account of his excursions in Sz-ch'uan in which he gives interesting statements as to the productions of that province and the customs of the people.

The article which will be read with most interest by most readers is the one by Mr. F. H. Balfour, on the Emperor Cheng, Founder of the Chinese Empire. Of the papers referred to the department of Notes and Queries, the one worth special attention is the one by Mr. J. J. M. de Groot, on Chinese oaths in Western Borneo and Java. Now when Chinese are resident in so many Christian countries it is a question of very great importance how they are to be sworn when called upon to give evidence in courts of law. Mr. Groot presents the statement that heaven and earth are the chief divinities recognized by all the Chinese, and that they all recognize the solemnity of an oath by these divinities. He states that this is the form of oath used in the Dutch courts in Western Borneo. He testifies that the results of this form of oath has been satisfactory in these courts. He argues that therefore this form of oath should be used everywhere when it is necessary in Christian states to administer an oath to any of the Chinese residents in those lands.

Transactions of the Asiatic Society of Japan. Vol. IX., Part III., Yokohama, December 1881.

THIS Society keeps up its meetings with great regularity and interest. Papers are read at every meeting. Hence there are always articles on hand for publication. The contents of this Part are as follows:—

Hidegorhi's Invasion of Corea: Chap. III. Negotiation. By W. S. Ashton.

A translation of the "Dou-Shi-Keu." Teachings for the Young. By Basil Hall Chamberlin.

On the New mineral, Reinite. By Dr. Otto Lueduke; Translated by M. Yokoyama.

The History of Japanese Costume; II. Armour. By J. Conder.

The "Teachings for the Young" is not a Japanese reprint of Confucius' book for youth, but it is said to be compiled by a Buddhist priest Much of it is compiled from Chinese authors, and with the instruction from these sources is mixed up much from Buddhist authors. The other papers give clear statements of the subjects they discuss.

China Imperial Maritime Customs. 11. Special Series, No. 4. Opium.

THE previous numbers of this series are No. 1. Native Opium, 1864. No. 2. Medical Reports, 1871. No. 3. Silk, 1881. This number is a very valuable compilation of statements made to the Inspectoral General in answer to a circular letter addressed to them as follows :—

"Inspectorate General of Customs,
Peking, 10*th July*, 1879.

SIR,—

I enclose a form of return concerning opium-smoking, which you will please to fill up after making such inquiries at your port as shall ensure correctness in the information you send me. 2. You will observe that what is wanted is 1°. To ascertain how many catties of boiled or prepared opium can be obtained from 100 catties of the drug in the crude condition in which it arrives in China. 2°. To ascertain the price of 100 catties of unprepared opium after paying import duty, and the price of the same 100 catties when converted into——catties of prepared opium. 3°. To ascertain what weight of prepared opium is smoked daily, (*a*) by beginners, (*b*) by average smokers, and (*c*) by heavy smokers. 4°. To ascertain how many pipes one mace of prepared opium will furnish (1 catty=160 mace). 5°. To ascertain the price of one mace of prepared opium at the retail shops or smoking rooms. 6°. To give the total quantity of each kind of unprepared opium of foreign origin imported last year at your port. 7°. To ascertain the total quantity of unprepared opium of native origin, said to be produced, (*a*) in your province, and (*b*) in all China. 8°. to ascertain the general opinion as to the length of time, months or years, a man must smoke before the habit takes such a hold on him as to be very difficult, if not impossible, to be given up. 9°. To ascertain the sum-total of the charges and taxes to which 100 catties of opium are liable after paying import duty, before being legally able to go into consumption at the port, or leave the port for the interior.

I am, Sir, Your obedient servant,
ROBERT HART,
Inspector General."

To the Commissioner of Customs.

We have copied this circular letter in extenso because it covers the whole ground of inquiry and may well serve as a guide to any others who make investigations on this important subject.

A very important part of the pamphlet is the Introductory Note by the Inspector General in which is summarized the result of the statements given in answer to these questions as to the whole quantity of opium imported into China, the amount of the native growth, the average quantity consumed by each smoker, and the number of people that smoke the drug. The estimated number of smokers is less than it has been hitherto estimated. There is a wide-spread feeling that there is some fallacy in the manner of arriving at this number. One very obvious omission in making the calculation is that no account is taken of the *refuse* which remains from the smoking of the prepared opium. This is stated by one who smokes the drug, to be about one-third of what is put into the pipe. We have been promised an examination of the subject by one who has given much attention to the subject. We ask our readers to wait the appearance of his paper.

False Gods: or the Idol Worship of the World. A complete History of idolatrous worship throughout the world, ancient and modern. Describing the strange beliefs, practices, superstitions, temples, idols, shrines, sacrifices, domestic peculiarities, etc., etc., connected therewith. By Frank S. Dobbins, late of Yokohama, Japan. The whole profusely illustrated. Hubbard Brothers Publishers, Philadelphia, Boston, &c., &c.

WE have given the full title of this book, as the better way of giving our readers a correct idea of what to expect to find it. As every one

may suppose, from the extended ground it professes to go over it is intended more for popular use than for critical investigation. It will be found very useful by those for whom it was specially prepared. It will have special interest to all missionaries, as showing how completely all nations had forgotten the true God and made to themselves false gods according to the imagination of their hearts. The great work of the missionary is to make known to the various nations the God of Creation who has revealed himself more fully to men in his Word and by his son Jesus Christ, whom he has given to be the Saviour of the world as well as its Teacher. He is the Light of the world. This book will deepen in the heart of every reader the conviction of how great is the darkness which is in the world. It is very fully illustrated with representations of heathen gods and the various objects of worship. May the day soon come when "all these imges shall be cast to the moles and the bats" and the glorious light of the gospel fill every land.

Journal of the North-China Branch of the Royal Asiatic Society, 1881. New Series, Vol. XVI.

THIS volume is made up of four articles, and a page of miscellaneous. Of these Dr. Bretschneider's on Chinese Botany alone occupies 212 pages. The learned author says at the beginning of this article "I am neither a Sinologue nor Botanist, my knowledge of Chinese as well as of Botany being quite limited." With this modest estimate we doubt if all will agree. Of the remaining three, two are written by Mr. H. B. Guppy, M.B. The first is entitled "Notes on the Hydrology, of the Yang-tsze, the Yellow River and the Peiho," and the second "Some Notes on the Geology of Takow, Formosa." The last article in the volume is by Rev. Father M. Dechevrens, S.J., entitled "The Climate of Shanghai. Its Meteorological Condition," which will be read with interest by dwellers in the Model Settlement. Given in gratis are four pages of "errata." found in Dr. H. Fitsche's article on "The Climate of Eastern Asia," to be had in Vol. XII., 1877. Better late than never.

For Sale at the Mission Press, *A Concordance of the New Testament* in Chinese, by Rev. H. V. Noyes, 200 pp. white paper, $0.40 per copy.

THE

Chinese Recorder AND MISSIONARY JOURNAL.

Vol. XIII. MARCH–APRIL, 1882. No. 2

THE PERPETUITY OF CHINESE INSTITUTIONS.*

By S. Wells Williams, Esq., D.D., LL.D.

AMONG the points relating to the Chinese people which have attracted the attention of students in human history, their long duration and literary institutions have probably taken precedence. To estimate the causes of the first requires much knowledge of the second, and from them one is gradually led on to an examination of the government, religion, and social life of this people in the succeeding epoch of their existence. The inquiry will reveal much that is instructive, and show us that, if they have not equaled many other nations in the arts and adornments of life, they have attained a high position in its comforts, and developed much that is creditable in education, government, and security of life and property.

As results must have their proportionate causes, one wishes to know what are the reasons for the remarkable duration of the Chinese people. Why have not their institutions fallen into decrepitude, and this race given place to others during the forty centuries it claims to have existed? Is it owing to the geographical isolation of the land, which has prevented other nations easily reaching it? Or have the language and literature unified and upheld the people whom they have taught? Or, lastly, is it a religious belief and the power of a ruling class working together, which has brought about the security and freedom now seen in this thrifty, industrious, and practical people? Probably all these causes have conduced to this end, and our present object is to outline what seems to have been their mode of operation.

It may be remarked, *in limine*, that we wish to examine this subject in the belief of the personal rule of an Almighty Governor over the nations of the earth—One who not only has made of one blood all nations, and determined the times before appointed, and the bounds

* Reprinted from *The North American Review* at the request of the Author.—Editor.

of their habitation, but who also prolongs or cuts short their national life according to their moral condition and regard for justice, truth, and peace. The Bible clearly furnishes the only adequate explanation of God's government of nations as distinct communities, and its declarations give us both light and arguments in the study and appreciation of Chinese character and civilization. We hardly need say, too, that the ignorance of its people of that Book, and of the existence and attributes of God, the sanctions of his law, and their own relations to his government here and hereafter, adds a feature of peculiar interest to this inquiry.

The position of their country has tended to separate them from other Asiatic races, even from very early times. It compelled them to work out their own institutions without any hints or modifying interference from abroad. They seem, in fact, to have had no neighbors of any importance until about the Christian era, up to which time they occupied chiefly the basin of the Yellow River, or the nine northern provinces as the empire is now divided. Till about B.C. 220, feudal states covered this region, and their quarrels only ended by their subjection to Tsin Chi Hwang-ti, or the Emperor First, whose strong hand molded the people as he led them to value security and yield to just laws. He thus prepared the way for the Emperors Wăn-ti (B.C. 179–156) and Wu-ti (B.C. 140–86), of the Han dynasty, to consolidate, during their long reigns of twenty-nine and fifty-four years, their schemes of good government.

The four northern provinces all lie on the south-eastern slope of the vast plateau of Central Asia, the ascent to which is confined to a few passes, leading up five or six thousand feet through mountain defiles to the sterile, bleak plains of Gobi. This great sandy region has always given subsistence to wandering nomads enough to enable traders to cross its grassy wastes. When their numbers increased, they burst their borders in periodical raids, ravaging and weakening those whom they were too few to conquer and too ignorant to govern. The Chinese were too unwarlike to keep these tribes in subjection for long, and never themselves colonized the region, though the attempt to ward off its perpetual menace to their safety, by building the Great Wall to bar out their enemies, proves how they had learned to dread them. Yet this desert waste has proved a better defense for China against armies coming from the basin of the Tarim River than the lofty mountains on its west did to ancient Persia and modern Russia. It was easier and more inviting for the Scythians, Huns, Mongols, and Turks successively to push their arms westward, and China thereby remained intact, even when driven within her own borders.

The western frontiers, between the Kia-yu Pass in Kansuh, at the extreme end of the Great Wall, leading across the country south to the island of Hainan, are too wild and rough to be densely inhabited or easily crossed, so that the Chinese have always been unmolested in that direction. To invade the eastern sides, now so exposed, the ancients had no fleets powerful enough to attack the Middle Kingdom; and it is only within the present century that armies carried by steam have threatened her seaboard.

The Chinese have, therefore, been shut out by their natural defenses from both the assaults and the trade of the dwellers in India, Thibet, and Central Asia, to that degree which would have materially modified their civilization. The external influences which have molded them have been wholly religious, acting through the persistent labors of Buddhist missionaries from India. These zealous men came and went in a ceaseless stream for ten centuries, joining the caravans entering the northwestern marts, and ships trading at southern ports.

In addition to this geographical isolation, the language of the Chinese has tended still more to separate them intellectually from their fellow-men. It is not strange, indeed, that a symbolic form of writing should have arisen among them, for the Egyptians and Mexicans exhibit other forms of ideographic writing, as well as its caprices and the difficulty of extending it. But its long-continued use by the Chinese is hardly less remarkable than the proof it gives of their independence of other people in mental and political relations. Outside nations did not care to study Chinese books through such a medium, and its possessors had, without intending it, shut themselves out of easy interchange of thought. This shows that they could not have had much acquaintance in early times with any alphabetic writing like Sanskrit or Assyrian, for it is almost certain that, in that case, they would soon have begun to alter their ideographs into syllables and letters, as the Egyptians did; while the manifest advantages of the phonetic over the symbolic principle would have gradually insured its triumph. In that case, however, the rivalries of feudal states would have resulted, as in Europe, in the formation of different languages, and perhaps prevented the growth of a great Chinese race. In Japan and Corea the struggle between symbols and sounds has long existed, and two written languages, the Chinese and a derived demotic, are now used side by side in each of those kingdoms.

This isolation has had its disadvantageous effects on the people thus cut off from their fellows, but the results now seen could not otherwise have been attained. Their literary tendencies could never

have attained the strengh of an institution if they had been surrounded by more intelligent nations; nor would they have filled the land to such a degree if they had been forced to constantly defend themselves, or had imbibed the lust of conquest. Either of these conditions would probably have brought their own national life to a premature close.

Isolation, however, is merely a negative feature in this question. It does not account for that life, nor furnish the reasons for its uniformity and endurance. These must be sought for in the moral and social teachings of their sages and great rulers, who have been leaders and counselors, and in the character of the political institutions which have grown out of those teachings. A comparison of their national characteristics with those of other ancient and modern people shows four striking contrasts and deductions. The Chinese may be regarded as the only pagan nation which has maintained democratic habits under a purely despotic theory of government. This government has respected the rights of its subjects by placing them under the protection of law, with its sanctions and tribunals; and making the sovereign amenable in the popular mind for the continuance of his sway to the approval of a higher Power able to punish him. Lastly, it has prevented the domination of all feudal, hereditary, and priestly classes and interests by making the tenure of officers of government below the throne chiefly depend on their literary attainments. Not a trace of Judaistic, Assyrian, or Persian customs or dogmas appears in Chinese books in such a definite form as to suggest a Western origin. All is the indigenous outcome of native ideas and habits.

Underlying these characteristics is one general idea that should here be mentioned, because of its importance and power. This is the worship and obedience due to parents and ancestors—a homage given to them in this world, and a reverence to their manes in the next, which are unknown to a similar extent in any other land. Regard for parents has assumed the sanctity of worship in many other countries, indeed, but in no nation has it exerted such a powerful influence, and been kept so long in its original purity.

In the "Book of Odes," whose existence is coeval with Samuel and David, or earlier, are many references to this worship, and to certain rites connected with its royal observance. At some festivals the dead were personated by a younger relative, who was supposed to be taken possession of by their spirits, and thereby became their visible image. He was placed on high, and the sacrificer, on appearing in the temple, asked him to be seated at his ease, and urged him to eat, thereby to prepare himself to receive the homage given to the dead.

When he had done so, he gave the response in their name; the deified spirits returned to heaven, and their personator came down from his seat. In one ode the response of the ancestors through their personator is thus given:

"What said the message from your sires?
Vessels and gifts are clean;
And all your friends, assisting you,
Behave with reverent mien.

"Most reverently you did your part,
And reverent by your side
Your son appeared. On you henceforth
Shall ceaseless blessings bide.

"What shall the ceaseless blessings be?
That in your palace high,
For myriad years you dwell in peace,
Rich in posterity."—LEGGE'S *She King*.

The teachings of this ancient book intimate that the protecting favor of the departed could be lost by the vile, cruel, or unjust conduct of their descendants—thus connecting ancestral worship and reward with personal character. Another ode sums up this idea in the expression. "The mysterious empyrean is able to strengthen anything; do not disgrace your imperial ancestors, and it will save your posterity." Many stories occur in the native literature exemplifying this idea by actual experiences of blessing and cursing, all flowing from the observance or neglect of the required duties.

The great sages Confucius and Mencius, with the earlier rulers, King Wăn and Duke Chau, and their millions of followers, have all upheld these sentiments, and those teachings and examples are still as powerful as ever. In every household, a shrine, a tablet, an oratory, or a domestic temple, according to the position of the family, contains the simple legend of the two ancestral names written on a slip of paper or carved on a board. Incense is burned before it, daily or on the new and full moons; and in April the people everywhere gather at the family graves to sweep them, and worship the departed around a festive sacrifice. To the children it has all the pleasant associations of our Christmas or Thanksgiving; and all the elder members of the family who can do so come together around the tomb or in the ancestral hall at the annual rite. Parents and children meet and bow before the tablet, and in their simple cheer contract no associations with temples or idols, monasteries or priests, processions, or flags and music. It is the family, and a stranger intermeddleth not with it; he has his own tablet to look to, and can get no good by worshiping before that bearing the names of another family.

As the children grow up, the worship of the ancestors, whom they never saw, is exchanged for that of nearer ones who bore and

nurtured, clothed, taught, and cheered them in helpless childhood and hopeful youth, and the whole is thus rendered more personal, vivid, and endearing. There is nothing revolting or cruel connected with it, but everything is orderly, kind, and simple, calculated to strengthen the family relationship, cement the affection between brothers and sisters, and uphold habits of filial reverence and obedience. Though the strongest motive for this worship arises out of the belief that success in worldly affairs depends on the support given to parental spirits in Hades, who will resent continued neglect by withholding their blessing, yet, in the course of ages, it has influenced Chinese character in promoting industry and cultivating habits of domestic care and thrift, beyond all estimation.

It has, moreover, done much to preserve that feature of the government which grows out of the oversight of Heaven as manifested to the people through their Emperor, the Son of Heaven, whom they regard as its vicegerent. The parental authority is also itself honored by that peculiar position of the monarch, and the child grows up with the habit of yielding to its injunctions, for to him the family tablet is a reality, the abode of a personal Being who exerts an influence over him that can not be evaded, and is far more to him as an individual than any of the popular gods. Those gods are to be feared and their wrath deprecated, but the "illustrious ones who have completed their probation" represent love, care, and interest to the worshipers if they do not fail in their duties.

Another indirect result has been to define and elevate the position of the wife and mother. All the laws which could be framed for the protection of women would lack their force if she were not honored in the household. As there can be only one "illustrious consort" (*hien pi*) named on the tablet, there is of course only one wife (*tsi*) acknowledged in the family. There are concubines (*tsieh*), whose legal rights are defined and secured, and form an integral part of the family; but they are not admitted into the ancestral hall, and their children are reckoned with the others as Dan and Asher were in Jacob's household. Polygamous families in China form a small proportion of the whole; and this acknowledged parity of the mother with the father, in the most sacred position she can be placed, has done much to maintain the purity and right influence of woman amid all the degradations, pollutions, and moral weakness of heathenism. It is one of the most powerful suports of good order. It may even be confidently stated that woman's legal, social, and domestic position is as high in China as it has ever been outside of Christian culture, and as safe as it can be without the restraints of Christianity.

Another benefit to the people, that of early marriages, derives much of its prevalence and obligation from the fear that, if neglected, there may be no heirs left to carry on the worship at the family tomb.

The three leading results here noticed, viz., the prevention of a priestly caste, the confirmation of parental authority in its own sphere, and the elevation of the woman and wife to a parity with the man and husband, do much to explain the perpetuity of Chinese institutions. The fact that filial piety in this system has overpassed the limit set by God in his Word, and that deceased parents are worshiped as gods by their children, is both true and sad. The knowledge of his law can alone put all parties in their right positions; but the result now before us in the history of the sons of Han may lead us to acknowledge that the blessing of the first commandment with promise has come upon them, and their days have been long in the land which God has given them.

There is, however, need of something much stronger and wiser than all these influences and obligations to control and direct a well-constituted state. We must seek for it in the literary institutions of China, and examine how they have worked to preserve it. Without stopping to discuss the origin and quality of her literature, previous to the Chau dynasty (B.C. 1122), it may be remarked that at that time some of the best men whose deeds are recorded succeeded in overthrowing the Shang dynasty, and planting their own family in its stead. Their sway was patriotic and beneficial, and their writings upon the principles of good government became authoritative Their empire, however, gradually fell into the condition of France after Charlemagne's death, through the internecine strifes of the feudal kings, when Confucius and Mencius arose in the fifth and fourth centuries. They saw that the people were lapsing into barbarism, and undertook to teach them political ethics, and fortify their own precepts by the well-known instructions of the ancient kings. They appealed to their recognized excellence as the best exemplars, and a reason for urging a return to those approved standards. These eminent men thus obtained a hearing and support from their countrymen, while the experience of the intervening centuries enabled them to enlarge their range of thought and discuss every function of a state. If it be suggested that God raised up Confucius, Mencius, King Wăn, and Duke Chau, and others, as leaders of the Black-haired race, to give them good examples and wise maxims in social, political and domestic life, he also raised up similar guides and rulers in Persia, Babylon, Greece, and especially in Israel, whose instructors were purer and better than all. What, then, accounts for the paramount influence of the Chinese classics on that

people, and the little regard which was paid to Cyrus, Solomon, Plato, Zeno, and others, by their countrymen of after-ages? The solution is, if anywhere, to be found in the prevalence of popular education from very early times. This gradually elevated literary above warlike and mercantile pursuits, and prepared the way for the adoption of the system of competitive examinations for eligibility to office, which originated about B.C. 150 by the Han dynasty.

The pure teachings in practical morality of the nine classics had by that time come to be regarded as of the highest authority. When Liu Pang obtained the throne of all China (B.C. 202), the long struggle of forty years had destroyed all the feudal kings and aristocracy with their several states, and left a clear field for the Emperor to select the best men from every rank of life. He naturally looked to the *literati*, whose studies in those political ethics had fitted them somewhat for carrying precept into practice; and the examinations for office are still restricted to subjects drawn from those books. Strictly speaking, no religious system is therein taught, for their purpose is to inculcate the highest morality and the best government, as founded on human experience.

The boy commences his education by learning these maxims; and by the time he has got his degree, and long before, too, the highest truths and examples he knows of are more deeply impressed on his mind than Biblical truths and examples are on graduates of Yale, Oxford, Heidelberg, or the Sorbonne. The honor and power of official position and the high standing paid to scholarship have proved to be ample stimulus and reward for years of patient study. Not one in a score of graduates ever obtains an office, and not one in a hundred of competitors ever gets a degree; but they all belong to the literary class, and share in its influence, dignity, and privileges. Moreover, these books render not only those who get the prizes well acquainted with the true principles on which power should be exercised, but the whole nation—gentry and commoners—know them also. These unemployed *literati* form a powerful middle class, whose members advise the work-people who have no time to study, and aid their rulers in the management of local affairs. Their intelligence fits them to control most of the property, while few acquire such wealth as gives them the power to oppress. They make the public opinion of the country, now controlling it, then cramping it; alternately adopting or resisting new influences, and sometimes successfully thwarting the acts of officials, when the rights of the people are in danger of encroachment; or at other times combining with the authorities to repress anarchy or relieve suffering.

This class has no badge of rank, and is open to every man's highest talent and efforts, but its complete neutralization of hereditary rights, which would have sooner or later made a privileged oligarchy and a landed or feudal aristocracy, proves its vitalizing, democratic influence. It has saved the Chinese people from a second disintegration into numerous kingdoms, by the sheer force of instruction in the political rights and duties taught in the classics and their commentaries. While this system put all on equality, human nature, as we know, has no such equality. At its inception it probably met general support from all classes, because of its fitness for the times, and soon the resistance of myriads of hopeful students against its abrogation and their consequent disappointment in their life-work aided its continuance. As it is now, talent, wealth, learning, influence, paternal rank, and intrigue, each and all have full scope for their greatest efforts in securing the prizes. If these prizes had been held by a tenure as slippery as they are in the American Republic, or obtainable only by canvassing popular votes, the system would surely have failed, for "the game would not have been worth the candle." But in China the throne gives a character of permanency to the Government, which opposes all disorganizing tendencies, and makes it for the interest of every one in office to strengthen the power which gave it to him. This loyalty was remarkably shown in the recent rebellion, in which, during the eighteen years of that terrible carnage and ruin, not one imperial official voluntarily joined the Taipings, while hundreds died resisting them.

We have no space for extracts from the classics which will adequately show their character. They would prove that Chinese youth, as well as those in Christian lands, are taught a higher standard of conduct than they follow. The former are, however, drilled in the very best moral books the language affords; and, if the Proverbs of Solomon and the New Testament were studied as thoroughly in our schools as the "Four Books" are in China, our young men would be better fitted to act their part as good and useful citizens.

In this way literary pursuits have taken precedence of warlike, and no unscrupulous Cæsar or Napoleon has been able to use the army for his own aggrandizement. The army of China is contemptible, certainly, if compared with those of Western nations, and its use is rather like a police, whose powers of protection or oppression are exhibited according to the tempers of those who employ them. But in China the army has not been employed, as it was by those great captains, to destroy the institutions on which it rests; though its weakness and want of discipline often make it a greater evil than good

to the people. But, if the army had become strong and efficient, it would certainly have become a terror in the hands of ambitious monarchs, a drain on the resources of the land, and perhaps a menace to other nations, or finally a destroyer of its own. The officials were taught, when young, what to honor in their rulers; and, now that they hold those stations, they learn that discreet, upright magistrates do receive reward and promotion, and experience has shown them that peace and thrift are the ends and evidence of good government, and the best tests of their own fitness for office.

Another observable result of this republican method of getting the best-educated men into office is the absence of any class of slaves or serfs among the population. Slavery exists in a modified form of corporeal mortgage for debt, and thousands remain in this serfdom for life through one reason or another. But the destruction of a feudal baronage involved the extinction of its correlative, a villein class, and the oppression of poor debtors, as was the case in Rome under the consuls. Only freemen are eligible to enter the *concours*, but the percentage of slaves is too small to influence the total. To this cause, too, may, perhaps, to a large degree, be ascribed the absence of anything like caste, which has had such bad effects in India.

Before speaking of the religious condition of the Chinese, the evil results and defects of their system of education and competitive examination ought to be noticed. It will require years for them to fully understand wherein it has failed, but happily they have now begun to enter this upward path. The language itself, which has for centuries aided in preserving their institutions, and strengthening national homogeneity amid so many local varieties of speech, is now rather in the way of their progress; for it is impossible for a native to write a treatise on grammar about another language in his own language, through which another Chinese can, unaided, learn to read or speak that language. The Chinese people have therefore had no ready means of learning the best thoughts of other minds. Such being the case, the ignorance of their best educated scholars about other races, ages, and lands, has been their misfortune far more than their fault, and they have suffered the evils of their isolation. One has been an utter ignorance of what would have done them lasting good in morals, sciences, and politics. Neither geography, natural history, mathematics, astronomy, nor history of other lands, now forms part of the curriculum; and the men trained in the classics have therefore grown up with distorted views of their own country. The officials are imbued with conceit, ignorance, and arrogance as to its power, resources, and position in comparison with other nations, and are helpless when met

by greater skill and strength. However, these disadvantages, great as they have been and still are, have mostly been a natural result of their secluded position, and are rapidly yielding to the new influences which are acting upon the people and government. Well will it be for both, if these causes do not disintegrate their ancient economies too fast for the recuperation and preservation of whatever is good in them.

The last point in the Chinese polity which has had great influence in preserving it is the religious beliefs recognized by the people and rulers. There are three sects (*san kiao*) which are usually called Confucianism, Buddhism, and Taoism, or Rationalism; the first is a foreign term, and vaguely denotes the belief of the *literati* generally, including the state religion. These three sects do not interfere with each other, however, and a man may worship at a Buddhist shrine, or join in a Taoist festival, while he accepts all the tenets of Confucius, and worships him on state occasions; much as a lawyer in England may attend a Quaker meeting, or the Governor of a State in America may be a Methodist minister. The ancestral worship is never called a *kiao*, for everybody observes that at home just as much as he obeys his parents; it is a duty, not a sect.

The state religion of China has had a remarkable history and antiquity; and, though modified somewhat during successive dynasties, has retained its main features during the past three thousand years. The simplicity and purity of this worship have attracted the notice of many foreigners, who have disagreed on many points as to its nature and origin. Their discussions have brought out many most interesting details respecting it; and whoever has visited the great Altar and Temple of Heaven at Peking, where the Emperor and his courtiers worship, must have been impressed with its simple grandeur.

These discussions are not material to the present subject, and it is only needful to indicate two main results. The prime idea in this worship is that the Emperor is *Tien-tsz*, or Son of Heaven, the coördinate with Heaven and Earth, from whom he directly derives his right and power to rule on earth among mankind, the One Man who is their vicegerent and the third of the trinity (*san tsai*) of Heaven, Earth, and Man. With these ideas of his exalted position, he claims the homage of all his fellow-men. He can not properly devolve on any other mortal his functions of their high-priest to offer the oblations on the altars of Heaven and Earth at Peking at the two solstices. He is not, therefore, a despot by mere power, as other rulers are, but is so in the ordinance of nature, and the basis of his authority is divine. He is accountable personally to his two superordinate powers for its record and result. If the people

suffer from pestilence or famine he is at fault, and must atone by prayer, sacrifice, and reformation as a disobedient son. One defect in all human government—a sense of responsibility on the part of rulers to the God who ordains the powers that be—has thus been partly met and supplied in China. It has really been a check, too, on their tyranny and extortion; for the very books which contain this state ritual intimate the amenability of the sovereign to the Powers who appointed him to rule, and hint that the people will rise to vindicate themselves. The officials, too, all springing from the people, and knowing their feelings, hesitate to provoke a wrath which has swept away thousands of their number.

The worship of Shangti, or deified Heaven, is confined to the Emperor, for to invade this prerogative would be treasonable, and equivalent to setting up the standard of rebellion. In his capacity of vicegerent, high-priest, and mediator between his subjects and the higher Powers, there are many points of similarity with the assumptions of the Pope at Rome. The effects in China upon the nation have been both negative and positive. One of the negative effects has been to dwarf the state hierarchy to a complete nullity, to prevent the growth of a class which could or did use the power of the monarchy to strengthen its own hold upon the people as their religious advisers, and on the Government as a necessary aid to its efficiency.

We have seen that the popular rights which are so plainly taught in the classics have been inculcated and perpetuated by the common school education, and that the ancestral worship could not admit the interference of priest, altar, or sacrifice, outside of the door-posts. Yet it is probable that all combined would have been too weak to resist the seductive introduction of a hierarchy in some form, if it had not been that the Emperor himself would not yield his own unapproachable grandeur to any man. Being everything in his own person, it is too much to expect that he is going to vacate or reduce his prerogative, surrender his right to make or degrade gods of every kind for his subjects to worship, weaken his own prestige, or mortify the pride of his fellow worshipers, the high ministers of state. The chains of caste woven in India, the fetters of the Inquisition forged in Spain, the silly rites practiced by the augurs in old Rome, or the horrid cruelties and vile worship once seen in Egypt and Syria, all done under the sanction of the state, have all been wanting along the Yellow River, and none of their evils have hampered the rule of law in China.

The emperors at various times have shown great devotion to the ceremonies and doctrines of the Buddhists and Taoists, and have built costly temples, and supported more priests than ever Jezebel did, but

the teachings of Confucius and Mencius were too well understood among the people to be uprooted or overridden. The complete separation of the state religion from the worship of the common people accounts for the remarkable freedom of belief on religious topics. Mohammedanism and Buddhism, Taoist ceremonies and Lama temples, are all tolerated in a certain way, but none of them have at all interfered with the state religion and the autocracy of the monarch as the Son of Heaven. They are, as every one knows, all essentially idolatrous, and the coming struggle between these various manifestations of error and the revealed truths and requirements of the Bible has only begun to cast its shadow over the land. The more subtile conflict, too, between the preaching of the Cross and faith alone in its Sacrifice for salvation, and reliance on good works, and priestly interference in every form, has not yet begun at all.

The power of Buddhism in China has been owing chiefly to its ability and offer to supply the lack of certainty in the popular notions respecting a future state, and the nature of the gods who govern man and creation. Confucius uttered no speculations about those nnseen things, and ancestral worship confined itself to a belief in the presence of the loved ones, who were ready to accept the homage of their children. That longing of the soul to know something of the life beyond the grave was measurably supplied by the teachings of Sakyamuni and his disciples, and, as was the case with Confucius, was illustrated and enforced by the earnest, virtuous life of their founder. Though the sect did not receive the imperial sanction till about A.D. 65, these teachings must have gradually grown familiar during the previous age. The conflict of opinions which erelong arose between the definite practical maxims of the Confucian moralists, and the vague speculations, well-defined good works, and hopeful though unproved promises of future well-being, set forth by the Hindoo missionaries, has continued ever since. It is an instructive chapter in human experience, and affords another illustration of the impossibility of man's answering Job's great question, "But how shall man be just with God?" The early sages opened no outlook into the blank future, offered no hopes of life, love, happiness, or reunion with the friends gone before, and their disciples necessarilly fell back into helpless fatalism. Buddhism said, Keep my ten commandments, live a life of celibacy and contemplation, pray, fast, and give alms, and according to your works you will become pure, and be rewarded in the serene *nirvana* to which all life tends. But the Buddhist priesthood had no system of schools to teach their peculiar tenets, and, as there is only one set of books taught in the common schools, the elevating precepts

of the sages brought forth their proper fruit in the tender mind. Poverty, idleness, and vows made by parents in the day of adversity to dedicate a son or a daughter to the life-long service of Buddha, still supply that priesthood with most of its members. The majority are unable to understand their own theological literature, and far more is known about its peculiar tenets in Europe than among the mass of the Chinese. The Confucianist, in his pride of office and learning, may ridicule their mummeries, but in his hour of weakness, pain, and death he turns to them for help, for he has nowhere else to go. Both are ignorant of the life and light revealed in the gospels, and cry out "Who will show us any good?"

If the mythology of Buddhism was trivial and jejune, as we judge it after comparing it with the beautiful imagery and art of Greece and Egypt, it brought in nothing that was licentious in its rites, or cruel in its sacrifices. Coming from India, where worship of the gods involved the prostitution of women, the adoration of the lingam, and the sacrifice of human beings, Buddhism was remarkably free from all revolting features. If it had nothing to offer the Chinese higher in morals or more exalted or true in its conception of the universe or its Maker, it did not sanction impurity or murder, or elevate such atrocities above the reach of law by making them sacred to the gods. This last outrage of the Prince of Darkness on the soul of man, so common in Western Asia, has never been known or accepted to any great extent in the Middle Kingdom. The words of Moses (Leviticus xviii, 25, 28), asserting that it was because of these abominations among the Canaanites that they were punished, and that for such things "the land itself vomited out her inhabitants," may be adduced as one reason why God has preserved the Chinese, who have not practiced them.

But, while it is true that Buddhism gave them a system of precepts and observances that set before them just laws and high motives for right actions, and proportionate rewards for the good works it enjoined, it could not furnish the highest standards, sanctions, and inducements for holy living. On becoming a part of the people, the Buddhists soon entered into their religious life as acknowledged teachers. They adapted their own tenets to the national mythology, took its gods and gave it theirs, acted as mediators and interpreters between men and gods, the living and the dead, and shaped popular belief on all these mysteries. The well-organized hierarchy numbered its members by myriads, and yet history records no successful attempt on its part to usurp political power, or place the priest above the laws. This tendency was always checked by the *literati*, who really had in the

classics a higher standard of ethical philosophy than the Buddhists, and would not be driven from their position by imperial orders, nor coaxed by specious arguments to yield their ground. Constant discussions on these points have served to keep alive a spirit of inquiry and rivalry, and preserve both from stagnation. Though Buddhism, in its vagaries and will-worship, gave them nothing better than husks, but hypocrisy in place of devotion, taught its own dogmas instead of truth, and left its devotees with no sense of sin against any law, yet its salutary influence on the national life of China can not be denied. It has had a long trial, as well as Confucianism, and both have proved their inability to lead man to a knowledge of God, or give peace to his soul.

It remains, in this estimate of the molding influences on Chinese character, to refer only to Taoism and Mohammedanism. Lao-tsz', the founder of the sect of Rationalists, was a contemporary of Confucius, and one of the most acute and original minds of his nation. The tenets of the two have been taught side by side for twenty-five centuries, and have rather acted as complementary to each other than antagonistic; the first entertaining speculative minds by its intangible subtilties; the other proving its usefulness by telling mankind what they ought to do. Its followers have furnished thousands of volumes no more useful than the treatises of monkish schoolmen, and are now chiefly regarded as adepts in all occult lore, and masters of sorcery and alchemy.

The introduction of Islamism was so gradual that it is not easy to state the date or manner. The trade between China and ports lying on the Arabian Sea early attracted its adherents, and its missionaries came by ships to the seaports, especially to Canton and Hangchow. They likewise formed a large portion of the caravans which went to and fro through Central Asia, and seem to have been received without resistance, if not with favor, until they grew, by natural increase, to be a large and an integral part of the population. Mosques were built, schools taught, pilgrimages made, books printed, and converts were allowed to exercise their rites, without any serious hindrance, almost from first. Yet the tenets of the Prophet have made no real impression on the national life, and the number of his followers forms only a small proportion of the whole. The two great features of the faith, viz., the existence of one only true God, and the wickedness of idolatry, have not been kept hidden; but, though promulgated, they have not been accepted outside of the sect, and have not made the least impression on the state religion. The reasons for this are not far to seek. The rigid rule that the Koran must not be translated has kept it out of the reach of the *literati*, and the faithful could not even appeal to it

in support of their belief, for not one in a myriad knew how to read it. The Chinese could not learn Arabic, and there was no sword hanging over them, as was the case in Persia, to force them into the ranks. The simplicity of the state religion and ancestral worship gave very little handle to iconoclasts to declaim against polytheism and idolatry. The prohibition of pork to all true believers was a senseless injunction among a frugal people which depended largely on swine for meat, and had never felt any the worse, bodily or mentally, for its use; and the inhibition of wine was needless among so temperate a race as the Chinese. Those who liked to keep Friday or other days as fasts, practice circumcision as a symbol of faith, and worship in a temple without images, could do so if they chose; but they must obey the laws of the land, and honor the Emperor, as good subjects. They have done so, and generally speaking have never been molested on account of their faith. Their chief strength lies in the northern part, and the recent struggle in the northwestern provinces, which has cost so many myriads of lives, began almost wholly at the instigation of Turk or Tartar sectaries, and was a simple trial of strength as to who should rule. While cities and towns in Kansuh occupied by them were destroyed in 1860-1870, the two hundred thousand Moslems in Peking remained perfectly quiet, and were unmolested by the authorities.

In this survey of Chinese institutions it has been shown that the empire has owed much of its security to its isolation and the difficulty of large invading armies reaching it. The early ages of feudalism, which developed the national character by sectional rivalries, was succeeded by a great central government founded on popular consent, which molded these states on democratic principles, and prevented both a landed and hereditary aristocracy that could appropriate large tracts of country and engross both power and labor. The eligibility of men from all classes to office, according to their literary attainments, secured on the whole the most cultivated minds for the leading ones, and prevented the domination of mere soldiers over the liberties and property of their countrymen. On the other hand, the struggles of ignorant multitudes, led by designing demagogues to assert their rights by destroying their oppressors, have not resulted in any permanent changes, for such commotions have been riots and not revolutions, no assertion of principles being involved in them. The position of the sovereign, as vicegerent of Heaven and Earth, made him alone responsible to them for the good government of the land, and rendered a priesthood needless. The nature of the ancestral worship, of which the state religion is an outgrowth, likewise called for no priestly officers, either to absolve the worshipers or intercede for them, to explain the holy books, or call on the gods,

much less punish and destroy those who refused compliance. The throne could not gather a class of supporting nobles around its steps, and thus erect an official order, for the system of competitive examinations has already opened the avenues of rank and power to all, by teaching the candidates how to maintain the principles of liberty and equality they had learned from Confucius and Mencius. This absence of an hereditary nobility neutralized the evils and crippled the power of caste and slavery, which would perhaps have grown out of such a form of feudalism. Finally, the great respect paid to parents and superiors, the social status of women, the legal safeguards of life and property, and the possession of a fertile soil, temperate climate, and rich resources—all these taken together appear to satisfactorily account for the permanency and character or Chinese institutions.

All that these institutions need, to secure and promote the highest welfare of the people, as they themselves aver, is their faithful execution in every department of government: and no higher evidence of their remarkable wisdom can be adduced than the general order and peace of the land. When one sees the injustice and oppressions in the courts, the feuds and deadly fights among the clans, the prevalence of lying, ignorance, pollution, and other more serious crimes, and the unscrupulous struggle for a living going on in every rank of life, he wonders that universal anarchy does not destroy the whole machine. But the same truthful expounder of human society, which has been already quoted, furnishes us with a partial solution in the declaration, "The powers that be are ordained of God." The Chinese seem to have attained the great ends of human government to as high a degree as it is possible for man to go without the knowledge of his revelation. That, in its great truths, rewards or punishments, its hopes, and its stimulus to good acts by faith working by love, has yet to be received by them. The course and results of the struggle between the new and the old in the land of Sinim will form a remarkable chapter in the history of man.

THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

By Rev. Arthur H. Smith.

IT is to be supposed that every one who makes any pretensions to a knowledge of the Chinese language, will gain some kind of acquaintance with its classical writings. It is not thought necessary to commit them to memory, or to be examined upon their contents, but we should at least know what they are, and what they are about. We cannot expect to make much headway with the Chinese, or with

any other people, if we ignore what they regard as splendid master pieces of literature.

"But what do I care whether the Master would or would not sit on the mat when it was not straight, or whether he was or was not fond of ginger, or whether (as in Bret Harte's version of the Confucian Analects) he once went in when it rained? The Doctrine of the Mean, too, on a near view, appears to be compounded, although in somewhat unequal proportions, of the Inconsequential, the Incomprehensible, and the Preposterous. What do I care for the Mean? Furthermore, (unless the *Ch'un Ch'iu* is to be accepted as an ideal History—as per the dictum of Mr. Samuel Johnson [Oriental Religions—China—Chapter on History]—what is it but a record, lifeless and wearisome, in the narrative style of 'Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Reuben,' resembling the tale of the plunder of the Egyptian granary: 'And then another pigeon took out another grain, and then another pigeon took out another grain, a. t. a. p. t. o. a. g.,' and so on. Also that Peach Tree, which is forever waving at us from the Book of Odes—it is a Fatigue and an Impertinence. And the Book of Changes! Let a note of exclamation stand in place of a predicate."

What you say, kind friend, may for ought we know, have within it some grains of sense—it is not for us to say how much. Still, granting that culinary details as to ginger, and bed-room gossip about mats, are not to your taste, that the History is jejune, the Changes a 'continent of mud,' the unattainable Mean, and the flickering Peach Tree alike uninteresting—is it not necessary to ascertain these facts at first hand, that we may be said really to know them at all? And if, in the process of verification, some of the alleged facts should prove to be not so wholly unquestionable as we had supposed, we shall be the gainers by the difference. At all events, to understand the Chinese, we must first take our stand at the Chinese point of view. This, at least, is the way in which the Sinologues—whose chief joy it is said to be to bring forth some fresh decoctions of old Chinese roots, who have learned everything and forgotten nothing, the terror and the despair of everyone but Sinologues, and not infrequently the "pet aversion" of one another—this is the way in which *they* will answer you. After all, the most convincing motive for patient study of the Chinese classics is not that we may dig thence the pure gold which the Chinese suppose to be there embedded—much of which, however, to us appears only as oroide, or brass, or pewter, or even wood, hay, and stubble, but that we may, if possible, definitely ascertain what it is that the Chinese esteem pure gold. The end in view is not what

the classics may contain for us, but the knowledge of what they contain for the Chinese.

The Proverbs and Common Sayings of the Chinese, are regarded by many students of the language, with a species of good-natured contempt. They would no more waste their time in the investigation of such objects, than they would devote a summer to catching a hogshead of angle-worms, or baking a winter's supply of mud-pies. This view may be due in part to an inaccurate idea of what is connoted in the words "Chinese Proverbs and Common Sayings," and in part to the absence of any idea whatever on the subject. The Chinese language is a wide field—far too wide for any one man—and there is much of which any single individual will be, and must be, forever ignorant. The same considerations, however, which lead to the study of the Classics with a view to a comprehension of their effect on the Chinese mind, must inevitably conduct us by a similar process to an examination of the Chinese proverbial philosophy. Not more sure is it that a certain aspect of the Chinese mind is represented in the Classical writings, than that other, and polyhedral aspects of the same mind are represented in their popular proverbs. Of no people, perhaps, is this more emphatically true than of the Chinese. To the strong bias toward proverbial expression common in all Oriental lands, the Chinese add certain special characteristics of their own. The nature of their language, especially its capacity for epigram and antithesis, the wonderful body of ancient literature which has preserved and unified the written character and idiom, the vast stretches of history through which the nation has flourished, its present extent and comparative homogeneity—these peculiarities of China give to its proverbial sayings an interest and importance which is unique.

In his volume *On the Lessons of Proverbs*, Archbishop Trench has well vindicated their importance, in words which deserve considerate attention:—

"The fact that they please the people, and have pleased them for ages—that they possess so vigorous a principle of life as to have maintained their ground, ever new and ever young, through all the centuries of a nation's existence—nay, that many of them have pleased not one nation only, but many, so that they have made themselves a home in the most different lands—and further, that they have, not a few of them, come down to us from remotest antiquity, borne safely upon the waters of that great stream of time, which has swallowed so much beneath its waves—all this, I think, may well make us pause should we be tempted to turn away from them with anything of indifference or disdain.

"And then, further, there is this to be considered, that some of the greatest poets, the profoundest philosophers, the most learned scholars, the most genial writers in every kind, have delighted in them, have made large and frequent use of them, have bestowed infinite labor on the

gathering and elucidating of them. In a fastidious age, indeed, and one of false refinement, they may go nearly or quite out of use among the so-called upper classes. No gentleman, says Lord Chesterfield, or 'No man of fashion,' as I think is his exact word, 'ever uses a proverb.' And with how fine a touch of nature Shakspeare makes Coriolanus, the man who with all his greatness is entirely devoid of all sympathy for the people, to utter his scorn of *them* in scorn of their proverbs, and of their frequent employment of these:

> Hang 'em!
> They said, they were an-hungry, sigh'd forth proverbs;—
> That, hunger broke stone walls; that, dogs must eat;
> That, meat was made for mouths; that, the gods sent not
> Corn for the rich men only: With these shreds
> They vented their complainings.—CORIOLANUS, Act I., Sc. 1.

"But that they have always been dear to the true intellectual aristocracy of a nation, there is abundant evidence to prove. Take but these three names in evidence, which, though few, are in themselves a host. Aristotle made a collection of proverbs; nor did he count that he was herein doing aught unworthy of his great reputation; however some of his adversaries may have made this a charge against him. He is said to have been the first who did so, though many afterwards followed in the same path. Shakspeare loves them so well, that besides often citing them, and innumerable covert allusions, rapid side glances at them, which we are in danger of missing unless at home in the proverbs of England, several of his plays, as 'Measure for Measure,' 'All's well that ends well,' have popular proverbs for their titles. And Cervantes, a name only inferior to Shakspeare, has not left us in doubt in respect of the affection with which he regarded them. Every reader of 'Don Quixote' will remember his squire, who sometimes can not open his mouth but there drop from it almost as many proverbs as words. I might name others who held the proverb in honor—men who, though they may not attain to these first three, are yet deservedly accounted great; as Plantus, the most genial of Latin poets; Rabelais, and Montaigue, the two most original of French authors; and how often Fuller, whom Coleridge has styled the wittiest of writers, justifies this praise in his witty employment of some old proverb; nor can any thoroughly understand and enjoy 'Hudibras,' no one but will miss a multitude of its keenest allusions, who is not thoroughly familiar with the proverbial literature of England."

What is a Chinese proverb? 'The Serpent knows his own hole' (長蟲窟寵長蟲知) therefore let-us interrogate the wise Serpent. Even in proposing the question to a Chinese whose education might appear to fit him to give an intelligent reply, we are met by an uncertainty as to what to term that in regard to which we inquire. By a happy inspiration we are reminded of a Book of Proverbs, and upon investigation, it is ascertained that its translators, called the sayings of Solomon *chên-yen* (箴言), that is, "warning admonitions," or "maxims." Perhaps there were never two individuals to whom the English tongue was idiomatic, who uttered so vast a number of shrewd maxims as William Penn and Benjamin Franklin. Yet but a very small percentage of the wise sayings even of Poor Richard, can fairly be termed English proverbs, and of that small percentage many were

probably only caught up and adapted by Franklin, like worn out currency reminted. Neither in English nor in Chinese does a Maxim and a Proverb necessarily connote the same thing.

The character *yen* (諺) seems to be about what is required, and so indeed it would be, provided the Chinese would only employ it. It is not however colloquial, and will not, therefore, serve our turn.

The expression *su-hua* (俗話), with which the Chinese are apparently content, means "Common Talk." How can any one seriously demand of a Chinese teacher a definition of "Common Talk?" Our embrassment is not much diminished, if we vary the phrase to *su-yü* (俗語) and translate it "Common Sayings." The comprehensiveness of any term of this nature, is far too great for successful definition, and it is a definition of which we are in quest. The inherent difficulty in securing it is two-fold. In the first place, the Chinese language embraces within itself a great variety of what, for lack of a more suitable term, may be denominated "styles," from the high classical, to the rude village patois—from the lofty cedar of Lebanon with its head in the clouds, to the hyssop that springeth out of the lowly wall; or, to vary the figure, from the granite boulder upon the summit of the Andes, to the mixed alluvial deposit in the bed of the Amazon. And as the alluvial deposit may contain within itself some detritus of what was once solid granite, so the colloquial dialects may have here and there incorporated some fragments of the elevated and literary style.

The currency of Great Britain consists of farthings, pence, shillings and pounds sterling. All these are rightly called currency since they are in a perpetual motion throughout the island. The little street sweeper of London, who sleeps in an ash-barrel, and is constantly ordered by the metropolitan policeman to "move on," accomplishes all his limited transactions by the use of pennies. Of the existence of shilling pieces he is perfectly aware, but he seldom lays his fingers upon one. The poor South Warwickshire laborer never handles more than a few shillings at a time. Farthings, pence and shillings bound his financial horizon, and he has perhaps never seen a guinea in his life. To the great Liverpool merchant too, shillings and pence are indispensable, yet when it comes to the actual transfer of his money, it is not pence and shillings that do the work, but £500 notes of the Bank of England. This analogy may serve as an inadequate illustration of the various styles of the Chinese language. The great bank-notes represent the literary and classical (文理), shillings and pence the ordinary dialect—mandarin colloquial, or whatever it may be—while farthings stand for the local patois (土話). Now that which is not literary is *su*, common or colloquial, in contradistinction to the

classical. But when it happens that the classical becomes also popularly current, what are we to call *that?* It is not *su*, for it is classical; yet it is *su* for it is common. No Chinese, however, would for an instant admit that anything classical can be "common or unclean." Here is our first stumbling-block, and it is one of nomenclature. In the second place, the Chinese themselves do not recognize a distinct class of expressions corresponding to what in English we designate as proverbs. By this is meant that when a Chinese gives to what we should call a "Proverb" a generic name *su-hua*, it is too general, and when he gives a specific name it is too particular. Unaccustomed to generalization, the general and the particular occupy no such relations to each other in the Chinese mind as in ours. Is this a Proverb *(su-hua)?* we inquire of the native pundit; to which he perhaps replies vaguely that it is "a ready made expression" (現成的話). He does not mean that a proverb is not "ready made," nor that a "ready made" expression is not "common talk," but is struggling to convey the idea that the expression under discussion amounts to a Phrase, but does not fill his idea of a Proverb. Pursuing our researches, we are informed that the next expression is classical (書上的話). By this our informant does not mean that it is not perhaps also proverbial; but the fact that it is somewhere in one of the Books, overshadows in his mind every other consideration. Again the question is raised, and this time we are informed that the expression is part of a Verse (詩). The teacher does not in the least mean to imply that it is not also proverbial. But the fact that a particular arrangement of "level" and "oblique" tones, and a definite rhyme, form the guiding principle in the composition, is all of which he takes account. A versified proverb is to him, not a proverb, but a verse.

To our next example the teacher replies that this is an Antithetical Couplet. By this he means that antithesis and parallelism are the ruling forces in the composition. An antithetically balanced proverb is to him, not a proverb, but a couplet (對字).

Again we consult our Oracle, and again we are informed that this is an Historical Allusion (古典). He does not say, be it observed, whether it is or is not proverbial. That point is not in mind. An historical proverb, is to him, not a proverb, but a splinter of history.

Again we venture to inquire if we have at length found a proverb, and are told that this is nothing but a provincialism (土話). To the teacher's mind the proverb of merely local currency, or perhaps intelligibility, is not a proverb, but a sample of patois or colloquialism.

Once more we raise our note of interrogation, and learn—not that our saying is a proverb, but merely that it is some form of "borrow-

ing" either sense or sound,—in fact, a Pun. A punning proverb is not so much a proverb as a pun, a banter, a linguistic straw with which to tickle the ear.

The classification of Chinese proverbs according to the subject, must prove a matter of considerable embarassment, owing to the frequent uncertainty what the principal subject is, the diversity of subjects within a single sentence or couplet, and the circumstance that the apparent subject often becomes a matter of merely subsidiary importance, while the secondary, or applied use, is the only one to which attention is invited. For our present purposes Chinese proverbs may be arranged, partly according to their source, but mainly according to their form. Such a classification is of necessity somewhat inexact, and is not perhaps exhaustive, yet better than any other may serve to facilitate an examination of their contents. Upon this plan, Chinese proverbs may be distributed into the seven following classes:

I. Quotations, or adaptations of quotations from the Chinese Classics.

II. Lines or couplets from Odes.

III. Antithetical couplets.

IV. Proverbs which contain allusions to historical, semi-historical, legendary or mythical persons, or events.

V. Proverbs relating to specific places, or districts, or to persons or events of merely local importance.

VI. Puns, depending upon different meanings of the same word, or upon the resemblance between the sounds of different words.

VII. Miscellaneous proverbs referable to none of the preceding classes.

Before proceeding to notice these several classes of proverbs in detail, certain general observations will be appropriate. It would be desirable if it were practicable, to determine boundaries of the border lands to which the proverbial domain is contiguous. Simply to fix the latitude and longitude of a country, is indeed to convey very little geographical information, but it is information which is somewhat necessary as a preliminary to anything else. Some of the difficulties of establishing any such boundaries, will be illustrated as we proceed, but one of them confronts us at the very outset. A Chinese proverb is not the same thing as a phrase. The Chinese language abounds in "ready made" phrases of two, three, four or more characters, and in the absence of any line of demarcation between subject and predicate, noun, adjective and verb, it is difficult to discriminate a phrase from a proverb—especially as we have not after all ascertained what a Chinese proverb is.

Let the patient Reader run his eye over the following expressions:—*Ch'in ch'i shu hua* (琴棋書畫); *Kuei chü chun sheng* (規矩

準繩); *T'ien kao ti hou* (天高地厚); *T'ung hsin t'ung te* (同心同德); *Te kuo ch'ieh kuo* (得過且過); *Chi shao ch'eng to* (積少成多); *K'ao huo hsien jê* (靠火先熱); *Hsi kuan tzu jau* (習慣自然); *K'ou shih hsin fei* (口是心非); *Shui chang ch'uan kao* (水長船高); *Chiang ch'ang hai shen* (江長海深); *Pu yu jen suan* (不由人算).

Here are a dozen phrases, or sentences, taken at random, which differ materially in their quality. The first two may be considered to be composed exclusively of nouns. All the rest, with one exception, consist of charaters which in some way balance one another. Some contain phrases antithetical to one another, while the last is a predicate without a subject. Which of all these are "proverbs," and which are only phrases? In Vol. II. of Doolittle's *Vocabulary and Handbook of the Chinese Language,* are to be found (beginning at p. 562) eighteen pages of what are termed Metaphorical and Proverbial sentences, beginning with two-character phrases, and ending with irregular couplets containing between twenty and thirty characters. Whoever scans the early pages of this collection, will perceive that the attempt to decide where the mere phrase ends, and where the proverb begins, is like the effort to answer the old puzzle how many grains of corn are required to make a heap.

THE NUMBER AND CURRENCY OF CHINESE PROVERBS.

The multiplication of proverbs, resembles the multiplication of the human species—the phenomenon is common to every people, but among the Chinese it is carried to a point so prodigiously beyond all others, as to distance and defy competition. A certain amount of acquaintance with the felicitous aptness of Chinese proverbs, and the apparently inexhaustible supply, leads at length to the conviction that as there is no point on the surface of the planet which may not be made the center of a perfect circle, so there can be no conceivable situation in life, for which the proverbial philosophy of the Chinese can not furnish some apposite citation.

Some years since the government of Great Britain thought it worth while to despatch a war-vessel on a four years' voyage around the world, not for the purpose of conquering new realms to be added to the British Empire, but merely to take deep sea soundings, and to bring up from the bottom of the ocean mud and ooze for scientific analysis. No one seems to have complained that the expense of the cruise of the *Challenger* was wasted, since science gained what money could not buy.

In the following notes, the Reader will meet with little to reward his attention but handfuls of mud, raked up from miscellaneous ponds and seas of varying depth, the deposit, not infrequently, of widely

distant ages. Whether it shall be found to contain anything worth the trouble of examination, may, perhaps, depend upon the kind of eyes with which it is examined. A microscope, even of a low power, reveals what the keenest unassisted vision would never detect.

To collect everything in the Chinese language which would illustrate the subject in hand, is as obviously impossible as to dredge over every square foot of the bottom of the ocean, and would be equally useless. Specimens of each principal variety may serve the reader's turn, as well as if he were spattered from head to foot with the oceanic mass of material at his disposal.

The compiler of the Book of Kings informs us that Solomon "spake" —by which he probably meant composed—three thousand proverbs, but a very small fraction of which, however, have been preserved. Whether he may have had predecessors or successors in the compilation of his maxims, we have no means of ascertaining. It is certain that in China a collection of the size of Solomon's, would be "nothing accounted of."

Chinese proverbs are literally in the mouth of everyone, from the Emperor upon his throne, to the woman grinding at the mill. At the capture of the city of Canton, a memorandum of a conversation between the Emperor Tao Kuang, and the Governor-General of the provinces of Kuangtung and Kuangsi, fell into the hands of the British. His Majesty was represented to have quoted "the saying of the old women" that a thousand or ten thousand reckonings of men, are not equal to one reckoning of Heaven (千算萬算,不如老天一算). Ministers of the Tsung Li Yamên, Presidents of the Six Boards, and Members of the Inner Council, as well as other officials of every rank, are well known to spice their conferences and their conversation, with quotations from "the old women," as naturally and as unconsciously as they cite the Four Books. To say that the same is true of every rank of society, is simply to affirm that Common Talk (俗話) *is* common talk. When Emperors and Ministers quote "the old women," it is not to be wondered at that "the old women" quote one another. They do even more. The classical wisdom of the Ancients, is the common heritage of all the sons and daughters of Han, from Emperors to old women, and one stratum of society can quote them as well as another. When the wind blows the grass bends (風行草偃). Those who are below imitate those who are above (上行下效). An ignorant Chinese woman who knows not even the simplest character (目不識丁), will quote an adaptation of a passage from the Book of Changes, as naturally as the Emperor quoted "the old women."

There are undoubtedly some Chinese who as far surpass the bulk of their countrymen in their *penchant* for proverbial expression, as in the

gift of humor Sam Weller excelled the average London cabman. An occasional Chinese Sancho Panza does not, however, prove that other Chinese are not addicted to proverbs, any more than Sam Weller's eminence as a humorist—supposing he had been created an Irishman—would prove that humor is not an national Irish trait. On the contrary it is easier to produce and to put in circulation a score of popular jests, than to coin and get into currency a single proverb. Weller's jests prove nothing either way as to the humor of his countrymen; while Panza's conversation shows that the Spanish language of his time was pervaded with proverbs, as the atmosphere of Dulcinea's dwelling was pervaded with garlic.

It is difficult for children to understand why the little particles of dust which are seen floating in such compact masses in the stray sunbeams of a darkened room, should assume so regular a form. If they are told that the sunbeam by no means creates the moats, but simply reveals them, and that the whole room is as full of dust-particles as the minute area which the beam has traversed, they are amazed and incredulous. In order to verify the proposition, however, it is necessary to lift off the roof, when the "true inwardness" of the atmosphere appears. It is in like manner indispensable to remove the roof from the Chinese language, before a clear perception can be gained of what is in circulation underneath.

The idolatry with which the works termed "Classical" are regarded, is balanced by a depreciation of everything which is not Classical. All such productions are *su* (俗), by which we are to understand that they are both common and vulgar. Chinese proverbial philosophy is so interwoven into the spoken language, that no Chinese scholar can possibly ignore it altogether. But the moment it seems to lay any claim to be regarded as literature, he begins to despise it. Every educated Chinese is supposed to be a mammoth literary spider, able to spin out of his own bowels (肚子) whatever he may need. Now a spider who should go about among his friends begging the loan of a few ounces of raw spider's web, would be looked upon as an entirely unprofessional Insect. A Chinese scholar, therefore, regards a little collection of Antithetical Couplets for use in the New Year's decorations, with much the same air with which an Oxford graduate might view the *Young Man's Complete Letter Writer*. There are many Chinese books which contain short lists of proverbs, but it not infrequently appears as if the compilers were on the whole somewhat ashamed of the enterprise, and hence reduced their collection within very narrow limits.* For Don Quixote's squire to have remonstrated with his

* Cheap little books are sometimes to be met with, containing wood cuts, each illustrative of some well-known proverb. At the New Year's season, when the sale of all kinds of pictures is prodigious, entire sheets are to be seen wholly devoted to the same class of subjects.

master for purchasing a manual of Spanish proverbs, would have appeared to an unprejudiced observer somewhat inconsistant. Although if he be set at the task a Chinese teacher will write off proverbs by the hundred, or perhaps by the thousand, he will not improbably execute his work with the air of a person who has been ordered to turn a crank which puts in motion no machinery whatever. At every revolution the operator seems to say: "Oh, what is the use? What is the use?"

Of the collections of Chinese proverbs accessible to English readers, it is superfluous to refer to more than two, both because of the narrow scope of the earlier lists, and because their contents have been mainly absorbed by the latter.

Of these, the first is contained in Doolittle's *Handbook of the Chinese Language*, but instead of a Collection, it should rather be termed a Dispersion. Under twelve of the eighty-five heads into which this lexicographical Hydra is parted, proverbs, couplets, phrases and maxims are scattered as if by a literary dust-storm. Some of them are printed—for what reason it is extremely difficult to conjecture—in several different languages. There is nowhere any Index to them, and the quest of a sentence once found and again lost, resembles, in Chinese phrase, 'dragging the ocean for a kettle.' The aggregate number of sentences of the classes named, amounts to more than three thousand—considerably exceeding the collection of Mr. Scarborough, where many of them reappear—but among them are several hundred which are in no sense proverbs, (and which are not indeed represented as such) and several scores of others are repeated in different places, some of them four and even five times. For this singular circumstance, the Editor apologizes, on the ground that he could not remember what he had already printed! Despite these defects, however, which are almost inevitable in so loose a compilation, the materials for which were furnished by so many pens, a considerable amount of interesting and valuable matter has here found burial, and the translations, with some conspicuous exceptions to be hereinafter noted, are in general good.*

In Mr. Scarborough's "Collection of Chinese Proverbs," we have, for the first time, an orderly compilation, classified and indexed, and prefixed by a valuable Introduction. It is the result of much patient labor, and, occupying a place by itself, it is an indispensable *vade mecum*

* The *Ch'uan Chia Pao* (傳家寶) is perhaps the nearest Chinese analogue to Doolittle's *Handbook*, in the circumstance that each consists largely of miscellaneous matter, collected upon no other perceptible principle than that of coexistence in the brain of the compiler. Amid a mosaic of 'Pearls,' 'Diamonds,' 'Jade,' bits of botany, and a diverting little manual on the treatment of lying-in patients, we meet with a list of proverbs, which although pretentiously introduced as important recipes for the adjustment of one's conduct, and the regulation of the family, turn out to be only about 240 in number.

to the student of Chinese. The classification adopted is probably as good as any which could be devised, yet no classification, however thorough and ingenious, is so helpful to the learner as full and intelligent notes, which draw attention to many particulars otherwise almost certain to elude observation. It is moreover, a mistake to place too much confidence in a system of classification, to the injury of Indices. The usefulness of the volume would have been much increased, had the author made the index, as upon the title page it claims to be, "copious." In such a collection, to be certain of finding what is required, it is absolutely necessary to seize upon *every* prominent word in the sentence, and enter it upon the index. The labor of making the book would, it is true, be somewhat increased, but its value, when it is made, would be doubled. Such titles, for example, as Cats, Deer, Dragons, Dwarfs, Horses, Monkeys, Oxen, Phœnix, Rats, Stars, Thieves and Wine, would of course be expected in an index of Chinese proverbs; but what assignable reason could there be for omitting such equally indispensable heads as Brass, Ducks, Fathers, Gold, Heart, Jade, Mothers, Pigs, Sea, Silver, Temples, Wind, and many others?*

* The infelicity would be diminished were the index complete as far as it goes, which is far from being the case. Why, for instance, should "Gambling is the source of robbery" (No. 1818) be omitted under Gambling, in an index in which Robbers, Robbery and Robbing find no place? Why should Nos. 275, 770, &c., in which Tiger is the prominent word be ignored under that head? No. 776 secures no notice either under Raven or Crow. 'Rising Early' is allowed a place in the index, but no reference there occurs to No. 161 ("who will rise early if he is to gain nothing by it?") Doubtless these, and many other instances, are due to oversight, but it is an oversight which needlessly wastes the time of the reader. We remember, for example, recalling a sentence to the effect that the ugly daughter-in-law can not conceal her ugliness from her mother-in-law; and another declaring that the palest ink is better than the strongest memory. Daughter-in-law, Mother-in-law, Ink and Memory are all lacking in the index, and the only entry under Ugliness is not to the purpose. In a new edition, which it is to be hoped may soon be called for, these inadvertencies should receive attention. The collection as a whole is far too valuable to be thrown aside because of these defects; it is, however, literally necessary either often to abandon the quest of lost sentences altogether, to compile a supplementary index, or to read the whole book through about once a year—which we have for some years cheerfully done—in order to remember where to find what is wanted. If the purely local proverbs, which could be of interest only to a very limited number of readers, and the highly objectionable vulgar ones—which needlessly offend the good taste of all readers—had been omitted, sufficient space might have been gained for a truly "copious index," while the relinquishment of the vain pursuit of an Ignis Fatuus of literal and laborious rhyming-translations, would have afforded leisure for fuller notes and for useful annotations. For, what possible advantage, 'let us in the spirit of love inquire,' can the poor reader derive from flights of poetic fancy, such as the following:

"At each of the Chancellor's examinations, held twice in three years,
Each literary, military, old, or young candidate appears." (No. 472).

Or this: "Yearly examinations scare the B.A.;
Hay time scares the farmer in much the same way." (No. 473).

Or this: "Try you to defraud in customs and revenue;
The mandarins soon will try to be having you." (No. 1133).

Or, not to multiply citations, No. 2112,

"Wise statesmen are the produce of prosperous dynasties;
And children's children bless the home wherever virtue is." (!)

THE VALUE OF CHINESE PROVERBS.

The value of Chinese proverbs has been well treated by Mr. Scarborough in his Introduction. To the observation of Sir John Davis there cited, that such sayings are of great value, inasmuch as they illustrate every grammatical law of the language, too little heed is frequently paid by students of Chinese. As helps to the study of the language, they have a function peculiarly their own. To a mere beginner, no doubt, they are of slight service, sometimes—as in parts of Mr. Wade's XVIII. §—tending rather to bewilder and confound, but when once a certain familiarity with the spoken language is attained, they become invaluable. The idioms are often strongly marked, easy to catch, and hard to forget—combined advantages in the study of the Chinese language of singular infrequency. Even more important, however, is their value as exhibitions of Chinese modes of thought. A familiarity with the manner in which the Chinese mind acts, is much rarer than a creditable command of the spoken language, and of the two, the former is perhaps the more difficult acquisition. To accept everything which is to be found in any Chinese proverb as a trustworthy exponent of Chinese character and thought, would be a mistake, for some sayings are ironical,* and some flatly contradict others. But whatever the subject matter, or however extravagant the mode of expression, every Chinese proverb contributes something toward an apprehension of the point of view from which, and the lights in which a great and ancient family of mankind looks upon the tangled web of human life, and of the construction which the experience of ages has led them to put upon its practical problems. Chinese proverbs contain an almost complete chart of human nature, as the Chinese understand it, every shoal, rock, reef and quicksand distinctly laid down. If the Chinese themselves do not avoid these dangers, it is not for lack of admonition, and not for want of opportunity to ascertain the precise nature of the perils of human environment.

A proverb has been defined as the fruit of the longest experience expressed in the fewest words. It is a Universal Major Premise, from which it is natural for Orientals to reason. Hence, with many Asiatic races a proverb is itself an argument, and no solicitude is entertained with regard to Undistributed Middles, or any other vices pertaining to a science of which nothing is known, and for which, were it known, nothing would be cared. It is sufficient that a generalization is condensed into a nutshell, in a sentence of 'arrowy brevity,' which goes

* Take, for example, the following saying, which is somewhat in the vein of the Book of Ecclesiastes: 'He that builds bridges and repairs roads, will become blind in both eyes; He that commits murder and arson, will enjoy long life' (修橋補路、雙瞎眼。殺人放火、得長命。)

at once to the mark. Employed by the Chinese themselves in their happiest manner, many of their maxims resemble the diamond—compact, solid, incisive, light-bearing. The most profound acquaintance with Chinese literature may coexist with contempt for or even ignorance of colloquial proverbs. A mere tyro in Chinese, may, however, grope and stumble in the dark, yet if in the effort to express a meaning, he lean upon a proverbial staff, or hobble upon a proverbial crutch, he is almost certain to fix the attention of his auditors. That which commends itself to the Chinese in such a case, is the readiness not simply to adopt their forms of expression, but to enter into their modes of thought.

THE COMPREHENSION AND TRANSLATION OF CHINESE PROVERBS.

The student of Chinese soon ascertains that this language is remarkable for its 'Homophony,' a quality which bears an euphonious name to denote a vicious thing. Homophony may be defined as that peculiarity of Chinese sounds, which, when they are heard, renders it difficult or impossible to determine what they mean. In Dr. Williams' Dictionary, for example, under the sound of *Chi*, (which, in accordance with his theory, he variously writes as Ki, Kih, Tsi, and Tsih, all of which in Pekingese are pronounced alike) are noted about 160 characters. Some of these are no doubt extremely rare, while many are met with only in books; but after all abatements upon this score, how is one to be certain when he hears the sound *Chi*, that any particular *Chi* is intended, and not some one of fifty other *Chi* sounds, either of which, for aught that he knows, may be as eligible as the one that happens first to come to mind? If the enclitic *erh* is appended, forming, by elision, the sound *Chi 'rh* (jeer), his uncertainty is not much diminished. For this new sound may be not only the product of *Chi* and *erh*, but it may likewise have resulted from the violent impact of *Chin* and *erh* (*Chin 'rh*), as well as from a union of *Chih* and *erh*, or it may perhaps prove to be the unelided sound *Chieh*.

Do not tease us, kind Reader, by reminding us of the devices called Tones, which differentiate characters otherwise of the same sound. That Mariners should be able to discriminate the four cardinal, and all other intermediate points, by means of a magnetic compass, is well. But suppose it were found by experience to be a peculiarity of all binnacles made at Hamburg, that the Greenwich North became North-East, while in all Lisbon instruments the needle pointed only and always South-south-west, and in such as were produced in Baltimore East-by-north? Upon these terms it is to be feared that Naval Courts of Inquiry might be even more numerous than at present. Yet this supposititious case is perfectly analagous to daily experience of Chinese Tones. The Peking *shang-p'ing*, (high level) is high and level, while

eight miles distant the Tientsin *shang-p'ing*, is the lowest sound which can be uttered aloud. The *hsia-p'ing* in regions but a short distance from the Capital, is what its name does *not* imply, a distinct downward inflection, while in Peking it is not down, and is not level. Not only do tones vary in adjacent districts and towns, but the natives of certain cities, (Peking for instance) profess to determine by his tones alone from which particular quarter of the city a speaker comes, for his speech bewrayeth him.

If the spoken language were as confusing as from such data one would suppose it to be, perfect comprehension of strangers from a distance would be of the rarest. Great, however, as the embarassments undoubtedly are, they are relieved by the phrase-structure of the colloquial, and by other contrivances with which we have no present concern. Our only purpose is to set in a clear light the causes of the frequent difficulty in comprehending Chinese proverbs and other sayings —difficulties arising from homophony not only, but also those due to the employment of unusual idioms, to concise and inverted modes of expression, and to other causes not easily described. It is difficult to equal in English the compactness and force of a Chinese proverb at its best, and to surpass it, is quite out of the question. This is strikingly shown by the facility with which English proverbs may often be turned into Chinese without injury to the 'sense, shortness and salt.' For example: 'Out of the frying-pan into the fire' (出鍋入火). 'Rats desert a sinking ship' (船沉鼠跑), like the Chinese saying: 'When the water fails the fish fly' (水盡魚飛). Or take the familiar lines of Rabelais: "The Devil was sick, the Devil a monk would be; The Devil was well, the Devil a monk was he," which may be paraphrased: (鬼王患病、悔罪念經、然後病好、將經扔掉。)

On the other hand there are many Chinese sayings which it is impossible to put into good English without the use of modes of expression, which in comparison with the Chinese, seem clumsy and verbose. For example the following: (會者不難、難者不會、) 'The knowing ones not hard, the hard ones not knowing.' Mr. Scarborough himself might pause before rendering this even into hexameters. Yet the Chinese is limpid. 'Those who know how to do a thing, do not find it difficult; those who find it difficult, know not how to do it.' It is this quality of extreme condensation which renders exact translations of the Chinese Classics into Western languages, so laborious a task. In the Confucian Analects (Book I. ch. VII.) Dr. Legge renders the four characters: (賢賢易色) as follows: 'If a man withdraws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous.' In ch. IX. of the same book the characters: (愼終

追遠) are translated: 'Let there be a careful attention to perform the funeral rites to parents, and let them be followed when long gone with the ceremonies of sacrifice.' In the Great Learning (ch. XI.) the expression *lao lao* (老老) is expanded into: 'Behave to the aged as the aged should be behaved to;' while in another place in the Analects (Book XVI. ch. X.) 33 Chinese characters when melted down into English fill up 136 words! There are many English proverbs which have almost exact counterparts in Chinese, and the same is true of some of the Maxims of Solomon. What, for example, could be more perfect than the correspondence between Ecclesiastes I. 7. "All the rivers run into the sea, yet the sea is not full," and the Chinese saying: (Quoted in Doolittle, p. 489 and in Scarborough No. 2507) (萬川歸海、而海不盈。)

It is related that many years ago, on the occasion of the examination of a student as to his progress in the language, the British Minister turned to him, and remarked: "Mr. Blank, you may say something in Chinese to the teacher." Mr. Blank, who was carefully loaded and primed for the occasion, turned to the teacher, and said "something in Chinese"—a something, however, which His Excellency did not understand. "What do you mean by that, sir?" exclaimed the Minister. The student defended himself, and the teacher, who had replied intelligently, decided upon appeal that the words used were good Chinese. Whether this little tale is true or not, we have no means of knowing. That it might easily be true, is susceptible of proof as convincing as the demonstrations of Euclid. The Chinese language is a field of continental area. However skilful or scientific a traveler may be, however accurate the topographical and general knowledge which he may acquire of a country, that he should be acquainted with the caliber and direction of the hole of every field-mouse and ground lizard, is a physical impossibility. 'The mighty Dragon is no match for the native serpent' (强龍難壓地頭蛇。)

THE CHINESE LANGUAGE IS A WIDE AND DEEP SEA.

"Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear."

It is little to say that there are within this language dark unfathomed caves, filled with material more or less gemmeous, and of greater or less purity and serenity of ray, which the combined knowledge of all the Sinologues extant would not suffice to recognize at sight—no, not even were they reinforced by all the Sinologues that have ever existed on the planet. Nay, more; were it conceivable that the Chinese language had been invented out of hand, like a system of phonography, and the venerable inventor were still living, loaded with all the linguistic lore of ages—such are the necessities of the evolution of speech, and such its capacities for new development—that he must at

times find himself stuck fast in the elastic composition of his own invention. Several hundred millions of individuals, all working with the raw material of expression, for a period of some thousands of years, must prove more than a match for the *a priori* knowledge even of gods and fairies.

The case may be illustrated by the Arabic numerals. They are few in number, simple in form, easy to apprehend and remember. Yet they are susceptible of varieties of combination which the wildest flight of imagination would not dream of enumerating. Owing to the nature of the ideas which these symbols represent, however intricate or extended the arrangement, the meaning of the symbols themselves is intelligible at a glance. The symbols of the Chinese language, on the contrary, are not few in number, are not simple in form, and are not easy of comprehension. When compressed into a dictionary, they resemble the Afrite in the Arabian Nights tale, whom the power of Solomon had cooked up in a sealed bottle. When expanded into language, these same symbols resemble the Afrite as he loomed up before the terrified fisherman who had unwittingly let him out, overshadowing sea and land, and capable, to all appearance, of executing any conceivable commission, from that of washing his master's feet, to the construction in a night of the palace of Aladdin.

Or, the Chinese language may be likened to a serpent. Suppose one of these reptiles for the first time brought to light, and imagine the bewilderment of its discoverers as to its means of locomotion. Feet, wings, and fins it has visibly none. All theory and antecedent probability would seem to be against its power of any successful motion, except perhaps rotation on its axis like a log. Yet while his critics are deciding that nature in this case has produced a complete failure, the serpent, disregarding theory, and by the mere power of vermicular impulses and peristaltic contractions, has glided into a crevice with a swiftness which to the beholder is confounding. A tongue which ignores all discriminations of human language hitherto considered indispensable, with no distinction of gender, number, and case in its nouns, no voice, mode, tense, number and person in its verbs—no certainty, in fact, as to what are nouns and what are verbs, the same words serving indiscriminately for both—no recognition of the different offices of words ("parts of speech") a tongue in which the phrases 'solid' and 'hollow' (虛, 寔), 'dead' and 'alive' (死, 活) form the single key to all the grammar which is recognized by those who speak it—what are we to expect of such a language as *that?* Yet, not to institute elaborate comparisons (after the manner of Dr. Gutzlaff) between the Chinese and the Greek, while the former is undeniably deficient in precision, it exhibits a copiousness and flexibility which challenges comparison with any other

language. To discuss these features in themselves, is however far from our present purpose, which is simply to direct attention to their significance as exhibiting the resources of the Chinese as a vehicle for compressing, obscuring, or even totally concealing human thought.

In one of his lectures in Colorado, Charles Kingsley is said to have stopped a large bettle which flew over him, and without for an instant suspending the thread of his discourse, held up the insect, and attentively examined him to ascertain to which particular variety of coleopteran he must be assigned. This is precisely what is required of the student of Chinese. If he does not catch his linguistic beetles upon the wing, he does not catch them at all, and they disappear. Many of these winged words, moreover, instead of passing with the heaving lumbering flight of the beetle, might rather be compared to the swift darting of a humming-bird, which leaves an impression that something—it is difficult to say what—has come, and is now hopelessly gone. A Chinese will often fire a perfectly unintelligible sentence at you, like a bullet, and immediately discharge after it a volley of small shot by way of explanation.

"It is of the essence of proverbial speech," remarks a thoughtful writer, "that it detaches itself from particular occasions, that it has a capacity for various applications, and a fitness for permanent use, and embraces large meanings within narrow limits." In this *swivel* faculty, or freedom of motion, and readiness to be turned in any direction, Chinese proverbs have no equals. It is due to this characteristic, that it is difficult to be certain that a Chinese expression is completely understood. A Chinese who has never heard it before, may not improbably discover new applications and significancy in an expression, which upon the surface appears perfectly unambiguous. These qualities of Chinese speech, and the facility with which expressions may be misapprehended, may be best illustrated by examples. Let us take the perfectly simple sentence: 'Ride a horse to catch a horse'(騎馬找馬). The *natural* meaning of this expression would seem to be, adaptation of means to end, a thief to catch a thief, to fight the devil with fire, capturing elephants with an elephant (拏象跑象). Probably not one foreigner in ten would think of its use as an example of absence of mind (like our case of the individual who put his umbrella to bed, and himself stood up behind the door), to search for the very animal you are riding. (So Mr. Scarborough rightly gives it No. 626). Another quite different use of the saying, is however very common, viz., to accept an undesirable situation temporarily, with a view to something better—riding the inferior beast only until a more suitable one is available.

(To be continued.)

THE REVISED NEW TESTAMENT AND ITS CRITICS.

By Rev. H. Friend, formerly of Canton.

OF all the books which the world contains, religious works obtain the widest circulation; and of religious books, the circulation of the New Testament is by far the widest. Let us look at the facts, and their bearing on the religious history of the world. There are not many religious systems which have attained to stability and permanence in the world's history. Max Müller reckons eight. "The Semitic races have produced three—the Jewish, the Christian, the Mohammedan; the Aryan or Indo-European races, an equal number—the Brahman, the Buddhist, the Parsee. Add to these the two religious systems of China, that of Confucius and Lao-tse, and . . . you have before you in broad outlines the religious map of the whole world." Of the two latter I shall not need to speak, seeing that I am now writing for those whose knowledge of Chinese religion is more extensive than my own. Of the Parsee religion but a word is necessary. Those who are interested in this most admirable study may consult with pleasure and profit such works as Haug's *Sacred Essays of the Parsîs*, or the Essays in Monier Williams' *Modern India*, or Clodd's *Childhood of Religion*. As the Parsîs do not aim at the conversion of the world, and keep their sacred books somewhat to themselves, their literature has not been extensively circulated. The same remark applies to some extent to the ancient Jews, and to the Brahmans. We are thus left with what Professor Max Müller calls the three Missionary religions—Mohammedanism, Buddhism and Christianity. Take these as they stand. The Koran is the Bible of the first. Its language is the Arabic, and the character of the language is sacred. If you meet a Mohammedan in China, Egypt, Turkey or England, Arabic is his religious language, the language of his prayers. The consequence is that where Arabic is not the mother tongue of the worshipper, he prays in an unknown tongue; for he generally learns only the sounds, without having the faintest idea of the meaning of the words he utters. The influence exerted by the religion of Mohammed has not therefore been that of his writings, except in so far as the Koran forces men by threats and denunciations. Consequently the Bible has not in the Koran a rival to be feared. This leaves us face to face with Buddhism, and here we begin to feel that there must be something vital, for we feel the pulse beating, and see the proofs of life on every hand. What volumes have during the last century been written on Buddha and Buddhism! A cry comes from Japan, its echo is repeated in China, its rebound is heard in Siam, Burmah, Pegu,

Mongolia and Ceylon. One is bewildered in looking at the long array of books by such scholars as Saint-Hilaire, Hodgson, Schmidt, Turnour, Hardy, Burnouf, Julien, Köppen, Eitel, Alabaster, Edkins, Sangermano, &c., &c.; and then, though the original works are written in Sanskrit, they have not been confined to that language. Whilst you may enter any Buddhist temple to-day, and hear the priests mumbling their prayers in the dead language of India, you will find side by side with this fact another, viz., this, that the Buddhist scriptures have been translated into Chinese, Japanese, Mongolian, Thibetan, Manchu, Burmese, Siamese, &c. And it is this latter fact which gives Buddhism its hold on the people—its literature can be read by the people of various lands in their own tongue.

We turn at last to the New Testament, and what do we find? In the first century not only were the books collected, but preachers disseminated its doctrines. Soon translations were made into Latin, Syriac, Æthiopic, Egyptian, Gothic, Armenian. Sermons were preached and published, schools for its study established, and commentaries for its elucidation written. Take the work of the Apostolic Fathers, or look at Clarke's Edition of the works of the Anti-Nicene Fathers, and you can begin to form some idea of the hold the New Testament already had upon the world. Consider the years spent by monks and scribes previous to the days of the printing press in multiplying copies of the New Testament. Then add the commentaries produced in Germany, Italy and elsewhere during the middle and later ages. So you come down to the last century, when the press was asserting its power. You find the Bible already in the hands of every Scandinavian, Teutonic and Italic race; it is translated by missionaries and others into all the principal languages of the globe; commentaries, sermons, grammars, lexicons, works on textual criticism, exegesis and homiletics are multiplied; and in fact when you begin to enumerate you know not where to stop. But take another fact. What can have been a greater incentive to study than that which is given by Bible translation and revision? The student of the textual criticism of the New Testament will know somewhat of the work of Beza, of Stephens, of Erasmus. He will be aware that there are many thousands of difficult passages to collate, and various readings to compare, but he may not have noticed a circumstance to which I wish here to draw attention, as illustrating how wisely God orders all things, that men may have incentives to diligent study of His Word, and be led to a fuller appreciation of its worth. The fact is this. When the critical study of the New Testament was being carried on by Erasums there was in existence a most valuable manuscript known as the Vatican, and marked B. Now, although

Erasmus knew of its existence—for he referred to it for one particular passage—he did not get either a transcript or collation of it for his great work. The consequence was, on the one hand, great imperfection in his work, but on the other hand what? It is hard to resist the conviction that "the unflagging industry and devotion that has been conspicuously shewn, generation after generation, in the critical study of the text of the New Testament would never have been called forth but by these very circumstances; and that the knowledge that a purer text of the sacred volume was attainable than that which, one hundred years afterwards was dignified by the title of the universally received text, is really that which has quickened scholars and critics in their honourable and lifelong labours even to our present day."—Ellicott *On the Revision of the English New Testament*, p. 34.

Into the details of the present movement for the revision of the English Bible, I do not intend here to enter, seeing that everyone is already familiar with the main facts at least. In 1859, Archbishop French published the second edition of his valuable work *On the Authorized Version of the New Testament*, in the Appendix to which he gave a list of books published between 1659–1859 in England and America bearing on the subject of Bible revision. Lightfoot, Ellicott and many other writers have since followed, and the bibliography of the subject would now form a considerable volume. It is no exaggeration to say that there never was so much written about any book as has been written about the Revised New Testament. During the sessions of the Committee many articles, pamphlets and volumes were published, and since the appearance of the work hardly a week has elapsed without the appearance of some new article or book. All the daily and weekly papers, religious and secular; all the magazines, reviews and endless periodicals, good, bad, and indifferent which England and America produce, have had something to say in the matter. It is needless to observe that much of what has been written has been utterly irrelevant, or written in such a spirit that it is only fit for the fire, but after all the chaff has been blown away and the refuse burnt we find that the publication of the Revised New Testament has opened the eyes of the world to the fact, not only that the Bible is after all *the book* of the people, but that there are not a few who know more than was generally supposed about the grammar, language, exegesis and other points connected with the Greek-English Testament. And after a careful perusal of much that has been written, and a not less careful study of the revision itself in connexion with the Greek original, we come, however unwillingly, to the conclusion that the work before us is still far from perfect. To say that it will be valuable,

will be largely studied, will help many a student and reader of the Scriptures to a better knowledge of the meaning of God's word, would be poor praise indeed. Yet we cannot give it *unqualified* praise. There are places in which the hand of a master can be seen in a moment, but there are passages which betray—we will not say a want of critical knowledge, for this abounded, but—a clearer apprehension of the whole bearing of the subject, and a more thorough mastery, not only of sound English but of Bible manners and customs, and of Oriental life generally. As we hope to continue this study through two or three articles, it will be well to take up one definite portion for consideration first; and as no part of the work done by the Revisionists has called out so large an amount of criticism as the *Paternoster*, we will first of all examine it; and add at the same time some notes which are not intended to be of a critical character, but rather to assist those who take pleasure in the study of the teaching of the Master. We take first then

The Lord's Prayer.

As I shall take the words in order it will not be necessary to say much by way of introduction. But one thing must be premised. Much of the bitter criticism which we have had to read in connexion with the changes in the Lord's prayer would have been seen by the writers to be beside the mark if they had borne in mind one fact. If they had carefully read the Lord's prayer in the form in which it is given in the Authorized Version (A. V. for brevity, as N. V. will stand for New Version) by both Matthew and Luke, they would instantly have seen that each differ from the form so familiar to us; which is really that of the book of Common Prayer. The Revisers have therefore left untouched *our (i.e.* the prayer-book) version of the Lord's prayer; and since they have never suggested that we should adopt their reading in the place of the familiar old form from the Common Prayer-book, why should we growl at them for altering in one or two places words which are not more familiar to us than those of other parts of the Bible. We shall not cease to use the old form, but we may be thankful if any new light has been thrown upon the original by means of which we shall enter more heartily into its spirit. But if they must needs change at all, why were their changes not thorough? Let us examine these changes. As some readers may not have a copy of the N. V. by them in their distant homes or on their Mission tours, I will here add the prayer as it appears:—

1. *In the Common Prayer-book.*

"Our Father, which art in heaven, Hallowed be thy Name; Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen."

2. *In the Authorized Version.*

MATT. VI. 11 SEQ.

"Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done in earth, as *it is* in heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil:
For thine is the kingdom, and the power, and the glory, for ever. Amen."

LUKE XI. 2 SEQ.

"Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done, as in heaven, so in earth.
Give us day by day our daily bread.
And forgive us our sins, for we also forgive everyone that is indebted to us.
And lead us not into temptation; but deliver us from evil."

3. *In the New Version.*

MATT. VI.

"Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done, as in heaven, so on earth.
Give us this day our daily bread.
And forgive us our debts, as we also have forgiven our debtors.
And bring us not into temptation,
But deliver us from the evil *one*."

LUKE XI.

"Father,
Hallowed be thy name.
Thy kingdom come.
Give us day by day our daily bread.
And forgive us our sins; for we ourselves also forgive everyone that is indebted to us.
And bring us not into temptation."

In this enumeration I have omitted all marginal readings, which will come up for consideration in their respective places. It will be seen that the N. V. omits a number of important words from St. Luke's formula. The question has been asked—Was the Paternoster given once or twice? The reply seems to be—It was given more than once; the fullest form was preserved by St. Matthew; Luke preserved an abridged form, which, however, became interpolated by early copyists, and was made in the later MSS. to correspond as nearly as possible with that form which St. Matthew gives. We must not add further preliminary observations, but proceed at once to the consideration of the first clause:—

1. "*Our Father which art in heaven.*"

In St. Luke we have simply the word "Father." Let us first deal with the critical, then with the doctrinal part of the subject. The Lord's prayer has been called the Paternoster, on account of these two words occurring in the opening of the Latin form. So Chinese works are known by the first words of the text; see Legge's *Classics* I. 1. Even in our own Anglo-Saxon the same order of words was found—"Fæder úre." But it has been objected that the Revisers have left unchanged the relative "which," while they have introduced changes much more pedantic. We never apply "which" to a person now in good English. In an article on "English and American English" in the *Gentleman's Magazine* for August, 1881, Mr. Richard A. Proctor says (p. 157):—"It appears to me a circumstance to be regretted that those who have been at so much pains to revise the Bible, should

not have been bold enough to present their revised version in the English of our own time, instead of the old-fashioned English of the time of Elizabeth and James. This, perhaps, is the first occasion in the history of Bible translation where men have expressed Bible teachings in a language such as they do not themselves speak." But even allowing the word "which" to do duty for "who," we yet have to ask another question, viz., why ἐν τοις οὐρανοις should be translated "in heaven?" The reply generally given is to the effect that the singular and the plural are used indiscriminately in Greek, and should both be translated by the singular in English. Shall we bow to this reply when facts are against it? Does not every student of Greek at once ask—How is it that so exact a language should be in this particular instance so indefinite and vague? How, if the plural stands for the singular, shall we know what stands for the plural? If we look a little lower down we read "Thy will be done, *as in heaven*, ὡς ἐν οὐρανῷ, so on earth." Why the singular here and not the plural? Why the article above, and no article here? The more I study this prayer, the more thoroughly am I convinced that not only every word, but every letter and form had a meaning. I have made it my constant study during the whole of the present year, and have not only read all I could find on the subject, but delivered a course of a dozen lectures in connexion with it to my congregation; and the more closely I look at it the more confident do I become that the words are amongst the fullest and weightiest of Christ's utterances. The words are few but their meaning vast. Let us read "Our Father who art *in the heavens*" by the side of "Thy will be done on earth as it is *in heaven*," and we shall be led into the consideration (secondly) of the doctrinal teaching of the words. What do they mean? Just this, that when I pray to God I am not to think of Him as the being who is *in heaven* alone; occupying a place far beyond the reach of human eye, ear or ken; but as one who dwells in *the heaven, and the heaven of heavens.* He is *in the heavens;* "Do not I fill heaven and earth, saith the Lord." The heaven and the heaven of heavens cannot contain Him. Whither shall I go from His presence? What wing shall carry me where He is not known? Then if this be so can I doubt when I pray whether He will hear me or not? The eyes of the Lord are in every place. Such is the teaching of the text as it appears to me. But when we pray "Thy will be done" we ask that it may be done by man on earth, not as it is done *in the heavens*—that would be a high idea, but then the sun, the moon, the stars, what *will* have they? They *must* obey. We ask that God's will may be done as it is *in heaven*, the one true heaven in which dwell the *intelligent* beings who voluntarily and

rationally do His will; who do it not from necessity, but by choice, and from loving zeal for the God who rules there.

One or two thoughts may be added for meditation, ere we pass on to the next sentence. The words before us—"Our Father who art in the heavens"—set forth the ruler of the universe in a threefold aspect. He is 1. The Father, 2. The All-Father, and 3. The Heaven-Father. Christ might have told his disciples to address God as King, Elohîm, Shaddai or some such title; but he said rather, regard God as 1. *Father*. It is well known that the English name is from the same root as the Greek πατήρ, viz., Pâ, 爸. This gives the idea, not of generation, but of protection, succour, nourishment. Strange to say we have in China an exactly analogous, only somewhat more expressive, idea connected with the word. For who was the father in early Chinese history? The old form 父 of the word 父 teaches us that it was he who held the rod in his 又 right hand. Thus we learn that the Father was first the protector. People did not then live in well-defended houses and cities: beasts and human foes were greatly to be feared, and the father therefore carried the rod of defence, of protection. So God protects His people. Again the rod signified the power of the father to gain the sustenance needed by the family. The father became shepherd, and so the shepherd still carries the staff, and is called the *pastor* (from the same root), and leads his flock out to *pasturage*. "The Lord is my shepherd, I shall not want." The shepherd handed on his staff and office to the spiritual pastor, and the Church dignitaries still carry the staff. The Father became ruler of the family, the clan, the tribe. He still retained his staff, and when he reached the throne his sceptre represented to his larger family what the father's rod had done to the smaller. The rod was sometimes required for correction; so "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Each one will be able for himself to follow out the line of thought here suggested. 2. *God is the All-Father*. Christ does not say "my father" or "your father" in this prayer, but "Our father," for it is intended to be universally used. It is to be coextensive with the word man. No other religious title than that of Christian possesses universality. God is the father of all by creation, by preservation and by redemption. He will now be the father of all through faith in Jesus Christ. The title *All-father* has been borrowed from the old northern mythology of Scandinavia. It is used by Kingsley in *Alton Locke*, and the passage has often been referred to or quoted by later writers, as, *e.g.* Clodd, *Childhood of Religion*, 129; Müller, *Hibbert Lectures*, 216. "Those simple-hearted forefathers of ours looked round upon the earth, and said within themselves, 'Where

is the All-Father, if All-Father there be?' Not in this earth; for it will perish. Nor in the sun, moon, or stars; for they will perish too. Where is He who abideth for ever?" "Then they lifted up their eyes, and saw, as they thought, beyond sun, and moon, and stars, and all which changes and will change, the clear blue sky, the boundless firmament of heaven. That never changed; that was always the same. The clouds and storms rolled far below it, and all the bustle of this noisy world; but there the sky was still, as bright and calm as ever. The All-Father must be there, unchangeable in the unchanging heaven; bright and pure, and boundless like the heavens; and like the heavens too, silent and far off." But this idea of an All-Father is secondary to that of 3. *Heaven-Father.* "And how did they call that All-Father?" asks Professor Max Müller. He gives his own answer:—"Five thousand years ago, or, it may be earlier, the Aryans who had travelled southward to the rivers of the Penjâb, called him *Dyansh-pitâ*, Heaven-father. Three thousand years ago, or, it may be earlier, the Aryans on the shores of the Hellespont called him Ζεὺς πατήρ, Heaven-father. Two thousand years ago, the Aryans of Italy looked up to that bright heaven above *hoc sublime candens*, and called it *Ju-piter*, Heaven-father. And a thousand years ago the same Heaven-father and All-father was invoked in the dark forests of Germany by our own peculiar ancestors, the Teutonic Aryans and his old name of *Tiu* (whence our Tuesday) or *Zio* was then heard perhaps for the last time." Some people find fault with this teaching; I think generally for two reasons, (1) because they are too ignorant to grasp its meaning, (2) because they cannot bear the idea of a man finding anything good in the non-Christian religions of the world. We would suggest to their consideration the following words: "We must hope that Christians will cease to feel jealous when Hindus become Mohammadans, that Mohammadans will cease their bitter hate against Christians, and *that each will take pains to understand what the religion of the other is.* They will then find how much there is upon which they can agree, and so leave each other free to work for the good of mankind." Clodd, p. 157. It is well known to students in China that Mr. Herbert Spencer has a theory that all religions originated in ancestor-worship. This question has been criticized by Prof. Fairbairn recently in the *Contemporary Review;* but it has occurred to me to ask if after all there is not a grain—a large grain—of truth in what Mr. Spencer says. How is it we find ancestor-worship so general? I would reply that it is probably a corruption of the ancient religion in which the Heaven-father and the All-father was the true object of worship. This would be an easier and more rational solution than that which has recently been suggested by some materialistic writers.

But I have already remarked on the plural form of the word translated "heaven." God is not only in heaven; He is in *the heavens.* This teaches me (1) His omnipresence, (2) His Royal dignity and power. For what is Heaven? "Heaven is my throne." If then God is on His throne, what may I not ask from Him; for He is also my Father. I would like to commend, if it were possible, the careful study of a most valuable work entitled "Studies of the Divine Master," by Rev. Thos. Griffiths, M.A., Prebendary of St. Paul's, London. It is published by King & Co., but is, I fear, out of print. The published price was 12/6 or $3, but I have seen several *remnants* in different places selling at 2/6 to 5/, which indicates that it is being sold out. A more careful and suggestive study I have scarcely ever had the good fortune to take up, and the suggestions on the Lord's prayer are not the least valuable.

2. "*Hallowed be thy name.*"

This sentence and the next

3. "*Thy kingdom come,*"

are almost the only ones which do not demand attention. Griffiths, who aims at giving a free and sometimes paraphrastic translation makes the clauses read—"be Thy name honoured; be Thy rule established."

4. "*Thy will be done on earth, as it is in heaven.*"

By a reference to the various readings given above it will be seen (1) That this clause is omitted from the N. V. of St. Luke. As it was doubtless borrowed from St. Matthew it requires no discussion. (2.) That in the prayer book and in the A. V. of St. Matthew the word *earth* is put before *heaven,* instead of being put as it correctly is in A. V. Luke and N. V. Matthew, afterwards. It will be advisable to dwell on this a moment, to see in what way the N. V. Matthew is an improvement. The petitions of the Lord's prayer are variously reckoned as six or seven in number. Those who make seven read (probably correctly) the last petition (of the other school) as two—"Lead us not into temptation" being one, "But deliver us from evil" being the other. Now it will be seen that Christ begins with heaven, comes down gradually through the first half of the prayer to earth, then rises again to heaven. The first part of the prayer is in the *descending scale;* it begins with the Highest, his attributes, kingdom and will; the second part leaves earth and gradually rises in the *ascending scale* through the material to the spiritual, and so leaves us at last where it started from at first. If we bear this in mind we shall see the better how in the petition before us the idea Christ had in view is logically carried out by keeping the word earth, as it is in the original at the end of the clause. (3.) It remains to notice one

other point, for the discussion of which it will be necessary to have before us the original words of the sentence: γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. We should naturally expect the words to be translated: "Thy will be done, as in heaven, *and* upon the earth." But we find καὶ translated *so* instead of *and*, and if we ask for an explanation it is said that in comparisons καὶ often takes the meaning of *also*, *even*, without being impregnated with the idea of *connexion*. The examples generally adduced, however, are quite different from that in the text before us, and we naturally look about us for some more natural explanation. And when we observe that we have οὐρανος 'heaven' here in the singular, the idea seems clearly to be something like this:—"*Thy will be done*, viz., by thy rational and responsible creatures in this state of probation, by man; *as in heaven* (not the *heavens*), viz., by the angels or whatever other intelligent and voluntary agents Thou there employest to do Thy will; *and in earth*, viz., by the creatures of Thy hand, irrational and involuntary, whether animate or inanimate." Thus the meaning would be—God's will is done by voluntary agents in heaven, it is also done by irrational creatures here, may man be as obedient as these. See in reference to the order of the words Bishop Ellicott *On the Revision of the English New Testament*, p. 147. I only regret that all the readers of this paper cannot have the addition of the valuable MS. notes with which the margins of my copy are crowded, and which were inserted as independent criticisms by an able English scholar.

Perhaps we may here rest—at the end of the first half—in our study of this sublime prayer, in the hope that in the next number we may be able to finish it and take up some other passages of interest. I must not, however, close this first paper without a word or two in reference to the reception which has been accorded the New Version. Some have strenuously opposed it. When we come to the clause "Deliver us from evil" we shall have cause to dwell somewhat at length on the statements made by various writers, some of whom ascribe to the Revisionists the honour of being the first to introduce the devil into the Lord's prayer, seeing that they read "Deliver us from the evil *one*," the last word being italicized. If my opinion were asked as to what class of people is likely to be most largely benefitted by the New Version, I should say teachers, educationists, preachers who have no knowledge—or very scanty knowledge—of Greek and other languages. They can use the N. V. as a commentary, reading it with the A. V. and will be surprised what a flood of light will come to them in connexion with many passages which have long been familiar, and about which they had a vague idea that they knew

something. Readers of the N. V. will notice the improvement which results in the arrangement by paragraphs; the introduction of passages quoted from the Old Testament in such a form as to make them easily discernible, and the attempt—not in every case successful, however,—to translate Greek words as often as possible by the same word in English, and not, as in the A. V. using two or three English to translate one Greek word. The names of persons have been revised and made more intelligible in cases where two or three forms originally occurred.

The Bishop of Durham, after the consecration of a new church at Jarrow, where, he said, the Venerable Bede translated one of the Gospels, thus referred to the Revised Version:—"We witness here a phenomenon altogether without parallel in the history of literature. The demand for it far out-strips any experience of the publishers, and far surpasses the most sanguine expectations. It is sold at every railway stall and canvassed in every newspaper, and yet it is not a novel, nor a sensational story, nor a book of travel and adventure; but an old, trite, and well-worn book, on which some time and patience have been bestowed to make it speak more clearly to English readers. What the ultimate view of this revision may be we know not; this is in God's hands; but if nothing else should come of it, was it not worth all the time and all the labour, thus to stimulate, as it has stimulated, the reading of God's word; thus to arouse the attention of the careless and indifferent, thus to gather crowds around this Book of Books, as more than three centuries ago they were gathered at the first appearance of the English Bible around the reader from the first copy chained to a desk in our great churches?"

REPORT OF THE HANKOW TRACT SOCIETY FOR THE YEAR 1881.

By Rev. J. W. Brewer.

THE Annual Meeting of the Hankow Tract Society was held on Tuesday, January 17th, 1882, when the following Report was presented by the Secretary and adopted by the Meeting:—

"Our last year's Report spoke of an unprecedented increase in the circulation of the tracts and sheet tracts published in Hankow, and it was feared by some that there might have been a serious falling off in the past year. We are happy however to report a year's work on the whole far surpassing that of the year previous.

"*Circulation.*—During the year now closed 71,895 tracts and 59,500 sheet tracts have been issued to purchasers. Reckoned by

pages this shows a total circulation of 2,525,000 pages, being an increase of 98,910 pages.

"About half of these tracts have been supplied to Agents of the China Inland Mission, with whom we rejoice thus to co-operate in their widely extended work. Upwards of 24,000 have been sold to the Agents of the National Bible Society of Scotland, who have Hankow as their head centre for this part of China. Enterprising and arduous journeys have been made by these brethren during the past year in the Provinces of Hupeh, Hunan, Honan and Shensi. 30,000 tracts have been sent to other parts of China. Since the state of our finances has compelled us to charge full price for these tracts, this large outside circulation is all the more gratifying as a sign that our publications are appreciated and selected for use over such a wide area. The remaining 16,000 have been supplied to various members of our Society for local distribution, and used by us in the various departments of our varied work.

"Whatever we do and wherever we go the tract in China is our unfailing companion and much valued helper. Preaching in the chapel or on the street, whether on long occupied stations where the missionary and his message are so well known that they are too often lightly esteemed, or in places visited for the first time where mere curiosity brings thronging crowds; whether among Christians or among heathens; whether dealing with the Confucianist strong in the pride of learning, or with the many blinded ones around us groping and grovelling in ignorance and superstition; whether conversing with enquirers or instructing learners and even in training native assistants, we at all times and in all places avail ourselves of the help of the tracts large and small published by this Society, and lengthened experience of their usefulness leads us year by year to rejoice in the development of its operations.

"*Publication Department.*—The examination of the thirty-three MSS. submitted to this Society for publication during the past year has made official connection with it no sinecure. Much thought, time and energy have of necessity been devoted to the task, first in examining the tracts privately, and then in more than usually frequent meetings of the Examining Committee for discussion, criticism and decision It is encouraging however to report that the nine tracts and fifteen sheet tracts mentioned last year have this year been increased to twenty-three tracts and sixteen sheet tracts, while four others already approved for publication remain in the printer's hands.

"One of these new tracts is a reprint or rather a revised edition of a widely known and much esteemed tract entitled the "Mirror

of Conscience," written many years ago by a native Christian in Shanghai. 5000 copies of this tract were in September last distributed with good effect at a literary examination in a neighbouring prefectural city. Its style, both of language and thought, has made it a favourite for use on such occasions in other parts of the Empire. We anticipate for it in its new form as wide a sphere of usefulness as it has had in older Missions where it has been known and used for many years.

"Four numbers of the Illustrated Parable Series alluded to in the last year's Report have been examined and approved for publication. It was found however that such work was beyond the native printer we employ. It has therefore been decided to ask the Parent Society kindly to bring out an edition for us in England.

"For most of the new tracts published this year we are indebted to a special effort initiated by the Rev. David Hill, who offered prizes for the best tracts on twelve subjects selected by himself so as to form a graduated series of tracts suitable for regular seriatim distribution. "These tracts are intended to present the great and cardinal truths of revelation from the Creation of the world to the manifestation of God in Christ, step by step to the minds of the people, and by this means to do something towards the fulfillment of our Lord's command to disciple the nations." As might have been expected the essays sent in were of a very mixed and varied character and from a wide circle of writers. Protestants, Roman Catholics and even Confucianists joined in the competition. The prizes were however I believe in every case taken by mature Christians employed by various Missions as native helpers. We regret that the series is not complete. On one subject no award was made by the Adjudicators; on two others the essays were deemed by the Examining Committee not quite up to the mark for publication. We have however reaped good fruit from this special effort in the possession of thirteen tracts of more than average merit and some of them of much excellence on nine different subjects, viz:—The Unity and Sovereignty of God as displayed in Creation; The Law of God, Comments on and Summary of the Ten Commandments; The Worship due to and ordained by God; The Moral Government of God; The Mysteries of Divine Providence; The Vanity of the World; Repentance and Renewal—Nature and Duty; Prophecies fulfilled in the Life of Christ; Jesus, the Saviour of the World, The Holy Ghost the Sanctifier.

"*Systematic Tract Distribution.*—Many missionaries have from time to time talked of attempting regular tract distribution by native Christians much as it is done at home. Some who have attempted

this work have soon found themselves seriously embarrassed by a scarcity of suitable tracts. To meet this want we decided during the past year to publish a series of small tracts suitable for use in systematic tract distribution. In connection with this series we have issued an edition of the tract entitled the "Two Friends" in five sections. Including these and the prize tracts aforementioned, and omitting the larger tracts published by us (which are too large and for other reasons scarcely suitable for such work), we have now an assortment of twenty-two tracts and sixteen sheet tracts, published at such moderate cost, that we are (charging about half price) enabled to offer to all wishing to engage in such regular tract distribution a supply of 100 copies of each of them, *i.e.* a total of 2200 tracts and 1600 sheet tracts for $7.

"The work of our Tract Society engages the warmest sympathies and has the heartiest confidence of us all. We feel too that we have much to be thankful for and rejoice in when we compare our present position, with a large assortment of cheap and excellent tracts available at any time, with our position some years ago when it was with difficulty we could succeed in getting any tracts at all. Our work too is widening in area and increasing in interest. We hope therefore that the help so kindly rendered by your Committee in the past will be as readily granted for the present year."

The Financial Statement presented with the foregoing Report showed that Tls. 408.57 had during the year been received from purchasers of tracts, which with the grant of £100 from the Parent Society made a total Income of Tls. 782.84. Of this Tls. 671.87 have been paid to the Hankow printer, other minor expenses however reduce the balance in hand to Tls. 101.71.

75,700 tracts and 68000 sheet tracts have been printed during the year.

After the adoption of the Report the following were elected to serve as Officers and Examining and Managing Committee for the year 1882:—President, Rev. W. Scarborough; Secretary and Treasurer, Rev. Thomas Bryson; Editor, Rev. W. Scarborough; Committee, Rev. Messrs. Scarborough, John, Bryson, A. Foster, B.A., W. S. Tomlinson and J. W. Brewer.

Among others the following Resolutions were passed by the Meeting:—

1. That the publications of this Society be offered at half the cost price to all non-members, who are buying with other than Tract Society Funds.

2. That for the encouragement of systematic Tract Distribution a parcel containing 2200 tracts and 1600 sheet tracts be offered for $7 to any one desirous of engaging in such work.

3. That the Treasurer be requested to apply for permission to draw £50 in addition to the grant of £100, if found necessary during the year in order to meet the probable increase of expenditure.

4. That the Secretary be requested to send a copy of the Annual Report for insertion in the *Chinese Recorder and Missionary Journal.*

THE WORSHIP OF THE MOON.

By J. Dudgeon, M.D.

KUNG-YUEH, or the worship of the moon, takes place on the 15th of the 8th moon; that of the sun on the 1st day of the 2nd moon, with half a year of an interval, the one being precisely opposite the other in regard both to month and day. There are sun cakes, called *tai-yang-kau*, and moon cakes called *yueh-ping*, employed in the worship of these two great luminaries; the former having a golden raven, the latter a rabbit delineated upon them. As the sun is the essence of the *yang-c'hi* or male principle, and is represented by fire; so the moon is made up of the essence of the female principle (*yin-c'hi*) and represents water, and thus the foundation of Chinese philosophy, like that of the Greek theory of the same elements, springs from fire and water. One Chinese author declares that the "vital essence of the moon governs water, and hence when the moon is at its brightest, the tides are high." We read too in certain Hindoo hymns of the Rig Veda of the frog, which typfies the clouds, being also identified with the pluvial moon. The early Chinese mythological writers convey a similar idea. And because the silent watcher of the night represents the concrete essence of the female principle in nature, so we find the moon chiefly reverenced by the weaker sex.

On the 15th of the 8th moon may be seen at shop doors, stretched upon a frame of millet stalks, a large sheet of red paper, with some flowery yellow or blue border, containing figures of the character for longevity and the eight diagrams. The sheet is divided into three divisions, the lower one being the principal one. On the night of the 15th a table is placed in the middle of the court yard; the framed picture is fastened to the west side of it, the figure looking towards the moon just as it rises in the east. On the table are all manner of fruits and moon cakes, candles and incense. The members of the family kneel in front. This is called *kung-yueh*. Women and children

are the chief worshippers. The rabbit picture is afterwards burnt and the fruit and cakes are eaten. After the celebration of any of the Buddhist idols at the new year or other time, the offerings to the gods are however not eaten by the priests but distributed among the people as Buddha's food. If favours and happiness result from this, the recipients present money to the priests. The upper division of the picture has the god of riches on the left, holding a sceptre or *ju-i* in his hand. Immediately below him is a basin, holding all manner of precious things, with the three characters *chü-pau-pěn* inserted upon it. In the mouth of the basin is an ingot of silver, containing a cash with the characters *Tien-hia-tai-p'ing* one on each side of the square hole after the manner of the ordinary cash. The god of wealth has nothing particularly to do with the moon and is inserted here, either as a god to be always worshipped or one who is universally reverenced. This god does not seem to have the same fixed day in all parts of China. Each place seems to have its own appointed day. In some parts of Shantung, he is worshipped on the 6th day of the 6th moon; in other places on the 21st day of the 7th moon; in Peking on the 2nd and 16th of each month, which may be taken as an indication of the reverence of the Chinese for this god. The great day at Peking for the adoration of mammon is the 17th day of the 9th moon. Along with this divinity there is worshipped also equally frequently, the tutelary deity of the district or family. He is represented on the right of the picture as the god of happiness. He holds a scroll in his hand, in which is supposed to be inscribed the characters *fuh-show*, happiness and longevity. There is frequently no images of these divinities but merely a written or printed piece of paper having the god's name inscribed upon it, in front of which candles and incense are burnt. Both gods are dressed in the style of hat prevailing during the last dynasty and both have white silvered faces with black moustaches; the god of wealth with whiskers and beard, that of happiness with beard alone. They are each supported on the two outer sides by two assistants who are dressed as Mohammedans, with the peculiar cap of the children of Islam, curly whiskers and moustache, holding a sword and wearing Chinese official boots. There seems to be a Mohammedan and a non-Mohammedan god of wealth, both of which have their devotees. Our illustration seems designed as a compromise between both ideas, the god himself being Chinese, and his assistants Mohammedan. The Chinese god is usually figured with a red face and long black beard. The Chinese type of a good face consists in its being square and having a long beard. The god of wealth is often drawn with a white face and black whiskers; and the god of happiness with a red countenance and white whiskers. Each

family has its own god of happiness along with his wife, for the god of happiness is married! In the court yard, each family has a small erection like a dog kennel for the worship of these two deities, and on the specified days incense is burnt and three boiled eggs are presented. The proper thing to present is a fish (*i-wei-ü*), a chicken (*i-chih-chi*), and a sheep (*i-chih-yang*). The latter would prove far too expensive and it is compounded for by one square of mutton being offered in its stead. Three cups of samshoo are burnt, not drunk by either the worshipper or the god, so far as I can learn.

In the middle illustration of the picture we have of course Kwan-ti the god of war, with his servant Chow-tsang on his right, and his son Kwan-p'ing on his left. The son carries a box containing a seal (of office). Kwan-lau-ye became celebrated in the struggle which ushered in the Three Kingdoms. He was a native of Shansi and was deified as Kwan-ti, the god of war. He is reverenced by every person in China. His birth-day occurs on the 24th day of the 6th moon. A pig is sacrificed to him. He is seated at a square table in the picture, studying by night the *Spring and Autumn Annals of Confucius*, with a lighted lamp beside him; by day he is engaged in directing the military affairs of the empire. In front of the table is the character for longevity. No one could desire a greater or more sincere admiration and reverence than is bestowed upon him. His daring exploits and particularly his courage in baring his arm and allowing the celebrated surgeon Hwa-to to scrape the poison from the bone, without the administration of the then known anæsthetics, is perpetually being referred to, to his credit.

In the third or lowermost division of the picture, there is a round circle to represent full moon. Above and outside of the circle, in the centre, is an illustration of Kwan-yin-pu-sah, the goddess of mercy, holding a small bowl. On each side stand three individuals. On her right adjoining her is a female figure holding an edict (*fuh-chi*) in her hand; similarly on the left, another holding a sceptre; next in order stand two officials, the one on the right wielding a sword, that on the left a folded umbrella and still further removed from the goddess, on the outside on her right is an official holding a musical instrument called a *pipa*, and on the other side corresponding one holding a serpent. On each side of the goddess above and at the two corners are four more figures in all. Inside the circle, the most conspicuous figure is the rabbit *tu-rh* which some have translated hare. But the former animal is the more highly esteemed and most likely the animal meant. Although both may be called by one and the same name, the latter is more frequently called here *ye-mau* wild cat. The

figure of the rabbit is gilt, perhaps to make it more attractive and as more honorific. The colours yellow and white can both be applied to the harvest and harvest moon. They are here as in some other places interchangeable. Like the fox, the rabbit is said to attain the age of 1000 years and at the end of half that period to become white. The Chinese connect the four seasons with certain colours derived from their philosophy of the four elements and five colours; as for example, spring is represented by green, summer by red, autumn by white and winter by black, and hence in ancient times, the Emperors in worshipping or sacrificing to the gods of heaven, earth, agriculture, etc., always appeared in colours suitable to the season. Black at one time is said to have been the mourning colour, as indicating the absence of life and light. The rabbit is coloured white (or yellow) because its worship takes place in the autumn. On this account too, the animal is called *ü-t'u* the jade (white colour) rabbit. This Chinese legend of the rabbit and the moon is doubtless of Indian origin. In Sanscrit the moon is named from the fancied resemblance to the spots of a leveret. One Chinese writer asserts that this animal conceives by gazing at the moon, though earlier writers allege that the female rabbit becomes with young by licking the fur of the male. One curious circumstance is stated, that her young are produced from her mouth. In Kang Hi's dictionary it is said: man has nine openings, the rabbit only eight, therefore in bearing her young they issue from the mouth. In the moon the rabbit is called the *ming-yueh-chô-ching.* One very curious origin for the legend of the lunar rabbit is derived from Chinese ancient history. The story runs that Wĕn-wang, the hereditary chieftain of one of the principalities and who became the virtual founder of the Chow dynasty, under Chow-wang, who was the *T'ien-tse* or Emperor and who was reported to this debauched tyrant as a man dangerous to his supreme power, had him seized and cast into prison. Wĕn-wang's son *Po-i-kau* was slain by Chow-wang and up to this point we have historical data. Legend however adds that Chow-wang ordered the son's body to be roasted and sent to the father in order to test him, the idea being if he ate his son and recognised the flesh to be that of his son, he was an upright man, but if not, that he was a depraved and evil one and therefore worthy of death. After eating the son, the father vomited and the matter thrown out took the form of a rabbit and scampered off; hence the vulgar origin of the expression *t'u-tse.*

The tree in the moon is called *kwei-hwa,* the cassia tree, by some translated cinnamon, but in China this latter tree is not found. There seems to be much confusion in the application of the terms. This

legend of the lunar cassia tree appears first in the T'ang dynasty, and apparently came also from India. In the Sung dynasty, the *solo* tree (shorea robusta) one of the Buddhist sacred trees, was said to be identical with the cassia tree in the moon. The rabbit is pictured as standing perpendicularly at the foot of this tree, pounding drugs with his pestle and mortar for the genii. This tree is said to be especially visible at mid-autumn, and hence, to take a degree at the examinations which are held at this period, is described as plucking a leaf from the cassia, *cho-kwei-yeh.* A tradition has been preserved in a work of the T'ang dynasty that one Wu-kang, who was an adept in the arts of the genii, and who, having committed an offence against the supernal powers, was banished to the moon and condemned to labour in hewing down the cassia tree. As fast as he dealt blows with his axe, the trunk of the tree closed again after the incision. There is, too, at the present day a very common expression *Wu-kang-sieu-yueh*—Wu-kang repairing the moon—the story out of which it has arisen running, that on one occasion he had a dream in which he was engaged in the above employment; on relating it to a friend, he pronounced the omen a good one, and that it meant he would succeed at the examinations, which it is said he did; hence the application of the expression to scholars going up for the degree *yueh-fu* and *sieu-yueh* meaning the candidate is taking the lunar axe and repairing the moon. There is another tree called *chien,* or *yao-wang,* or tree of the king of drugs, said to grow in the moon. The result of eating of its leaves is that the bodies of the genii become pellucid. The Buddhist books speak of a tree possessed of such magic virtues that whoever smells, touches or tastes it, is immediately healed of all diseases. High medicinal virtues are attributed by the early physicians to the leaves and bark of the cassia tree. Cassia buds according to Porter Smith are recommended in the *Pen-tsao* for certain eczematous affections behind the ears called *moon sores,* which are supposed to be caused by lunar influence. Pieces of cassia bark are sometimes worn at the present day as prophylactic against noxious odours.

Inside the moon there is a pavilion, called *Kwang-han-kung* (Great cold palace) in evident antithesis to the heat of the sun, also delineated in our drawing. Inside the pavilion there is supposed to be a beautiful woman called *Chang-ngo* or *Heng-ngo,* the wife of *How-i,* a celebrated archer in the service of the Emperor Yao, B.C. 2357. Tradition says that he shot arrows into the sky to deliver the moon, during her eclipse. His wife stole the elixir of immortality from her husband which had been given to him by Hsi-wang-mu (Western Royal mother) and fled to the moon and took refuge in this palace and was turned

into a frog or toad (c'han-c'hu), the outline of which is traced on the moon's surface. The c'han-c'hu is said by the Chinese to have three legs, the frog four. The moon is metaphorically referred to as C'han and Kwei-kung, the frog and cassia palace, from the legends referred to above. Chinese and Indian legends agree strikingly together with regard to the creatures which are said to inhabit the moon. The second character in c'han-c'hu, being also read *tu* for rabbit, some confusion has arisen. The expression "old man of the moon" finds its counterpart also in Chinese. Yueh-lau, identical in meaning with our expression, is reputed to influence matrimonial relations, and to tie together with an invisible red cord, infants who are destined to be joined in wedlock. Thus we have the expression "Matches are made in Heaven and the bond of fate is forecast in the moon." The Chinese *mei-jen*, or matrimonial go-betweens, are, from this circumstance, frequently called *yueh-lau*.

HANGCHOW MISSIONARY ASSOCIATION.

By G. W. Painter, Hangchow.

AFTER seven years, during which it has met monthly—excepting the three hottest months of each year, this body still lives and preserves its youth. It assembles on the Tuesday nearest each full moon; nor does the interest manifested by its members seem to have diminished in the least. Two things, doubtless, have helped to keep up this interest, aside from the benefit we there derive from a critical study of the religious literature abroad in the land, both Christian and heathen: one is, it gives play to that critical cross-fire in which missionaries as a class are wont to indulge; and, second, it is a great thing for this community, from a social point of view. On these occasions all don their best "bibs and tuckers," and we take a social tea together—to strengthen us for the fray, no doubt. How this meal compares with the "eastern luxury," to be seen in the treaty ports, is left to conjecture; suffice it to say, it is a noticeable fact, that the most literary among us partake with a relish; which proves to us that high attainments in culinary skill does not necessarily dwarf the mind of woman; for be it known that our ladies contribute their full quota to the intellectual feast which follows this knife-and-fork exercise.

The object of this communication, however, is to call the attention of the missionary public to a tract which was translated some months since by this Association. The title is *Teh-hwei shih-men* 德慧入門. This title, though variously rendered, probably means—*The Entrance-way to Wisdom—i.e.* taking wisdom in its Scriptural sense. This tract was prepared, under the auspices of the Hankow Tract Society, for

distribution among the scholars who assemble triennially at Wuchang. In style it is vigorous, animated and forcible. It is polite and conciliatory, and yet bold and fearless in attack. (See *e.g.* the mode in which it deals with the imperial blasphemy of deifying). While quite scholarly, it is remarkably free from that species of pedantry which is wont to show itself in complicated sentences. Many, not ranked as scholars, can read it intelligently. It is certainly admirably adapted to the end for which it was written, and those members of our body who have been here from the first, pronounce it, all things considered, the best tract yet translated by us.

The general plan of the book, consists of (*a.*) An Apologetic Introduction. This consists of a manly challenge to compare Western civilization and scholarship with Eastern, calls attention to the charitable institutions, educational advantages, and material civilization of the West; and bespeaks a fair hearing for the missionary both on account of his benevolent motives and general good character. (*b.*) Two chapters on Cosmogony follow the Introduction in which the author shows up, in a masterly and conclusive manner, the absurdity of the native notions on that subject. (*c.*) Next come three chapters on Cosmology; in which the elementary substances in their combination, the laws of motion among the heavenly bodies, together with the evident marks of design in all things great and small, are shown to manifest the benevolence, wisdom, handiwork and glory of God, as well as give strong testimony to His unity. (*d.*) Then follow twelve chapters containing clear and comprehensive statements of most of the fundamental doctrines of revealed religion. Below will be found however a number of points which were criticised adversely by one or more members of our body. They are given to the public for what they may be deemed worth, with the hope that they may be of use to the author in perfecting what some of his brethren, after critical scrutiny, pronounce to be a most excellent tract. The criticisms are classed under four heads, of these, the last *i.e.* the one containing a list of *Omissions*, is the one demanding most attention.

The references are to the Shanghai edition. The letters z and y denote respectively the upper and lower sides of the leaves.

(a.) Statements considered doubtful.—(1.) Is it fair to refer all material civilization and charitable institutions directly to Christianity as on p. 2 z 7? (2.) Is what is stated on p. 4 y 7, 8, 9 *fact* or mere *theory?* (3.) Whence the knowledge that earth is to be changed to heaven, p. 25 y 2. (4.) Are there 200 kingdoms, properly so called? p. 27 y 12.

(b.) Erroneous Statements—so considered.—(1.) Whence the proof that the *Vu-gyih* (無極), and *T'ai-gyih* (太極) of Chinese Cosmogony is

the same as the chaos of Scripture? (2.) If the statement on p. 15 y 3 be true, then man is not saved by grace. How is it that the fallen angels were not provided for? (3.) We question if the statement on p. 5 z 3, 4 be supported by Natural Science. (4.) We find no Scriptural proof of the Private Judgement, p. 26 z 3. (5.) Yin-kyien means the state of the dead, Hades,—cannot include *heaven*—possibly not hell either (so at least our teachers say), p. 26: 1. (6.) Who can affirm that the Chinese once all knew and worshipped God? 27 y 8.

(c.) Statements of thought best left out.—(1.) Extravagant statements in praise of missionary virtues, scholarship, &c., p. 1 z 10. (2.) Illustration on p. 15 requires a double meaning of *to save* in lines 5 and 6 z in order to avoid the charge of being untrue. (2.) Omit the figures giving the distances to fixed stars till the nation is better posted in astronomy—the teachers do not believe them. (4.) The quotation from "The Doctrine of the Mean," specially the *T'i-veh* (體物), was found to teach pure pantheism to some of our teachers, p. 10 y 13. (5.) The same quotation taken together with the illustrations in connexion with the doctrine of the Trinity on p. 11, gives a materialistic ring to this part of the tract, which is not pleasant; especially as it seems to be *too satisfactory* an explanation to our teachers, of a doctrine which is really incomprehensible, line 1 y. (6.) The illustrations on p. 27, z 13, while good, were thought by some natives to prove too much *i.e.* by *admitting* the truth of the stories told.

(d.) Errors of defect.—(1.) Surely the doctrine of the Resurrection of the body deserves more space than it gets, viz., *one line* on p. 26 z 5. That this part of man is to appear in judgement with the soul, is ignored on p. 17, y 10, 11. (2.) Faith, so difficult to explain to a Chinaman, only has three and a half lines devoted to it, p. 18. (3.) Sin and its nature only gets seven lines, p. 12, and yet it is a subject on which the natives have most erroneous views, needing correction. (4.) The general judgement too, is meagerly treated. In fact, a good number of us felt that the author showed a little weariness in the latter half of the tract, which was natural as the work grew. This however might be easily corrected by revision. When this revision takes place, it is hoped a further improvement will be made, by adding marginal headings.

While attention is thus called to quite a number of points which are considered worthy of correction, still, even without these corrections, we would most heartily recommend the tract, as it is, to all our brethren, and venture to suggest to those in reach of the various provincial capitals, that they make special efforts to distribute it among the scholars who periodically assemble at these centres. This will accord with the excellent plan of the author.

THE CUSTOMS OPIUM-SMOKING RETURNS.

By J. Dudgeon, M.D.

THE Inspector-General of Customs has laid us all under great obligation by the publication of important papers on various subjects relating to China, which come more or less under the cognisance of his department, chief among which has been the special, important and interesting work on Silk; another equally important one is on the all-absorbing and increasingly interesting subject of Opium, both recently published. A small brochure on opium, issued in 1864, and now rare, if not altogether out of print, has been wisely incorporated with the present publication. Among other important issues from the Customs' Press, probably the most important of all, if not in a commercial, at least in a scientific, point of view, has been the *Half-Yearly Medical Reports* by the surgeons to the Customs at the various ports, which are quoted largely and regularly in the home medical journals, and which have already become a rich storehouse of medical and climatic information regarding China. Our present object is a review of the pamphlet on Opium. A very useful and well-executed map of the Treaty ports accompanies the work. The object aimed at by the Circular addressed to some twenty Commissioners of Customs, has been to arrive at an answer to the question, "How many smokers does the foreign drug supply." This necessarily limits the consideration of this many-sided question. The object of the circular is elsewhere more correctly expressed by "Enquiries concerning the Consumption of Opium." There are various ways of looking at the question. There is, for example, the side of revenue; there is the purely commercial view; and there is the moral and physical, or medical aspect. There is now waging such a conflict of views about the use of opium, the effects observed in health and disease, and the origin of the native drug, with the question of its "moderate" use, and the percentage of smokers among the population, that it is high time the subject were investigated, the evidence sifted, untenable views discarded and the sober truth arrived at. The present publication comes to our help regarding some of these points. We could have wished for further and more extended information regarding a number of other points, which the Commissioners of Customs are in an excellent position to procure. We notice the absence of one pregnant question, regarding which correct information is sadly needed, viz., the origin of the native cultivation of the poppy in the provinces in which the respective ports are situated. The Customs' surgeons might have been asked to give their unbiassed opinion in the elucidation of the general enquiry, and to them such

questions as the following might have been addressed—What are the effects of opium-smoking and eating in health and disease? What constitutes "moderate" opium-smoking? What quantity, if any, and for what length of time, can opium be taken daily without injury? After what length of time or amount of opium-smoking (in other words what strength of the habit) is it with difficulty abandoned? Is the habit when confirmed curable; and if so, what medical or other means would you propose? In what percentage are such "moderate" smokers found, according to your definition of the term? In what proportion do the smokers stand to the general population of your district? Is the poppy grown in your district or province, and since when was it begun to be cultivated? Has opium any effect in warding off or in curing malarious diseases?

In the work under review, the Inspector-General, Mr. Hart, gives us a carefully drawn up Introductory Note, based for the most part on the statistics furnished by the Commissioners of Customs and others at the nineteen treaty ports. The Opium-smoking Returns embrace Thirteen Questions, which we shall notice and comment upon in their order. These Reports from the different treaty ports are given for convenience in a tabulated form, from which the results may be seen and compared at a glance. Then follows a return of the Annual Import of Opium into Hongkong from 1858 to 1880 inclusive, and the volume of eighty pages closes with the circular of 1864 calling for information respecting native opium, and the replies in answer to this circular from the then twelve open ports. I believe that another work of interest on the opium trade will shortly be issued from the same press, the work consisting for the most part of extracts from the annual Reports on Trade bearing upon the poppy cultivation in China, arranged in the order of the ports, beginning with the northernmost, and following the line of coast, the extracts under each port being arranged in chronological order. We look with interest to the publication of this work. It will save much trouble in consulting the various annual reports, a complete set of which may not be in the possession of everyone. Most likely matter from other than Custom sources, bearing upon native opium, will find a place also in this work.

The Inspector's Introductory Note contains a resume of the results arrived at in answer to the question—How many smokers does foreign opium in China supply? The Thirteen Questions put, and to which answers are wanted, cover a much larger field than the question thus propounded. To this, however, we do not object. We could have wished for even a more extended series. The number of smokers reached by the foreign drug can be easily deduced from the well-known quantity

imported, *minus* the loss in converting the crude into the prepared drug, and the average amount smoked, for all of which already abundant data exist. The importance of some of the other questions introduced, the answers received, and the deductions therefrom, demand a somewhat closer investigation. The difficult questions relating to the extent of the native growth—the population of China, the adulteration of the drug, the resmoking of the opium ashes, and finally the eating of them by the poorer class, (for nothing is thrown away) are some of the essential points needed, to arrive at anything like an exact or a fairly approximative estimate. We shall point out how at least the last three of the above points have been completely left out of the calculation, and we shall try to show how very materially the general result is affected thereby, and therefore that the results reached in this opium brochure cannot be accepted as conclusive. In the Returns here given, one writer after another speaks of the difficulty of obtaining accurate information, tells us of the different results elicited by enquiries, of the suspicion that was aroused that interests were to be affected, and of the evident spirit of exaggeration in regard at least to the native growth which one writer had evidence of at different ports and places. All that the Commissioners claim, after sifting and balancing the answers received and striking an average, is approximation. The values annexed may, however, they say, be considered as fairly correct.

The Commissioners of Customs, it will be admitted by all parties, were specially well qualified to answer most of these questions. The figures so honestly given, and free of all bias, are of much value. Those who view this question might be divided into two classes, the missionary and merchant; the one shewing perhaps an inclination to say the very worst of opium, and the other as apologists for the trade; both at the same time expressing their convictions founded on their observations. Up to the measure of their knowledge the statements of both classes may be accepted as true. The brochure before us represents neither class, but the subject is treated in a straightforward light. The Returns are all good. Some are much fuller than others—sometimes arising out of the circumstances of the port, the nature of the opium imported, etc.;—most have affixed to them longer or shorter memoranda which are most useful, and indicate the knowledge of the subject possessed by the writer, the care he has exercised, and the mode he has employed in arriving at his conclusions. The Returns should invariably be read in the light of these explanatory statements. Among these we note the Returns from Chefoo, Hankow, Kiukiang, Ningpo, Wenchow, Taku and Canton, all of which are more or less full, showing a considerable acquaintance with details of the subject.

The returns from Kiukiang, Ningpo, Wenchow and Canton are particularly valuable. The returns from Tientsin, Ichang, Chinkiang, Tamsui, Swatow, Kiungchow and Pakhoi, have not a single word of comment. This brochure is the first really authoritative declaration on the subject, drawn from a large mass of facts and embracing a large extent of country and people, placed under very different climates and geographical and dietetic conditions. Individual clerical and medical missionaries have, at various times, published their views and made their calculations, which do not materially differ from those here given. This brochure has, as a matter of course, been received as authoritative, and the influence it has already exerted has not been small. As it stands, there is much in it that both sides may lay hold of. It will be our purpose to examine the various points presented as impartially as possible, and to indicate where, in our opinion, they fail to convey a correct impression of the case.

We have said that the Commissioners of Customs are a body of men well situated for giving correct and unbiassed opinions on the subject; and that they have performed their part well none will deny. In regard to questions of import and export, the selling price of the drug, the cost at the smoking room, the duties leviable after payment of import duty and even as regards the quantity produced in the province in which the port is situated, I know no source more reliable than that of the Customs; but when it comes to the question of how much a beginner, an average and a heavy smoker, consume daily, and after what time is the habit abandoned with difficulty, one might reasonably suppose that they were not in a good position to answer these questions. In answer, they might be said to be peculiarly ill-fitted to give reliable information on some of these points from the peculiarities of their surroundings. We may suppose their informants to be Chinese in their employment, privately or publicly, Chinese acquaintances, and opium dealers; and it is not difficult to imagine that statements received from such quarters might become more or less distorted and so unwittingly convey a wrong impression. Facts solicited by the authority of the Inspector-General and presumably by the Chinese Government, would put servants, opium dealers and others on their guard. It would be natural to expect a crusade against opium, or an increase in the duty or *lekin*, or dismissal of the victims, as the result of such enquiries; opium-smokers under these circumstances would be very apt to minimise the evils of the habit and to extend the period before the habit becomes confirmed and cannot easily be abandoned. But notwithstanding all these supposed difficulties, it is remarkable how very correct the Returns are. The answers in the

12th column are the least satisfactory, making the period in which the habit is not easily given up extending from two or three months to ten and fifteen years. We shall review the Returns from the various ports, taking the Thirteen Questions in the order in which they are given, glancing in passing at the Inspector-General's deductions therefrom, and finally criticise the *precis* given, in many particulars not hitherto discussed or referred to. The first question relates to the loss of drug in the preparation of the smokable article; how much prepared opium does 100 catties of crude drug yield? The Returns are drawn out for the five kinds of opium found in the Chinese market, viz., Malwa, Patna, Benares, Persian and native Chinese. And here, at the very threshold, we are struck with the great divergence of results; the different drugs giving different results, and the same drug widely different results at the various ports. A large number of points come in here for discussion—the purity of the drug, degree of dryness of the same, different modes of boiling and testing,—and surely after admitting all this, the difference between the three Indian sorts at the different ports is still left to a large extent unexplained. One or two only of the memos refer to this subject. The Takow Return says "owing to opium being generally boiled in small quantities here, no accurate account of the out-turn is in most cases kept, while the addition of adulterating ingredients,—the ashes of opium already smoked, molasses, etc.,—increases the difficulty of arriving at an accurate result. I may add, too, that even where opium is boiled in any quantity by the large dealers and sold in its prepared state, it is often, for the sake of mixing with the sound, some damaged drug difficult otherwise to dispose of; and the different qualities, especially with the Persian drug, give different results." Here the cause is traced to extensive adulteration with non-opium articles, inferior sorts, or opium-ashes. These inferior sorts, including the Persian and native Chinese used for purposes of adulteration, themselves differ also widely. The Canton memorandum contains a note on the same subject. "The quantity of prepared opium yielded by any given weight of unprepared drug depends very much upon the experience and skill of the operator by whom the process of preparation is conducted, and the result will in any case be a greater or less quantity in proportion to the age of the article, the prepared produce of new opium being almost 10 per cent higher than that of old. The figures which appear under this heading in the Return are what are considered to be the average results obtained. Malwa and Persian yield in preparation almost equally, and much more fruitfully than Patna and Benares, the thickness of the skin which envelopes each ball of the latter two kinds widening considerably the proportion between the weight yielded by manufacture for smoking and the gross

weight of the article, in its crude state. The quality of native opium, and consequently, its yield in preparation vary according to the situation of the producing district; the many impurities in the article, too, owing to defects in primary manufactures, tend to decrease its value and make it compare unfavourably with that imported from India." The Amoy Return says "The process of inspissation is attended during hot weather, as compared with cold, by a loss of at least 5 per cent.

The above are the only Returns throwing any light on this question. Whether it is altogether satisfactory, is for the reader to judge. We should suppose that the Indian sorts, and especially the Bengal monopoly opium, manufactured by the British Government, would have given more uniform results. We were prepared to believe that the British Government was a monopoliser, but not an adulterator at the same time. We should suppose the large boiling houses at Hongkong, Macao, Canton, Shanghai, etc., had sufficient experience and skill to turn out a pretty uniform article. In the Kiukiang Return, a most admirable, and carefully, and trustworthily drawn up memorandum accompanying it, gives us the loss per cent down even to sixteenths of a catty for the five sorts, while the Amoy Return ranges them between 50 and 90. The native enquirer at Wenchow gives the yield of Malwa at 70 per cent.; a foreign employé at the same place, at from 50 to 70. The former figure alone is adopted in the tabulated statement. The Patna is given from 50 to 55; the higher figure only is given in the tabular form. We have taken the pains to make the necessary calculations of the yield for the various sorts; at the different ports, throwing off the Kiukiang sixteenths, and take the average of the Amoy returns, and we find the figures stand as follows:—Malwa ranges from 20 to 30 per cent of loss, the average making 26 per cent; Patna from 40 to 50, giving 47 as an average; Benares from 25 to 60, with an average of 46 p.c.; Persian ranges from 23 to 50, the average being 37; the native Chinese opium ranges from 12 to 50 with an average of 32. Some of these figures are rather astounding, and lead one to suspect that there must be some error. Surely such great differences do not really exist. Malwa preserves the most regular percentage. The Newchwang, Hankow, Tamsui and Takow Returns make the loss reach only 20 p.c.; Tientsin, Chefoo, Shanghai, Wenchow, Foochow and Canton, give 30 p.c.; Ichang, Wuhu, Chinkiang, and Ningpo make it 25 p.c., and the other ports are intermediate. Kiukiang is, as already said, the most precise, giving sixteenths of a catty; Amoy the vaguest, ranging from 50 to 80. Patna ranges from 40 to 50 p.c. of loss giving 47 as the average. Ichang gives the lowest percentage of loss; the others preserve a pretty uniform rate. Benares ranges from

25 at Chinkiang to 60 p.c. of loss at Hankow, which is a very considerable difference. Excepting these two, the returns from the other ports are also pretty uniform. The Persian drug loses most at Chinkiang, viz., 50 p.c. and least at Tamsui viz., 23 p.c. The native Chinese might naturally be expected to vary more than either of the other sorts. At Chefoo it yields 87 to 90 p.c. of prepared drug; at Canton it yields only 50 p.c. *i.e.* half its own weight. It is very difficult to understand why there should be such great differences on the same article at different ports. Dealers, merchants and manufacturers may understand these differences, but the general public, especially at home, will be rather puzzled to account for such great variations. Excepting in the Canton and Takow Returns there is not a word of explanation vouchsafed in regard to this point.

An authority in the trade reports to me, through a friend, that Malwa boils $\frac{25}{100}$ touch, Bengal only $\frac{54}{100}$ Chinese method. H.M.'s Government touch is $\frac{75}{100}$ allowing 25 per cent for the husk, a difference between H.M.'s Government touch and that used by the Chinese here of 19 per cent. The differences are so great that it is apparent that all the analyses are not conducted under the same process. The examination of opium ought to be taken exclusively in the dry state. The amount of water it contains is so uncertain that the drug ought to be reduced to a fixed standard by complete dessication at 100° C. before any given weight is taken. This is done by exposing a known quantity of the drug, divided into small pieces or fragments to the heat of a water-bath until it ceases to lose weight.

(To be continued.)

Correspondence.

Number of Opium Smokers in China.

MR. EDITOR :—

In the notice of the Chinese Customs' pamphlet on opium, in the last number of the *Recorder*, you very justly say, in regard to Mr. Inspector-General Hart's estimate of the number of opium-smokers in China, that "there is a wide spread feeling that there is a fallacy in the manner of arriving at this number." I wish to occupy a few pages of the *Recorder* with some remarks on this subject.

Mr. Hart states the quantity of foreign opium imported into China as 100,000 chests. He *estimates* the amount of native grown opium at 100,000 chests. He states that each kind yields 7,000,000 catties of prepared opium. On the supposition that each smoker consumes *three*

mace a day, it requires, 1,000,000 of persons to consume this amount of each kind of the drug annually; and therefore gives 2,000,000 as the estimated number of smokers in China at this time. But Mr. Hart takes no account of the refuse which remains after smoking the extract. As this is stated, by reliable persons, to be about the one-third, or one-fourth, we must add, at least, *one-fourth* to this number as the consumers of the refuse, which will make the number to be 2½ *millions*. What does this mean? Does it show that there are *only* 2½ millions of persons who are habitual smokers of opium in China? No, it *does not show* any such thing. It shows simply this, that on the *supposition* that 200,000 chests of opium, foreign and native, yield 14,000,000 catties of prepared opium, *it will require* 2½ millions of persons, each one consuming *three mace* every day, to consume that quantity in a year. Mr. Hart does not give any satisfactory reasons for fixing upon *three mace* as the average amount consumed by the habitual smokers of opium. In the very nature of the case, it is impossible for Mr. Hart, or any one, to furnish any reliable proof that three mace is the *average* amount consumed by smokers. I am free to express my conviction that it is an *excessive* amount. I hold the opinion that *one mace* is a much more probable estimate. On the supposition that *one mace* is the average amount consumed by each smoker daily, then, taking Mr. Hart's calculation as the basis of the estimate, we arrive at the conclusion, that it will require 7½ millions of persons, smoking each one mace a day, to consume 200,000 chests of the drug. I do not give this as the number of smokers in China, but I mean simply what I say, it would require *that number* of persons to consume that amount of drug in a year on the supposition that each one smoked a mace daily. I maintain that one mace daily is a much more reliable estimate than three mace. In support of this estimate I can give the names of Sir Rutherford Alcock, Dr. Lockhart, formerly medical missionary at Shanghai, the late Dr. Hobson, late medical missionary at Canton, afterwards at Shanghai, and the late Rev. Dr. Medhurst—all of these gentlemen have published the opinion that *one mace* is an approximate estimate of the average amount consumed daily by smokers in China. For Sir R. Alcock's opinion (see Report East Indian Finance, 1871, p. 275). For Dr. Lockhart and Rev. Dr. Medhurst's opinions (see Papers presented to Parliament relating to the Opium Trade in China, 1842–1856, p. 52); and for Dr. Hobson's opinion (see the same Papers, p. 44). In the letter of Dr. Hobson to Sir John Bowring, then Governor of Hongkong, he says that two others agreed with him in the statements he makes. He says, it would require two million of persons, each using one mace daily, to consume the prepared extract from 68,000 chests; and then adds, "As a portion of the opium, say one-fourth, is resmoked by a second and poorer class of consumers, the actual number of opium-smokers, allowing for every loss on 68,000 chests, at one mace a day, will not exceed 2,500,000." Drs. Lockhart and Medhurst, in their letter to Sir John Bowring say, "Proceeding upon the statement of the *China Mail* that 67,000 chests were delivered in China last year [1854], and that each chest contains 70 catties of smokable extract allowing to each smoker one mace per day, we have

little more than 2,000,000 of smokers for the whole Empire." As they do not make any estimate for the refuse from the first smoking, if we add one-fourth to the number to consume that, as Dr. Hobson does, we have the same number, $2\frac{1}{2}$ millions, to consume 67,000 chests, the same as Dr. Hobson gives. As 200,000 chests are three times as much as 67,000, if we multiply $2\frac{1}{2}$ millions by *three* it will give the number of persons necessary to consume the 200,000 chests, as given by Mr. Hart. Two and a half millions multiplied by three make $7\frac{1}{2}$ millions. Thus we find that, when we fix the average amount consumed by each smoker *at one mace per day*, the calculations made by Mr. Hart, Drs. Hobson, Lockhart and Medhurst lead to the same result, that it requires $7\frac{1}{2}$ millions of persons to consume the whole amount which is contained in 200,000 chests of opium in a year. I do not present this as the number of opium-smokers in China. The statement means that, in the estimates thus stated, it requires that number of persons to consume that amount of opium in a year.

When so many writers have used this method to arrive at an estimate of the number of smokers in China, it will be expected that I should give some reason for distrusting its reliability. These reasons are at hand. But before stating them I will copy from *Chambers' Encyclopædia* what is meant by the word *average* in such connection, and what are the calculations to be made in order to arrive at the average sum or quantity:—

"If any number of unequal quantities are given, another quantity may be found of a mean or intermediate magnitude, some of the given quantities being greater, and others less, than the one found, which is called the average. The exact relation is this: that the sum of the excesses of the greater above the A. is equal to the sum of the defects of the less below it. If there are, say, 7 vessels unequally filled with sand, and if we take handfuls from the greater, and add these to the less, until the sand is equally distributed, then any one of the equalised measures of sand is the A. of the 7 unequal measures. If the quantities of sand in the several vessels are stated in numbers, as 5, 10, 12, 8, 11, 14, 3 ounces, the A. is found by adding together the numbers, and dividing by how many there are of them—viz. 7. The sum being 63, this, divided by 7, gives 9 ounces as the average. The system of averaging is a very important and time-saving one. By averages, the farmer calculates the value of his crops; the grazier, the value of his cattle, and the forester, the value of his trees. Reflection, however, requires to be exercised in striking averages; otherwise, serious errors may be committed. If a farmer, for instance, has three lots of cattle, the first of which he averages at £25 a head, the second at £15, and the third at £9, it might be thought that the A. of the whole stock made up of the three lots would be got by taking the mean of £25, £15, and £9—viz. $\frac{25 \times 15 \times 9}{3} = £16\frac{1}{3}$. But this would be correct only if there were an equal number of cattle in each of the lots. To get the real A. in case of the lots being unequal, he must multiply the A. of each lot by the number of cattle in it, add the three products together, and divide by the whole number of cattle in all three lots taken together. If we suppose 9 head in the first lot, 20 in the second, and 15 in the third, the A. is $\frac{25 \times 9 \times 15 \times 20 \times 9 \times 15}{9 \times 20 \times 15} = £15$."

The state of the question to be solved in regard to opium-smokers is this: The quantity of the yearly supply of the foreign and native

drug is considered to be known. It is known that habitual smokers vary in the quantity used daily from two candareens to sixty—or to six mace. And this is all that is known. From this it is seen that some of the conditions, which are necessary to enable us to calculate the average quantity are wanting. In order to do so *accurately*, according to the plan laid down by Chambers, it would be necessary to *multiply* the *quantity* smoked by *each* several class by the *number* who smoke that quantity, then add all these sums together, and *divide* the aggregate thus obtained by the sum obtained by *adding* the number of smokers in each several class, and the quotient would be the average quantity smoked by the smokers per day. It must be evident to all that, when the calculation is so complicated, any supposed average is a *mere surmise.*

But there is another very great source of doubt in regard to the accuracy of any estimate of the number of smokers obtained, by dividing the quantity of smokable extract by any supposed average per day for each smoker. It is this, that the prepared extract is *largely* adulterated with other substances. The grounds for supposing that the prepared opium is *largely* adulterated are many. (*a.*) In the report of the Commissioner of Customs at Ningpo, he says that the prepared opium is sold in the smoking rooms at a price "*considerably less than the price of pure unprepared drug,*" (see pamphlet p. 32). The price at which it is said to be sold in smoking rooms, at some of the Ports, is less than what is given as the price of the extract at wholesale. This fact alone shows that it is *largely* adulterated with some less costly substances before it is retailed for smoking. (*b.*) It is a very common opinion among old smokers that it requires a larger quantity of the extract *as now prepared* to produce the effect, which a less quantity of the extract as prepared thirty years ago produced. Old smokers say that it was a common saying then that *two candareens* of opium per day was a supply that caused rejoicing to a habitual smoker. A writer in the *Chinese Repository*, of December, 1837, Vol. VI., p. 303, gives *three candareens* of the *pure* extract as the average per day. In 1855, Drs. Hobson, Lockhart and Medhurst fixed upon *one mace* as the average. In 1881, Mr. Inspector-General Hart fixes upon *three mace* as the average. How can it be accounted for, that at different periods such different quantities should be fixed upon by careful observers as the average quantity consumed daily by smokers? It is very probable that *the quantity* consumed at these several periods was different. But why so widely varying? It is not to be supposed that the human system could consume so much more at one time than at another, if the extract was of the *same* strength at the respective periods. The most probable way of accounting for these different estimates is to suppose that the extract was in 1855 of a different strength from what it was in 1837; and again in 1881 from what it was in 1855; and hence a *greater* quantity was actually smoked at the time of each successive estimate. (*c.*) Personal inquiries of those engaged in preparing opium in wealthy families, where it is not adulterated, gives me the information, that the prepared extract as commonly prepared and sold at the smoking rooms is *largely* adulterated

with the following named substances. The boilers, besides using the refuse left after smoking the extract, use a refuse which is obtained by burning a jelly made from the red jujube plum. They also use a refuse from a jelly which is made from some kinds of rice. These jellies when burnt leave a refuse which can hardly be distinguished from the refuse from the opium pipe. As this kind of refuse can be obtained cheap, it is *largely* used to adulterate the prepared opium; some say to the extent of one-third. A substance very like the smokable extract is obtained from the sediment and settlings that remain after boiling when preparing the extract. As in preparing it from Malwa only 70 per cent in weight is obtained, and only 50 per cent from Patna and Benares, there is a large residue of black earthy matter. This is taken and soaked in water and then the water drawn off and strained and boiled; and thus an extract is obtained of very much the same appearance as the pure extract. This is largely used by the retailers to mix with the smokable extract. Some say it is used to the extent of one-third. These two methods of adulteration would increase the *quantity* of the prepared opium by two-thirds. It may be adulterated with other things and to a greater extent than I suppose it to be. It may also be taken for granted that both those who prepare the extract and those who sell it *are willing* to adulterate it as much as they can without interfering with the sale of it, because the more it is adulterated by themselves the greater are their profits. The statements made above show how futile is the effort to surmise what quantity is the average daily used by smokers. And the evidence now presented shows that the extract as prepared for smoking is largely adulterated. When considered together they must convince most persons that the method hitherto persued to arrive at the number of opium-smokers in China is *utterly unreliable.*

Some persons may inquire, is there any other way of forming an estimate of the number? I answer that there does not appear to me to be any very satisfactory way of solving the question. There are some considerations which *force the conviction* upon my mind that the number is very much greater than that presented by Mr. Hart. I will present these consideration to the readers of the *Recorder*. If we accept the statement that the population of China is 300,000,000 it will, according to the usage of estimating the number of adult male in any given population as *one-fifth* of the whole, give the male population over twenty years of age as 60,000,000. The number of smokers as given by Mr. Hart is 2,000,000 which would be *one in thirty* of the adult males. It will be evident to every one that if only *that proportion* of adult males smoked opium, the matter would not attract the attention which it does. Residents at the various ports open to trade, and at other places more inland, and recent travellers in all the different provinces remark upon the general prevalence of opium smoking all through the country. Some persons state, from what *they see, one half* of the adult males use the drug. Others say four-tenths, other again say three-tenths, and some two-tenths. Some persons will at once say—these observations apply to the cities, on the sea board, where the use of opium has existed a long time, and along the

thoroughfares of travel where the habit has been spread by travellers. But the remarks of many observers apply, not only to such places, but to country districts, and to the laboring population of every class. The remarks give the impression that the number of smokers every where is very great. If only *one in thirty* of the adult males smoked it could *not possibly* be so observable *every where*. If we would estimate the smokers to be *one in ten* of the adult males, it would make the number of smokers to be 6,000,000. And if we accept the estimate of *two in ten* of the adult males as indulging in this habit, it will make the number to be 12,000,000. It has been seen above that on the surmise of one mace of the extract being the average quantity used, the 200,000 chests of foreign and native drug would furnish sufficient extract for 7,500,000 of smokers. Evidence has been presented showing that the prepared extract is adulterated *largely*, perhaps to the extent of two-thirds. This supposed increase of the extract would supply enough to furnish 5,000,000 with a mace of the extract daily, as that number is the two-thirds of seven-and-a-half millions. This additional number added to the seven-and-a-half millions makes the number which would be required to consume the amount of the adulterated extract at one mace a day to be 12,500,000. Without being positive on a subject, which is only a matter of surmise, I have no hesitation in expressing the opinion that, on a moderate supposition, the number of habitual smokers in China, is not less than eight millions; and it is very probable that it is ten millions. This latter number is one in six of the adult males; or one in thirty of the whole estimated population. It is three percent of the population instead of two-thirds of one per cent as presented by Mr. Hart. The considerations presented in this letter show that the amount of opium extract as now supplied would give more than *one mace* daily to each one of that number, while it would supply *one and a half mace* to each one of 8,000,000. Either one of these numbers would satisfactorily explain why all residents and travellers in China remark upon the *general* prevalence of opium smoking among this people.* In a subject which is necessarily one of conjecture, these considerations well satisfy most persons that the estimate of 8,000,000 as the number of habitual opium-smokers in China is a very probable estimate.

Yours truly,

OBSERVER.

Prayer Union.

DEAR SIR:—

I shall feel much obliged if you will kindly allow me to bring before the notice of the readers of your journal a *Prayer Union* which has been in existence for some years past in England.

This Union was first formed by the Rev. H. Law Harkness of St. Swithin's Rectory, Worcester, in the year 1879. Its special object

* Dr. Dudgeon in *N.-C. Herald*, of March 29th, 1882, p. 340, in reference to this says, "Of the percentage of smokers given by the people themselves and by travellers in the opium-producing provinces, as *from 40 to 60 per cent of men, women and children.*" A prevalence of the habit to this degree in many district would make the number of smokers *far beyond* any number we have suggested.

is Prayer for the gift of the Holy Spirit. There are now some 5,500 members in connection with it both in England and America.

Mr. Harkness has recently forwarded a printed circular letter to some of the missionaries in China in which he says: "I earnestly request you to print and circulate something in connection with this Union, or the Prayer for the Holy Spirit—'O God give me the Holy Spirit for Jesus Christ's sake. Amen.' I hope you will see your way to join this Union, and become an associate. I will endeavour to raise money in England, and will make myself responsible to you for 10*s*. (ten shillings) to help forward this very important movement."

Already a very great blessing has rested upon the movement, especially in the United States, where the subject of prayer for the Holy Spirit has been taken up most warmly.

Surely missionary brethren in this heathen land will not be slow in coming forward to *unite together* for this special purpose. We need more abundantly the gift of the Holy Spirit for ourselves; we need it more especially for the multitudes to whom we bring the message of salvation.

I shall be happy to receive the names of any persons who may wish to join the Union, and to forward them to Mr. Harkness, who will most gladly supply cards of membership, and give any information about the Union that may be required.

Yours very truly,

JAMES BATES.

NINGPO, *April 8th*, 1882.

Errata.

DEAR SIR:—

Please insert in your next issue the following corrections of misprints in my paper on "The Mosaic Account of Creation Geologically Considered," which appeared in the Jan.-Feb. number of the *Chinese Recorder*:—

Page 10, second line from bottom, for "north-east to south-east" read *north-east to south-west and from north-west to south-east.*

Page 11, second paragraph, for "first" read *just*, and for "abysural" read *abysmal.*

Page 11, last paragraph, for "these" read *then;* for "formed" read *found;* for "Canadeuse" read *Canadense.*"

Page 12, third paragraph, for "Crebaleo Period" read *Cretaceous Period;* and for "Cambrean" read *Cambrian,*

Page 14, seventh line from top, for "amphibious" read *amphibians.*

Page 15, two lines from top, for "Traissic" read *Triassic.*

And greatly oblige, yours faithfully,

G. OWEN.

PEKING, *April 3rd*, 1882.

Boys' High School, Tungchow.

DEAR SIR:—

Will you kindly afford me space in the *Recorder* for a notice of the closing exercises of the Boys' High School here, under the care of Rev. Dr. Mateer, with a general notice of the Institution?

The first week in February was almost wholly taken up with examinations of the young men and boys in the various studies gone over during the year. At many of these I was present, and was greatly pleased with the manifest thoroughness of the work done. If I were to particularize, I should call special attention to Mrs. Mateer's class in the Child's Book on The Soul in the Primary Department; and Dr. Mateer's classes in Surveying, Astronomy, and Moral Science. Mrs. Mateer's boys had not memorized, but mastered the argument of their text book. Ordinary graduates in our Western colleges are less familiar with surveying than Dr. Mateer's class. The same may be said of Astronomy. I was however specially pleased with the examination in Moral Science. This study is quite in the line of Chinese learned thought, but I venture to say these young men have got altogether new ideas as to the nature of right and wrong. In the course of examination the question of foot binding came up. The young men condemned it decidedly, as an immoral practice, and knew the reason for such an opinion. Other very interesting points of a practical nature were discussed, particularly the relation of sin to the conscience. I anticipate the happiest results from the faithful study by our young men of Moral Science.

Wednesday evening the junior class had their exhibition. The exercises consisted of essays, orations, and a debate, the whole being enlivened with singing by the school. The orations were very creditable. The chief interest of the evening was in the debate. The question discussed was "Ought sisters to share with their brothers when the patrimony is divided." To my mind the arguments were with the affirmative, but the native judges decided in favor of the negative. To the singing by the school in Chinese this evening was added a beautiful duet in English sung by Mr. and Mrs. Laughlin. This last was a real treat.

Thursday evening was the time set apart for the services connected with the graduating class. Of these there were five two of whom have been in the school five years, two eleven and one thirteen years. The first two had been some years in Mr. Corbett's school before coming here. They have studied Arithmetic, Algebra, Geometry, Trigonometry, Mensuration, Surveying, and Analytical Geometry. Also Natural Philosophy, Chemestry, Astronomy, Moral Science, Ancient History, History of China, History of England, and Evidences of Christianity. They have studied these *thoroughly*. They have not been crammed, but trained to think: and are in the exact etymological sense educated men. Their commencement exercises were very like those in a Western college. Four young men delivered original orations, the other made the Valedictory address. An interesting feature was a musical "Farewell," addressed to the class by their school-fellows, words and music being original. Dr. Mateer made a

very impressive address to the graduates and gave each his diploma. The Chinese characters neatly written on an elegant red silk scroll makes a very handsome diploma. These young men are all Christians and go at once to posts of influence and usefulness. It will be seen that they are to all intents and purposes college graduates. The institution will probably be very soon in form, what it already is in fact, a college. The following description of it was addressed by the President to the Commissioner of Customs in Chefoo, Geo. Hughes, Esq., in answer to inquiries regarding the school by that gentleman :—

"The Boys' High School, connected with the American Presbyterian Mission in Tungchow, was organized seventeen years ago. At first it was a school of six or eight little boys, and has gradually increased till the present time; there being now forty-five pupils, of whom twenty-five are nearly or quite grown men. From the first the aim was to build up a school of a high order, and this aim has been kept steadily in view. As soon as practicable, we began to teach Arithmetic and Geography and Natural Philosophy; and from this advanced step by step to the higher Mathematics. After a few years the school was divided into a primary, and advanced department, each having a Chinese teacher. We also declined to take any boy into the school whose parents would not give a written guarantee that there sons should stay eight, ten, or twelve years—or until they had completed the full course of study. We also sent home again all boys, who, after a fair trial, were found to be dull, as well as all who were vicious or unmanageable. We were thus constantly sifting our material, and trying to get the best. It was no small task to enforce these principles, but we persevered, and the result is the present school. The number is not equal to some others; but in scholarship, our young men will compare favorably with the students of any school in China. Special attention has been paid to Mathematics and Natural Sciences. Much stress has been laid on the thorough mastery of Natural Philosophy and Chemistry. An extensive collection of apparatus has been provided, and we have spared no pains in giving each class a full course of experiments. The apparatus embraces all branches, but is specially full in electricity. The last additions to our apparatus consist of a new five-inch transit theodolite, a one-horse power steam engine, and boiler, and a first-class ten-inch reflecting telescope, with driving clock complete. The telescope will be mounted on a suitable observatory in the spring. None of the apparatus has been furnished by the Board of Missions. I have however received aid from personal friends, and from friends of education in China and the U.S., America. In connection with the making of experiments, an effort has been made to teach the young men, the use of tools for working in brass and iron, especially in the manufacture and repairing of apparatus. A goodly amount of apparatus has been made in Tungchow. With all this teaching of foreign science we have carefully avoided neglecting the regular Chinese studies. The Classics have been thoroughly taught by a first-class Chinese teacher, and in the High School one day each week is devoted exclusively to the writing of essays

in classic Chinese. An important feature of the school is the attention to writing and speaking in Mandarin. Early in the history of the school, we began to have weekly exercises in writing essays in Mandarin and debating. After some years a Literary Society was organized, which has proved an important aid in the training of the students. It meets weekly and has exercises in Mandarin composition, original delamations and debates. From the beginning the moral tone of the school has been an object of prime consideration. For several years past all the pupils in the High School have been professing Christians, and most of them are the children of Christian parents. Without a controlling moral force among the pupils, it would be impossible to make such a school a practical success. One of the chief difficulties encountered, is that of keeping the pupils long enough to acquire a thorough education. To master Western sciences, and at the same time study the Chinese Classics, and be proficient in writing essays, is a difficult task for ordinary minds, to be accomplished only by many years of severe and patient study. We have never taught any foreign language. All branches have been taught in the Chinese language. The five young men who graduate this year have finished the prescribed course of instruction with the exception of two or three branches, for which there are as yet no text books. One of these goes to teach in St. John's College, Shanghai, another to teach in Dr. Allen's new school, and a third goes to Peking to teach in the school under the care of Rev. Jno. Wherry. I should perhaps say that steps have been taken for erecting the school formally into a College and increasing the number of students and the corps of instructors. The classes are already regularly organized and following out a prescribed course of study."

I have inserted the above at length that your readers may learn the character of the Institution referred to.

I am, Yours very truly,

CHAS. R. MILLS.

TUNGCHOW, *March* 1*st*, 1882.

A CARD.

As I am about to start for England and the U.S. America I think it fitting to announce that I have prepared the first draught of a Concordance of the Mandarin New Testament and Psalms, Peking Version. If spared to return to China I hope to get the work ready for the press at an early day.

CHAS. R. MILLS.

TUNGCHOW, *March* 1*st*, 1882.

Missionary News.

Births, Marriages & Deaths.

BIRTHS.

At T'ai-yuen fu, province of Shensi, on January 12th, the wife of R. J. Landale, of the China Inland Mission, of a daughter.

At Lytham, Lancashire, England, on January 18th, the wife of Thomas Taylor, formerly of the London Mission, Shanghai, of a son.

At Soochow, on March 5th, the wife of Rev. John W. Davis, of the American Southern Presbyterian Mission, of a son.

At Shanghai, on April 7th, the wife of Mr. George Lanning, C. M. S., of a son.

MARRIAGES.

At the British Consulate, Chinkiang, on the 21st February, Edward Tomalin to Louise Desgray, both of the Inland Mission.

In the Presbyterian Church, Tungchow, China, on the evening of March 26th, 1882, by the Rev. C. W. Mateer, Rev. R. M. Mateer and Miss Sarah Archibald, both of the American Presbyterian Mission.

At the College Chapel, St. John's, Shanghai, on April 13th, by the Rev. Wm. J. Boone, and in the presence of O. N. Denny, Esq., U.S. Consul-General, the Rev. W. S. Sayres to Miss Anna Stevens, of Princeton, New Jersey, U.S.A.

At H.B.M.'s Consulate, Ichang, on the 17th April, by Her Majesty's Consul, and afterwards by the Rev. George Cockburn, M.A., of the Scotch Kirk Mission, John Henry Riley to Jane Kidd, both of the China Inland Mission, Chungking.

DEATHS.

At Tai-yuen fu, Province of Shensi, on January 19th, Mary, beloved wife of R. J. Landale, of the China Inland Mission.

At Tungchow, on the 17th February, Mrs. M. B. Capp, of the American Presbyterian Mission.

Arrivals.—Per P. & O. str. *Gwalior*, on April 18th, Rev. and Mrs. Griffith John, of the L.M.S., Hankow.

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Departures.—Per M. M. Co.'s str. *Sindh*, for Europe, on 9th March, Right Rev. Bishop and Mrs. Schereschewski and two children.

Per str. *Priam*, for the United States *viâ* Europe, on March 29th, Rev. C. R. Mills and two children, of the American Presbyterian Mission, Tungchow.

Per same steamer, Rev. J. W. and Mrs. Brewer and three children, of the Wesleyan Mission, Hankow.

Per str. *Patroclus*, for Europe, on April 6th, Rev. J. and Mrs. MacIntyre, and four children, of the United Presbyterian Church, of Scotland, Newchwang.

Per M. B. Co.'s str. *Genkai Maru*, for the United States, on April 13th, Mrs. W. F. Walker, and two children, of the M.E. Mission, Tientsin.

Per str. *Orestes*, for the United States, *viâ* Europe, on April 15th, Rev. E. H. and Mrs. Thomson, and three children, of the American Episcopal Mission, Shanghai.

Per same steamer, Mrs. and Master Cardwell, of the Inland Mission, Kiukiang.

Per str. *Cyclops*, for London, on April 16th, Rev. Canon and Mrs. McClatchie and three Misses McClatchie, of the C.M.S., Shanghai.

Per M. M. Co.'s str. *Saghalien*, for England, on April 19th, Rev. Miles Greenwood, of the S.P.G., Chefoo.

Per str. *Powan*, from Canton, on April 20th, Rev. G. Piercy, and family, of the English Wesleyan Mission, Fatshan, for Europe.

Per str. *Anchises*, for England, on April 27th, Rev. and Mrs. Gilmour, of London Missionary Society, Peking.

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SHANGHAI.—The Methodist Episcopal Mission, South, U.S.A., have lately sold the property on the French side of the Yang-king-pang, occupied since 1865 by the Rev. J. W. Lambuth, who has removed to the Woman's Union Mission House, outside the West Gate, occupied for many years by the Rev. E. H. Thomson. In consequence of this change the Missionary Prayer Meeting, so long held in Mr. Lambuth's chapel, has been obliged to seek new quarters. The Temperance Society have kindly lent their Hall for the purpose, where the meeting will in future be held.

We have recently seen a copy of *Sunday School Lessons*, in Chinese, of the International Series, with notes and comments, prepared by a committee of four missionaries in Peking, all of different Missions, which we have heard very highly spoken of, and which also commends itself to our own approval upon examination. We understand it is used in Tungchow-foo and other places with great acceptance. It is in Mandarin, and uses 主 for God. It is proposed, if sufficient encouragement is met with, to republish the same at the Presbyterian Mission Press, using *Shin* instead of *Chu*. The present number, 3rd quarter of 1882, consists of 44 pp. If 300 copies are printed, the price will be $6.00 per hundred, for each quarter, or $24.00 a year, on white paper. If 500 copies the price will be $4.50 a hundred for one quarter. If printed on brown paper they can be furnished for $5.30 or $3.50 instead of $6.00 and $4.50 per hundred, as above. Specimen copies will be sent on application. Address, stating how many copies are desired, and on what paper, with what "term," to G. F. Fitch, Mission Press.

The last edition of the *List of Missionaries*, being exhausted, a fresh edition has been printed, corrected as far as possible up to the end of April. Copies can be had at the Presbyterian Mission Press, at 10c. per copy or twelve copies for $1. It is hoped a new *List* will be published at the commencement of the year with an additional Alphabetical List and other improvements. Any suggestions or corrections will be gratefully received up to the end of November.

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SOOCHOW.—The Southern Methodist Mission has, within the last few years, acquired several lots of land and erected a number of mission buildings in this city. The first house was bought in 1870, and was the residence of Rev. Dzau Tz-zeh (C. R. Marshall) till 1879, when Mr. Marshall being appointed to Shanghai, the house was rented out. The next piece of land purchased by this mission was bought in 1878, and a mission residence and a boarding school for boys' (now called Buffington Seminary in honor of the donor of the funds for its erection) were subsequently built on it. Something over a year ago a very eligible

lot for a church, native personage, day-school building, &c., was purchased near the center of the city on one of the main thoroughfares. Last year three other lots near the first-mentioned lot (occupied by the boys' school) were purchased, one for a hospital, one for two residences and a church, and one for a girls' school, (boarding), a women's hospital and ladies' residence. Altogether two residences, a large handsome church, a school for boys and one for girls have been erected on these lots. A third residence (for the ladies) is now in course of erection. The local officials have been carefully notified in reference to all of these movements in buying land and building houses, and several proclamations have been received from time to time fully recognizing the right according to the treaty to buy land and build houses for the purpose of disseminating the Christian religion. The land in every case has been purchased in the name of one of the native Christians, and the deeds made to him. These have been recorded and stamped and then turned over to the trustees of the mission property. The officials have in each case been notified that the property, though bought in the name of a native, was for the use of the Protestant Church, and the money for the purchase was contributed by the members of the said Protestant Church, and these facts have been referred to and recognized in the proclamations that have been received from them.

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Peking.—The April Meeting of the Peking Missionary Association was, in the absence of Rev. H. H. Lowry, presided over by the Rev. O. Willits. The subject for the evenings discussion was entitled "Use of Money in Mission Work," and was introduced by the Chairman in a very thoughtful address. During the evening the subject was fully ventilated and a variety of views exchanged.

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Hangchow.—The Half-yearly Meetings of the Mid-China C.M.S. Conference were held at Hangchow, on April 13th and 14th. On the following Sunday the members of the Conference met for a United Communion Service when a suitable address was delivered by Rev. J. D. Valentine. The Rev. J. D. and Mrs. Valentine, who have been over ten years labouring at Shauhing, leave for England on furlough on the 6th of May, per P. & O. steamer *Gwalior*. During their absence the Rev. J. H. and Mrs. Sedgwick will be in charge of the Mission Station.

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Ningpo.—In the early part of April, a temple near Dzing-bu-deo, twenty-four *li* south-west from Ningpo, was struck by lightning, burned to the ground and the idols consumed. A short time before an idol in another temple in the same region, was found stripped of its ornaments and the *silver heart* missing. Some of the heathen lay the latter at the door of native Christians, saying that no one else would have the audacity to do such a deed. However, there seems to be no great excitement over the matter and some incline to take from both incidents the lesson of the vanity of idols, expressing disgust with, and loss of faith in, their *bu-sahs* for their inability to protect themselves. At Kao-gyiao, twenty-

five *li* west of Ningpo, a fire, after consuming a number of buildings, stopped at a Christian chapel. The chapel escaped with a scorching and some broken window panes. A strong west wind blowing against the fire coming from the east, saved the building. The circumstance made quite an impression upon the minds of some heathen, so that they felt that the God of the Christians must have, in this instance, directly interposed in behalf of his people. The audiences at that chapel were larger for a time.

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CHINKIANG.—Rev. S. and Mrs. Lewis, of the West China Mission, will remain at Chinkiang till early in the autumn, when they hope, together with the Supt., Dr. Wheeler, to start for their station in the Szechuen province. The latter gentleman, who was accompanied by Mr. Bagnall, has just returned from a tour of inspection, and reports having met with a friendly reception throughout. Mr. Bagnall has returned to his station at Wuchên, on the Poyang Lake. Rev. and Mrs. Wilcox are now settled at Yangchow, together with Dr. McFarlane.

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NANKING.—The thanks of the friends of mission work are due to Hon. E. J. Smithers, American Consul at Chinkiang for his action in the late trouble between the Presbyterian missionaries and the mandarins at Nanking. This difficulty had been vainly fought by the missionaries for eight years and still the officials with fair promises, which they never intended to fulfill, continued to successfully debar the advancement of the work. Finally last January becoming, by success, more bold they tried to drive the missionaries from the field and appealed to the Consul, stating that Mr. Leaman obtained ground under false pretences, and asking that American missionaries should be *ordered* by him to deal *only* with the officials, which meant that no land would be given. Simultaneously the missionaries appealed to the Consul; who visited Nanking, interviewed the Viceroy first and then the mandarins in charge of foreign affairs. In a calm, just and yet decided manner he informed them that he had not come to drive the missionaries away, but to see that justice was done them as well as to the Chinese. By his firmness and tact the matter has been amicably settled, and the mission given a larger piece of ground in a better situation than the disputed lot. This land is now nearly walled in and houses are being built. One of the most important points, perhaps, of the transaction was that the Consul obtained from the Viceroy the following instruction to the mandarins of the foreign office:—"American missionaries are to be treated exactly as Chinese in the privilege of buying land. If you can *persuade* them to live in one place so much the better, but if they wish to live in more than one place they have the right to do so." Let us hope that the work in the future at Nanking may be exceedingly fruitful for not alone this mission, but others who shall avail themselves of the opportunity thus providentially opened by Consul Smithers.

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T'AI-YUEN FU.—In March, 1881, a branch of the "Chinese Religious

Tract Society" was formed for the province of Shansi, the following being its Rules:—

I. This Society is a branch of the "Chinese Religious Tract Society." It shall be termed "The Shansi Religious Tract Society."

II. The objects of the Society are (1.) To aid in circulating Christian literature throughout the province. (2.) To raise subscriptions both from Chinese and foreigners for this purpose.

III. The officers of the Society shall be President, Treasurer, and Secretary; the Secretary shall have charge of the Society's books and tracts.

IV. The Executive Committee shall consist of six; elected annually by the members of the Society, the opinion of every member of the Committee shall be ascertained, and four of them must agree before the publication of any book. Three members of the Committee are sufficient to transact all ordinary business.

V. Each Church-member who makes an annual subscription of 2 taels or more to the funds of the Society, or who gives a month of his time annually to the work of distribution, shall be considered a member of the Society and be eligible for the Executive Committee.

VI. The annual meeting of the Society shall be held at the beginning of the Chinese New Year, at which time the Annual Report shall be read and a special sermon preached.

VII. A copy of the Annual Report shall be forwarded to the "Chinese Religious Tract Society," Shanghai.

VIII. No addition to or alteration of the above rules can be made except at an Annual Meeting of the Society; six months' notice of such alteration or addition having been given to the Secretary in writing, he shall communicate such notice to each member of the Society.

During 1881, more than 30,000 tracts have been distributed in different parts of the province, by the members of the Society and various native helpers. To avoid having some places overstocked with tracts, while others are not visited for many years, the members of the Society aim at distributing a number (say 500 copies) in each Chow hien annually. Funds are greatly needed to extend the Society's operations during 1882, especially for the printing of tracts suitable for distribution at the Trennial Examinations in September this year, and to establish a permanent Tract Depot at T'ai-yuen fu for the use of the missionaries. The following are the officers for 1882:—*President*, Rev. T. Richard; *Treasurer*, Mr. R. J. Landale; *Secretary*, Dr. H. Schofield.

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Foochow.—The A.B.C.F.M. have completed their new school building here. It is solely for the use of girls, and is called "The American Girl's College." It was formally dedicated on Thursday, March 23rd, in the presence of quite a large number of both foreigners and natives. It is capable of accommodating forty girls, and already has twenty, with every prospect of a steady increase.

Miss M. A. Foster, left here on the 8th April, for a trip to England. Rev. D. W. Chandler has also left for a trip home on account of failing health.

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Canton.—The Annual Meeting of the Presbyterian Mission, Canton, was held in February, shortly after the Chinese New Year. The following items are taken from the Annual Report, which was then presented. The mission was reinforced, during the year, by the arrival of Rev. J. C. Thomson, M.D., and his wife, and Miss E. M. Butler, making the foreign force larger than ever before. There are now connected with the mission, five married missionaries with their wives; one unmarried missionary; and five single ladies; making sixteen in all, of whom one is at present in the United States. There are twenty-one native helpers; thirteen Bible women; and twenty-

eight teachers. The number of organized churches is four, of which one was organized during the year. Three of these are in Canton, and one in the city of San-Ui, 80 miles distant, by the river course. The aggregate membership is 499, of whom 94 were received during the year, 86 on profession of faith, and 8 by certificate from other churches. The number of preaching places is 20, of which 8 are in Canton city. At most of these places there is preaching daily. There are 25 schools, with an enrollment of 730 scholars, distributed as follows:—Training school for men 16; boarding school for women and girls 72; boys' day schools 335; girls day schools 307. Considerable work has been done in translating and preparing books. More itinerating has been done than in any former year. Some 350 villages and cities have been visited, in 29 districts of the province. Dr. Kerr, whose work is supported by the Canton Medical Missionary Society, gives the following hospital statistics:—Out-patients, 19,332; in-patients 1,064; surgical operations 1,115; vaccinations 194. It was resolved to locate a foreign missionary station at Liu-chau, in the north-west part of the province, and distant from Canton, by the river course, about 300 miles. Messrs. White and Thomson were placed in charge of this enterprise, and expect, if possible, to move thither, with their families, during the year. There has been a mission chapel there already for two years. A comparison of the statistics of last year's report with this year's, may not be without interest. At the close of last year we had 17 native helpers; at the close of this year 21; last year 7 Bible women, this year 13; last year 23 teachers, this year 28; last year 17 places of preaching, this year 20; last year 3 organized churches, this year 4; last year total membership 418, this year 499; last year number added to the churches 63, this year 94; last year total number in Sabbath Schools, and Bible classes 230, this year 300; last year contributions $165.30, this year $234; last year whole number of schools 20, this year 25; last year whole number of scholars 511, this year 730; last year whole number of out-patients and in-patients at the hospital 17,386, this year 20,396; last year total number of books and tracts sold or given away 40,894, this year 43,970.

Notices of Recent Publications.

Hours with the Bible, or The Scriptures in the light of modern discovery and knowledge. By Cunningham Geikie, D.D. Vol. I. From Creation to the Patriarchs. Vol. II. From Moses to the Judges, 1881.

THIS very interesting work is by the author of "The Life and Words of Christ." All who have had the opportunity of reading his former work will be anxious obtain this later one. It is especially valuable to missionaries, as the author does for them what they have not the

time or the opportunity to do for themselves. He, having the full opportunity and time to examine a long list of books containing the result of "modern discovery and knowledge" has carefully examined them as they illustrate and explain various points in the Sacred Scriptures. These volumes consulted comprise most of the recent publications of France and Germany, as well as of Great Britain, on geology, natural history, archaelogical discovery in Egypt Babylon, Nineveh and Judea, recent histories of all these lands, works on comparative religions, geography, &c.,&c. In successive chapters he presents a careful synopsis of principles and facts, selected from this wide range of research, that bear upon subjects presented in the Bible. Chap. II., gives a summary of "Ancient Ideas, Sacred and Profane, of God and Nature." Subsequent chapters discuss such subjects as "Ancient Legends of Creation," "The age of the World," "The story of Eden," "The Antiquity of Man," "The Flood," "The Table of Nations," "The Migration of Abraham," "Palestine and Egypt in Abraham's Day," "Egypt before the Hebrew sojourn," "Moses," "The plagues of Egypt, &c., &c." The devout student of the Bible, who in the mission field often laments his want of access to works of research, will here find a most interesting summary of their works on points which are of the greatest interest to him. In the reading of this book he will find his faith in the divine Word greatly strengthened, and be led more and more to feel how futile are all efforts, which are made to weaken "the firm foundation of his faith." We most warmly commend the work to all our readers.

Annual Report of the Evangelical Alliance of Japan, for the year 1881.

THE contents of this pamphlet are I. Minutes of the Ninth Annual Meeting. II. Table of Statistics. III. Address of the retiring President.

The Table of Statistics is drawn up with great care and completeness giving the names of the eighteen Missionary Societies that have laborers in that country. We copy the summary as presented by the retiring President as it gives the increase under each item during the year 1881:—1. Married male missionaries—78; which shows an increase of 12. 2. Unmarried male missionaries—10; a decrease of 1. 3. Unmarried female missionaries—48; an increase of 8. 4. Whole number of missionaries—136; an increase of 19. 5. Stations where missionaries reside—36; unchanged. 6. Out-stations where no missionaries reside—111; an increase of 35. 7. Organized churches—83; an increase of 19. 8. Churches wholly self-supporting—15; an increase of 2. 9. Churches partially self-supporting—59; an increase of 32. 10. Baptized adult converts—3811; an increase of 1110. 11. Baptized children—601; an increase of 336. 12. Boys' schools and mixed schools—59; an increase of 25. 13. Scholars in these schools—1584; an increase of 994. 14. Girls' schools—18; an increase of 3. 15. Scholars in these—607; an increase of 116. 16. Theological schools—6; an increase of 2. 17. Theological students—93; an increase of 6. 18. Sunday-schools—101; an increase of 38. 19. Scholars in these—3764; an increase of 1253. 20. Native ministers—38; an increase of 22. 21. Unordained native preachers and catechists—124; an increase of 30. 22. Colporteurs—10; an increase of 8. 23. Bible women—20; a decrease of 4. 24. Hospitals—4; an increase of 2. 25. In-patients treated in these—183; a decrease of 97. 26. Dispensaries—4; a decrease of 1. 27. Patients treated in these—18,027; an increase

of 4,741. 28. Medical students—5; a decrease of 21. 29. Contributions of native Christians for all purposes during the year, in paper Yen—8772; an increase of 5583. 30. Bibles, New Testaments, and portions of the Scriptures sold—115,000 copies. 31. Printed pages in these—18,000,000. 32. Received for the same—Yen 16,000. This is a most interesting statement of the progress in every part of the work during the year. The contributions of the native Christians evidences that they appreciate the Gospel. And we may expect to hear in the near future of abundant more fruit from the wide circulation of the New Testament by sales among a reading and inquiring people. May the Lord bless the labors of his servants yet more abundantly.

The China Review: for January-February, 1882.

THIS number of the *Review* is of more than average interest. Those interested in the study of Buddhism will find Mr. T. Watters' Paper one containing much information. Mr. Piton contributes an interesting "Page in the History of China." Mr. Masters, successfully answers some of the most important exceptions which Mr. Giles had made to the D. V. of the New Testament. If Mr. M. had done this with *suaviter in modo* it would have been very gratifying to his friends.

Some of the "Notices of New Books" and of the items among "Notes and Queries" are of special interest to general readers.

The New Testament in Shanghai Colloquial with Notes in Easy Book style. By Rev. Wm. Muirhead, London Missionary Society.

THIS edition of the New Testament in two volumes is very substantially bound in cloth with strong thread. The type of the text is large and clear. The notes are in smaller type and are appended to the end of each chapter instead of being in connection with the verse or passage explained. But many pages are sadly disfigured by the number of typographical errors which have been corrected with the pen. But that which strikes us, as very incongruous is the use of a colloquial text in connection with explanation in book style. The reasons which justify the use of colloquial in translation of the S.S. is that many readers can understand the colloquial who can not understand the book style. It would, on this ground, be suitable to use colloquial in explaining the text in book style. But to reverse the order appears to be very inappropriate. Then if, for sufficient reasons, it was considered expedient to use a colloquial text, it appears to us, it would be much better to use the mandarin colloquial; for then it could have an extensive circulation. But being in the Shanghai colloquial text it is necessarily restricted to the vicinity of Shanghai.

The Notes are in a plain and easy style and would be very suitable in an edition of the Delegates Version. But in case it was proposed to append these notes to that Version of the N. T. it would be proper to add to these notes additional notes explanatory of the erudite words in the text. With a colloquial text explanation of words are not needed. But notes explaining words would be very desirable when the Delegates Version was used as the text.

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THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

BY REV. ARTHUR H. SMITH.

(Continued from page 114.)

THE difference of usage, and consequent uncertainty in regard to the notation of many common Chinese characters, gives rise to 'various readings,' sometimes as arbitrary as those in any other language; as in the phrases from Hamlet, "to the manner [manor] born," "I [eye] shall not look upon his like again." Of a variety of such discrepancies, a single phrase will furnish a sufficient example. *Ta pa shih* (打把式) to practice athletics, often written also with a different character (打把勢), and both forms have been noted in Williams' Dictionary. Errors arising from mistaking one character for another are common. Thus in Mr. Scarborough's list (No. 1164), we have the saying: "Though nine times you present an accusation, the last must agree with the first" (九狀不離原詞。). This is merely a mistake due to homophony. The correct reading is: 久狀不離原詞、 *i.e.* A lawsuit, however protracted, can never go beyond the original documents. So likewise in No. 862, The larger fishes impose upon the shrimps, and the shrimps in turn impose on the clay (大魚欺蝦、蝦欺泥巴。). What is it to "impose on the clay?" The copyist has fallen into error, and a better text reads: 大魚吃小魚、小魚吃水蟲、水蟲吃草泥。) 'The large fish eat the small fish; the small fish eat the water insects; the water insects eat water plants and mud'—a saying which contains a compendious and accurate description of the relation between the higher officials the lower officials and the people of China; a relation to which the lines of Swift are singularly applicable:

> "So, naturalists observe, a flea
> Has smaller fleas that on him prey;
> And these have smaller still to bite 'em;
> And so proceed *ad infinitum*."

The effort to apprehend the full bearing of a Chinese sentence at the first hearing, resembles the attempt to solve a fresh conundrum off

hand; for even if the answer is correct, there is no means of proving it to be so, while the chances of lighting upon the correct answer are often tenuous in the extreme. Witness the following: 千嘴鵪鶉、一嘴輸. He who has never heard this phrase, will be a good guesser if he interprets it aright at the very first hearing. The ideal fighting quail, we are to suppose, is capable of giving, say a thousand pecks with his bill, before he is exhausted. This superiority distances all competition; but upon some unlucky occasion the bird of a thousand rounds capacity, meets with an opponent so entirely beyond himself in fighting power, that he finds himself vanquished at the very first blow. Hence the proverb becomes equivalent to the adage: 'There are always plenty of other able men' (能人後頭、有能人。).

The following example affords an instance of a wide field of conjecture through which we are suffered to roam (既吃泥鰍、不怕挽眼睛。). This saying in its current use signifies: 'Take the responsibility of your own acts.' Yet probably very few Chinese would be able to give any satisfactory explanation of its terms. The most natural one makes it refer to the capture of the *ni ch'iu*—a fish which burrows in the mud—and which must be seized by the fisherman through a hole (眼), which he digs for the purpose. But who ever speaks of boring a hole as 'digging out an eye,' and even were such an expression natural, where is the peril of punching an aperture in soft mud? There is obviously a mistake somewhere, which has been perpetuated from generation to generation (以訛傳訛、越傳越錯。) like the 'First catch your hare' of Mrs. Glass' receipt book. A restored text has been proposed, which, it will be seen, like the restoration of some mediæval architecture, leaves very little of the original, as follows: 既做逆囚、不怕晚宴請。*i.e.* Since the criminal has been caught and condemned, and is to be beheaded to-morrow at sunrise, let him not fear on the preceding evening to indulge in the customary feast. In other words, let us carry through whatever we have begun—eat, drink and be merry, for to-morrow we die. Almost every writer who touches upon the difficulties of the Chinese language, adorns his tale with illustrations of the fatal facility with which an inexperienced speaker struggling to express a particular idea, may—owing to the bewilderments of homophony and the puzzle of tones—succeed only in conveying to his hearer another idea, utterly incongruous with his intended meaning. These examples of slips of the Tongue, may be appropriately matched by slips of the Ear, slips which are the prerogative not of the beginner only, but of nearly all foreigners who wrestle with Chinese speech. Of misunderstandings arising from ambiguity of expression, it would be unfair in this connection to take account, since such traps waylay

the unwary in every language—although the lack of tense distinctions in verbs, renders such errors especially frequent in Chinese. For example a Chinese teacher reported that of a certain number of persons expected on a particular day, "not one came" (一個沒來). Here the ambiguity was precisely like that in the puzzle with which children are confounded, when told that a certain man had nine sons, and had "never seen one of them"—the youngest, that is to say, born when the father was absent. What the teacher intended to say, was that of the persons looked for, *one did not come* (一個沒來).

It is homophonous pitfalls to which special reference is now made, over a few of which the reader is hereby invited to stumble. "I have just heard," said a speaker of excellent Chinese, "an expression which is exactly what I wanted. "Two sets of chair coolies disputed as to the route, and one said to the other: 'You go according to your light [liang], and I will go according to mine,'"—in other words: Let every tub stand on its own bottom. What the coolie actually said, however, was nothing of the kind, but simply this: 'You take your chair *(liang)* and go along with you, and I will take mine' (你走你的輛、我走我的輛。). Here is another example: As heard: 爹子英雄、二好漢。'Father and son both brave, two manly men.' As spoken: 爹是英雄、兒好漢。'When the father is brave, the son is a true man.' Or still another: As heard (with one ear) 世人多出、是非多。*i.e.* Where there are many persons, there is sure to be much that is wrong. As heard (with the other ear—both wrong [兩耳重聽]) 世人多求、是非多。*i.e.* Those who ask for too much, find that everything goes amiss. The more they ask of others, and the less they in consequence depend upon themselves, the poorer they are; the poorer they are, the more resentment they feel toward others better off than themselves; the more such resentment they feel, the more faults they commit (出是非多). Each of these meanings gives a good sense, and although the first is redundant in expression, so far as the Chinese goes, is unobjectionable. Each is, however, far from being what the Chinese themselves say, as witness the following couplet, found in the *Ming Hsien Chi* (名賢集): 衣服破時、賓客少。識人多處、是非多。'When one's clothes are torn, he will have few guests; when one knows many people, there are sure to be many errors.'

The following couplet is from the same source: 雨裏深山、雪裏烟。看事容易、做事難. Here the second line is self luminous, resembling the proverb: It is easy to look at embroidery, but hard to work it (看花容易、綉花難。). The first line, however, may not improbably remain a perfect enigma, after mature contemplation of which, it might seem not unnatural to conclude that it was prefixed

simply to make a rhyme (such as it is), as if in a nursery "Bab ballad" one were to say, or sing:

> 'The ram's on the mountain, The cat's in the bran,
> If you wish to be happy, Then be a good man.'

The clew is, however, perfectly simple. The moralist is illustrating his point by reference to the inspection of drawings. It is easy to criticize the delineation of distant mountains seen through an intervening shower, or that of snow falling in a smoky atmosphere; but let the critic himself undertake the task of the representation, and he will discover that while "It is easy to look at a piece of work; it is hard to execute it" (看事容易、做事難。).

The employment of a long sentence as an adjective, does not tend to facilitate its comprehension; as for example when we hear that an impudent person "came forward with a new-born-calf-not-afraid-of-a-tiger air" (初生犢兒、不怕虎的樣式來。), where the adjective is the first line of a couplet, of which the second line declares that (although so bold when without experience, yet) by the time his horns have grown out, he will be terrified even by a wolf (長出觭角、倒怕狼。).

Some of the most apparently enigmatical Chinese sayings, belong to that large class in which the obscurity arises, not from any particular expression, but from the circumstance that something vitally important to the sense, is left to be supplied, a something to which the unhappy auditor (or reader) may have no possible clew. What *e.g.* is one to make of the following proposition:

> 'When the ground is clean and the threshing floor bare,
> The teacher's heart is filled with care' (地凈場光、先生發荒。)

We are to understand that the state of things described is late in the autumn. About the time of the winter solstice the teacher is busy (冬至先生忙), for this is the period when his patrons will engage him, if at all, for the next year. School-teachers are proverbially poor in China: 'It is impossible to be worse off than a school-workman' (最苦不過的是教書的匠、). 'He that has three hundred weight of grain, will never be a king over little children' (家有三石粮、不作孩子王。).

It is his anxiety lest he find no employment for the next year, that disturbs the peace of the schoolmaster in the early winter. Nothing of this, is however, obvious upon the surface.

Equally obscure is the following: 'The poor man as soon as he hears the first cry of the pedlar of candied pears, starts with fright' (賣糖梨的吆喝了一聲、窮漢吃了一驚。). Why? What can there be in the street call of a candy seller, adapted to inspire terror? The reader is expected to have in mind the circumstance, that pears

do not ripen until late in the autumn, that pears are not candied until they are ripe, that by the time pears are ripe and are candied, and are vended, cold weather approaches, and the poor man who is in a chronic condition of unreadiness for that season is reminded that the chilling blasts of winter are at hand, and that his family have no wadded garments! It is not without reason that M. Callery observes that 'Every Chinese inscription resembles the Apocalypse, in that it can not be understood without a commentary.'

The discovery of the microscopist that the mosquito is infested with parasites, is welcomed with a note of joy by an exasperated public. The knowledge that tens of thousands to whom English is vernacular, are all their lifetime subject to the bondage of the orthographical "e and i puzzle," (receive, believe, &c.) is sweet satisfaction to many a bewildered foreigner. Let us, in like manner, rejoice to be assured that the Chinese find many stumbling-blocks in their own language. A Chinese teacher whose mind was a warehouse of proverbial sayings, was requested to note down a sentence which he had never heard, to wit: 養船如共戲 *i.e.* Keeping a boat [with a large crew to support, all of whom are idle while the boat is waiting for business, and during the winter while there is no business] is as expensive as managing a theater, [the players in which are often out of employment]. The following was the surprising form in which the aphorism emerged: 洋船入公戲、'A foreign boat entering a public theater!' three out of the five characters having been misconstrued, and the phrase, as a whole, hopelessly misunderstood.

How many students have been puzzled by the strange statement: 'What is worn is clothing, what dies is a wife' (穿了是衣、死了是妻。). To this adage the most appropriate response, would seem to be that of the inebriated citizen who laboriously spelled out the words of a hardware dealer's sign: "Iron sinks—all sizes." "Well, who says it don't?" That clothing is apparel, and that wives are mortal, no one is prepared to deny. But what of it? The apparent platitude assumes, however, a more rational appearance, when we are informed that the meaning is merely: When your clothing is worn out (so as to be of no service to any one else), it may be said to be *(your)* clothing; when one's wife is once dead, she is irrevocably one's wife, (for she can not remarry, and become the wife of another*). Nothing, in other words, can be called our own, until we have used it up. It is truly refreshing to notice how smoothly the Chinese language glides over difficulties of expression. In this phrase the personal pronouns are

* This meaning is made clear in a different version: 穿破纔是衣、到老纔是妻。 *i.e.* 'Worn out it is clothing, when old 'tis a wife.'

the most important words, and they are rendered emphatic, not by a position at the beginning or close of the sentence as in classical tongues, but by being altogether omitted. It is left to the reader's (or hearer's) option to supply the deficiency. Here is another dark saying: 緊湊的莊稼、磨蹭的買賣。 Of this sentence we have seen a translation in print as follows: "Forcing the crops makes a dull market," a translation which the writer confesses to be a copyright of his own, with no prospect of an infringement. Yet the clew is simple. The business that must be urged forward (in planting or reaping time) is the crops, but traffic is something that can afford to wait, (since a day or two makes no difference). In other words, some things require despatch, and others do not—act according to circumstances (隨機應變). In this sentence it is the little particle *ti* (的) which produces the misconception, and perhaps throws the listener completely off the scent.

The proverbs: 天不愛道、地不愛寶、 would seem as little liable to misconstruction as any other sentence of the same length, in which a word capable of two senses is introduced. Yet we are informed upon good authority, that a certain Commissioner of Customs affirmed the meaning to be that 'Heaven does not love doctrine, and that earth is not fond of precious things,' whatever *that* may signify. His "Teacher said so." What his teacher *must* have said, but what he did not however succeed in making his hearer comprehend, was that *ai* (愛) is equivalent to *ai-hsi* (愛惜) to be economical or grudging of, and that the expression simply means: 'Heaven is not sparing of doctrine, nor earth of treasure.'

In Williams' Dictionary, s.v. *yu* (又), we find the following: 又要馬兒好、又要馬兒不吃草。 which is translated (as if the second character were *yu* [有]) as follows: "There are good horses, and there are horses which won't eat their straw; *i.e.* some things are cheap and good, while others are too dear." How such a meaning is extracted from these words, it is difficult to understand, and scarcely less so to discover the relevancy of the explanation which is appended. The real signification is simple, and in the following version is unmistakeable: 又要好、又要巧、又要馬兒跑的好、又要馬兒不吃草。 'To demand that his horse possess good qualities, that in acquiring him he gain an advantage, that he should be a swift runner, and besides all this should eat nothing.' Mr. Scarborough (No. 1724) gives the shorter form with a correct translation.

The Chinese are fond of categorical lists, neatly numbered and labeled, referring to subjects and objects ranging through the whole 'diameter of being.' The *Ch'uan Chia Pao*, referred to above, contains a formidable collection of this sort, all of which has been translated, and embodied in Doolittle's Handbook, (pp. 389–399).

The following example belongs to the same general class. 'Do not in this life ask for the three hard things; good sons are the first hard thing, old age the second, and a long beard the third' (世上不求三難、好兒一難、高壽一難、長鬚一難。). Almost exactly similar would appear to be the saying: 三子不全, which in Williams' Dictionary, s.v. *san* (三) is translated: "You can not have all the *tzu*—viz: 兒子 sons, 銀子 wealth, and 鬍子 a beard," *i.e.* these constitute a combination of felicity which it would be unreasonable to expect to unite in the possession of any one person. Yet although this interpretation is natural and legitimate, it quite fails to bring out the idea involved.

The following version clearly expresses the true meaning: 人生最難得的三子全、鬍子大、兒子孝、銀子多。 *i.e.* 'It is hard to possess the three *tzu* [not in combination, but] in perfection—a beard of great length, sons who are filial, and silver in abundance.'

In the Mandarin expansion of the Sacred Edicts (聖諭廣訓) under the section upon Filial Behavior, is quoted the proverb: 好殺了是他人、壞殺了是自己. According to a writer in the Celestial Empire several years since, Mr. Wade, after more than fifteen year's acquaintance with Chinese, translated this sentence in the following amazing style: "It may be well enough to kill others, but to kill oneself is destruction." In Williams' Dictionary, s.v. 殺 the character *hao* (好) is taken as a verb, and the words are translated: "If you love the child greatly, yet he is another's; if you feel that he is a ruined child, still he is my own." It is almost superfluous to remark that the character *sha* (殺) does not in the least signify "to kill" but is only an adverb of degree, q.d. 'killingly' good or bad.* The meaning is, that another's child, whatever his excellencies, is still the child of another, while one's own child; be he never so bad, is still one's own bone and flesh. The antithesis between *hao* (好) and *huai* is clearly explained in Dr. Williams' Dictionary under the latter character, which renders his far fetched translation the more remarkable. "Even the Tiger has his naps." The occasional slips of accomplished Sinologues, confer a kind of respectability upon the grossest blunders of those who gladly sit as their pupils.

Mr. Scarborough's volume is not free from inaccurate translations. In the common proverb, in which by industrious perseverance, an axe—or as another version has it, an iron rafter—is supposed to be rub-

* If one is to insist upon invariably rendering *sha* 'to kill,' what is to be made of the familiar saying: 好殺的婆家、不如娘家。好殺的月亮、不如白下。 which means, *not* that 'To be fond of killing one's mother-in-law, is inferior to an own mother,' but that 'The ideal mother-in-law ('killingly best') is not so good as one's own mother; the brightest moonlight does not equal daylight.'

bed down to an embroidery needle, Mr. Scarborough (No. 15) renders 成鍼 "sharp as a needle."

In another case (No. 1485) the characters *kung tao* 公道 'Justice' are translated 'Instinct'; while in No. 1739 *chi tzu* 雞子 (an egg—'chicken's sons') is rendered 'Cock'!

In No. 102 we find: 退步思量事事難, which does not mean "shrink from considering, and all things grow hard," but 'Retreat and (merely) think about it, and everything will prove difficult.' No. 232 furnishes an example of ambiguity: 此處無魚、別下鈎。It is correctly translated: "When there is no fish in one spot, cast your hook into another," where *pieh* (別) is taken in the sense of 'another.' The colloquial meaning however is simply 'don't.' 'If there are no fish here, don't throw your hook.' In No. 2226 we have the rendering: "If your wife is against it, do not get a concubine." The following is the Chinese text: 吃醋不討小 literally: 'Eating vinegar do not seek for the small' [animalculæ?] which, it is safe to say, conveys no meaning whatever. Is it fair to presuppose in every casual reader, an acquaintance with the figurative use of the expression *ch'ih ts'u*, 'sipping vinegar,' as a synonym for domestic 'unpleasantness,'—especially that between the wife and the concubines?* To such a sentence a note should have been appended.

In No. 461: 恨鐵不成鋼 we have the translation: "Those who reject iron can not make steel." *Hên* (恨) does not mean to reject, but to feel resentment towards, and the meaning is not (as in the appended note) "that those who despise the effort to educate, will not have educated children," but that parents are (justly) indignant at (恨) their stupid children (鐵), because they will never come to anything (不成鋼). The figurative use of the words iron and steel is similar to that in another saying: 男兒無志、鈍鐵無鋼。'A son without ambition is blunt iron without steel.'† No. 1734 is a perfect enigma: 在生是一根草、死了是一個寶。which is explained thus: "Man alive's a trifle—like a blade of grass; Kill him though, and then see what will come to pass." This rendering of the second line, suggests the motto upon the cover of a patent medicine almanac, where a Virgilian quotation, was followed by a "free translation," thus:

> "He comes to conquer and his skill
> It concentrated in the Brandreth pill!"

The apparent meaning of the proverb is that although a man may

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* Here the saying, 'If you do not taste her vinegar, she will be sure to turn you sour' (你不吃他醋、他必拈你的酸。), supposed to be spoken by the husband to the wife, concerning the 'small wife,' as an exhortation to caution in behavior. Used metaphorically it denotes that two rivals can not both succeed 勢不兩立).

† Mr. Scarborough, No. 1268, gives a slightly different version of this proverb.

be worthless when alive (在生是一根草) yet if he is murdered, his family will demand satisfaction, and he will thus become to them a valuable capital. As in the case of No. 2226 already cited, an explanatory note would not in this case have been resented by the average reader as impertinent.

In No. 318 a perfectly obvious meaning, is mistaken 隔行如隔山、 "Every man to his calling. *Lit.:* Separate hongs are like separate hills." The character *ko* (隔) is translated as if it were the distributive *ko* (各) 'every,' 'each,' and even thus the rendering is far fetched, since there is no perceptible analogy between a trade and a mountain. The real meaning is that the boundary—or barrier—between different kinds of business is as difficult to pass, as a range of mountains. The outsider (外行) knows no more of the secrets of the craft, than he knows of another country. The same idea is expressed in another common saying: 同行是寃家、隔行是力巴。'Those of the same trade are rivals; one not of the trade is a green-horn.' The error in the translation of this proverb noted above, is however, a mere peccadillo, compared to the treatment which it receives in Doolittle's Handbook (p. 484) where the character *hang* (行) is read *hsing*, and the sentence is tortured into meaning (in two languages) "Modes of action are as various as the hills!"

In No. 1890: 有星不能照月、 we have the rendering: "A star, however willing, can not help the moon," and a note informs us that the word *hsing* (星) contains a play on the word *hsin* (信), which it resembles in sound. This seems to be an error throughout. Another reading is given in Doolittle (p. 326), where we find: 星勿能照月、 "The stars can not face the moon, *i.e.* the people can not compare with the king."

Under No. 2422, we find the following proverb: 殺人可恕、情理難容。 which is thus translated: "To excuse a murderer is abhorrent to reason." How the character *k'o* (可) is disposed of in this version, and what becomes of the balance between the two clauses of the proverb—which, as in the sentences that precede and follow, is clearly marked, even in the punctuation—does not appear. In this translation, however, Mr. Scarborough only follows Mr. Doolittle, who struggles with it in the following fashion, (preserving nevertheless the antithesis): "Murder may be apologized for, or excused, but it is impossible for reason to approve of it!" The saying is merely an hyperbole, and means: '*Murder* can be condoned; but violations of Common Sense are unpardonable.'

There are other instances in Mr. Doolittle's book, in which errors of greater or less importance have been allowed—not to creep in, but rather to walk in and take a front seat, with their hats on and umbrellas spread!

Thus, we find on p. 576: 船多不礙港、車多不礙路。'The sea is not worn by ships, nor is a road impaired by travel,' the last part of which proposition is so obviously at variance with daily observation, especially in China, that it is to be wondered how it passed unchallenged. The true meaning is, of course, (as in Mr. Scarborough, No. 324) that the multiplicity of ships need not blockade a channel, nor the number of carts obstruct a road, *i.e.* when each keeps to his own place, there is room for all. On the same page is the sentence: 寧可無了有、不可有了無, which is rendered: "Better not be, than be nothing," whereas the idea clearly expressed in the text is that 'It is better when destitute to acquire, than after having acquired to become destitute,' preferable, in other words, to change one's condition for the better than for the worse.

On page 575 is the proverb: 弟兄雖親、財帛分明。which is translated: "Though brothers are very near relations, the difference of money separates them widely." *Fên ming* (分明) does not mean wide separation, but clear discrimination (so as to prevent quarrels) and the signification is the same as that of the following: 朋友高搭牆、'Even friends should be separated by a high wall,' for it requires a superior man to avoid misunderstandings in regard to money 財帛分明大丈夫。

The expression: 驢唇不對馬嘴、(p. 681) is rendered: "A donkey's lips are not the *opposite* of a horses' mouth," whatever that may be. The meaning is merely that they do not *fit*—employed of language which is self-contradictory, or otherwise absurd.

In the Book of Rewards and Punishments (p. 248) occurs the oft quoted sentence: 是道則進、非道則退。which is correctly rendered, "If it is the right way, advance; if it is the wrong way, retire." On page 498, however, the same words, (which have by this time ripened into an "Ancient Saying") are oddly translated: "To have virtuous principles is to advance; to have none is to retrograde."

On page 571: 當行厭當行、appears in the translation in this shape: "Potter envies potter." The correct rendering is given by Mr. Scarborough (No. 320) "Two of a trade hate one another." Still wider of the mark is the translation on p. 685 of the saying: 一世爲官、七世打磚。an adage based upon the popular notion of transmigration, and which is aimed at the rapacity of officials who in a lifetime commit crimes sufficient to condemn to seven generations of beggary. Beggars in China, as one daily perceives, often kneel in the streets, beating their bodies violently with a brick to excite compassion. Hence "to brick-beat" (打磚) is synonymous with 'to beg.' This obvious explanation is ignored, and we are confronted with the rendering: "For one generation to be an official: for seven to be a brick-maker!"

The following couplet occurs on p. 481: 羊有跪乳之恩、鴉有反哺之義。which is translated: "Even sheep kneel to give their milk, and crows feed their young by disgorging." It is not easy to see how, upon these terms, the *lambs* would get anything to eat until after they were weaned. Mr. Scarborough (No. 1906) gives the correct rendering, 'Lambs have the grace to suck kneeling.' The second clause is said to be referred, however, to the care taken by their young of the parent birds when old, rather than to 'disgorging' by either for the sake of the others.

The phrase: 冷鍋裏冒熱氣、 is said of one whose temper is violent, and who, disregarding the feelings of others suddenly bursts out into unprovoked ebullitions of wrath, like smoke from beneath a cold boiler. This proverb we find (upon page 680) rendered in the following singular manner: "In a cold kettle to assume (pretend) there is hot vapor!"

A similar struggle to make clear water turbid, appears on p. 182, where we have: 猪宰白講賈、 *i.e.* When the butcher has actually killed your pig, it is useless to discuss with him the price, (since you must sell him the meat to get rid of it). The translator, however, was resolved to make the word *pai* (白) an adjective, agreeing with the late pig, which he achieves as follows: "The pig slaughtered (all stark and) white, then talk of a (different) price—to talk of another price after a thing is done," and the sentence is placed, "for convenience of arrangement," under the "motto:" "Done, then talk," whereas it should rather be: 'Agree before you begin.'

The Chinese are fond of expressing a part only of a meaning as will be hereinafter more fully illustrated, leaving the hearer to supply the clause understood. A frequent example of this class, is the phrase: 丈母娘、誇女壻、可以。 *i.e.* 'A mother-in-law praising her son-in-law—he will do,' only so so, (all the commendation that could be expected from such a quarter). The last two words are often omitted. "How does your business prosper?" "Oh, it's a mother-in-law's praise of a son-in-law," from which the hearer understands that the success is only tolerable. On page 687 we have this familiar idiom reduced to the following platitude: "For a mother-in-law to boast of her son-in-law is allowable!"

Like other languages Chinese abounds in reduplicated forms of expression, as in the English phrases 'from pillar to post,' 'with might and main.' Of this class is the phrase: 依着籬笆、靠着牆。 *i.e.* without self-reliance—depending upon whatever is nearest. In Mr. Doolittle's translation, however, (p. 686) the subject is transferred to the realm of Mechanics, and advantage is taken of the occasion to

prefix a negative, and make the saying convey a lesson on the relative strength of materials: "Do not lean against a fence of bamboo sticks; lean against a wall!"

On page 577 occurs the saying: 男僧寺對着女僧寺、沒事也有事。well rendered by Mr. Scarborough, (No. 2383): "The monastery faces the nunnery; there's nothing in that—yet there may be." This seems to have proved a Sphynx' riddle, but the Editor refuses to give it up, hence we have the following: "The priest lives near the priestess, *the idle are never busy!*"

Our list of examples—already perhaps too much protracted—shall fitly close with a single additional instance—*unum sed leonem.* It is to be found both in Doolittle's Handbook (p. 285), and in Mr. Scarborough's volume (No. 1123). Here is the couplet, the first line of which is a very common proverb: 一星之火、能燒萬頃之山。半句非言、誤損平生之德。Of this we have (in Doolittle, p. 285) the following translation: "The light of a single star tinges the mountains of many regions; The half sentence of an improper speech injures the virtue of a whole life." Mr. Scarborough copies this rendering, with a trifling verbal variation: "As the light of a single star tinges the mountains of many regions; so a single unguarded expression injures the virtue of a whole life." This translation is moreover expressly reaffirmed in the Introduction, (p. xiv.) in the words: "And how could the danger of unguarded speech be more beautifully expressed than in the following?" As the question has thus been raised, a few "remarks" may be in order.

1. The antithesis requires a correspondence between the effect of a star on the mountains, and the influence of a wrong expression upon the life; the star merely "tinges," the unguarded expression *injures.* Thus "the danger of unguarded speech" is not at all "beautifully expressed."

2. *I hsing chih huo* (一星之火) can not possibly mean "the light of a single star," but denotes *a spark of fire.*

3. *Shao* (燒) can not possibly mean to 'tinge,' [is this not a fatal misprint for *singe?*] but *to burn.*

4. *Wan ch'ing chih s'han* (萬頃之山) does not mean "the mountains of many regions," but a million acres, ('be the same more or less') so that the analogy between the widespread destruction caused by a single spark, and the far-reaching consequences of a single wrong word, is perfect. We are expressly warned on the very first page of the Preface, that any faults which may be discovered are not the result of over haste, or carelessness. This translation is not therefore to be credited to oversight—much less to insight.

VARIATIONS IN CHINESE PROVERBS.

The student of Chinese who essays to memorize Chinese sentences, whether gathered from books, or from the conversation of the natives, is beset with difficulties which place him at an immediate and conspicuous disadvantage with his surroundings. Among Western nations, the cultivation of a verbal memory is by no means in itself an end, and even where it appears to have been most cultivated, it may be doubted whether the success attained is equal to what in China would pass for failure. Under these disadvantages, he who ventures to launch upon the dangerous sea of quotation, will not improbably resemble the individual whose experience has been effectively described by the temperance orator, Mr. Gough, who struggled with the citation: "'A wise son catcheth the early worm'—no, that is not it—'an early bird maketh a glad father.'" "As soon as they open their mouths, Foreigners make blunders" (外國人一開口、說亂。) was the comment of an uneducated countrymen upon a verbal slip, a class of slips which in Chinese are particularly difficult to avoid, since there is often no visible distinction between forms of expression to which usage has attached different, and perhaps radically opposite meanings.

With their unapproachable verbal memory, the Chinese combine a truly remarkable indifference to details, an indifference which does not in the least tend to diminish the difficulties of the student of their language. For dates, for example, which shall be in an Occidental sense exact, the Chinese care next to nothing. For them it is enough that an individual flourished contemporaneously with some Emperor, whose reign perhaps dragged through half a century. Whatever its historical merits may have been, the sexagenary cycle would soon drive any Western nation to distraction. Imagine the Chronology of Europe to have been settled somewhere—say at the date of the founding of Rome—with the notation of successive years by Roman letters—year one as AB, followed by BC for the second year, CD for the third, and so on until the alphabet is exhausted, when all is begun over again, on the reiterative principle of The House that Jack built. The reader of some mediæval history ascertains therefrom that a certain event—for instance the crowning of Charlemagne—happened in the year MN. Unless he is possessed of some independent means of ascertaining how many alphabetic cycles distant this occurrence was from some point which to him is fixed, it is difficult to see how he is the wiser for his lately acquired intelligence. Having no fixed point from which to start, the Chinese are obliged to be content with their cart-wheel chronology, and do not perhaps perceive its defects. It is, therefore, not to be wondered at, that their historical knowledge is often totally

lacking in perspective. Whatever anachronisms the Reader may detect in these pages, he will be obliging enough to refer to this cause. The same observations may be made—*mutatis mutandis*—with regard to wrong characters. What is a 'wrong character?' Scholars write 'wrong characters,' well printed and ostensibly carefully edited books abound in 'wrong characters,' and Chinese teachers maintain a species of chronic sparring match with each other, as to what is, and what is not in certain characters the correct thing as to tone and shape. No wonder that the proverb says of the Literary Graduate, with the emphasis of sarcastic reiteration: 'Flourishing Talent! Flourishing Talent! A mere Bag of false characters!' (秀才、秀才、錯字的布袋。).

Citations from standard books, have of course a certain uniformity, though even these are sometimes recast into forms better adapted to popular speech than the original classical style. But it is in the ordinary proverbs, or *su yü*, that is to be recognized most distinctly the unfettered license of Chinese quotation. Proverbs which are not local, are described as *current* (通行的), literally 'going through.' Now there are hundreds, and probably thousands of sayings, which do indeed 'go through' China, in the sense that they may everywhere be heard cited, while the *forms* in which they are heard in different localities, may vary widely. When such quotations are made, it is common to hear the remark: 'That is not the way *we* say it'—followed by a different version, which not improbably merely gratifies the Chinese instinct for useless variation, without in the least either adding to or subtracting from the sense. Thus, of one who has had observation, but no experience, the Chinese say: 'Although he has never eaten pork, he has seen a pig move' (沒吃過猪肉、也見過猪走。). In a district where local usage has adopted the character which signifies 'to run' (跑), as the equivalent of any kind of progress, that word is substituted in place of *tsou* at the end of the proverb just quoted, spoiling (to a foreign ear) the rhyme, and adding nothing to the meaning.

The process by which other and more extensive changes have come about, may often be distinctly traced. The antithetical form of expression especially lends itself to such alterations. That each of the lines of a couplet should always be equally important, or equally adapted for popular citation, is scarcely to be expected. Probably not one reader in an hundred but is familiar with the line of Pope: "An honest man's the noblest work of God," but probably not one reader in ten could quote accurately—if indeed he could quote at all—the preceding line: "A wit's a feather, and a chief's a rod," which was obviously inserted, as critics have remarked, merely to serve as a foil for what was to follow. This example offers a complete analogue to

what has befallen a large class of Chinese couplets long and short, in which the specific gravity of one line has kept the sentence upright, so that it has contrived to 'go through' on one leg. The specific levity, on the contrary, of the other clause, has caused its almost complete disappearance. Yet popular sayings in China, as the song affirms of 'kindwords,' 'can never die,' and there is something about these one-legged expressions, which suggests at once to a Chinese, that there must have been another leg which is now lost—a conclusion at which he arrives through the same process of 'immediate inference,' by which a jockey is led to inquire for the 'other' footrest of a saddle which has but one stirrup, the unskilled foreigner innocently mistaking the phenomenon for a side-saddle. Still the single-limbed proverb 'goes on and on' (like the wooden leg in the ballad) until some quoter or hearer who has a 'large liver,' undertakes on his own account to supply the deficiency, and puts on a leg of his own manufacture—or weaving (自編的).

A few examples will illustrate the innate capacities of variation, exhibited by Chinese proverbs. Many of them consist of two clauses either of which may be quoted without the other. Thus 'The eggs which are laid, will be like the fly' (甚麼蠅子下甚麼蛆、), and 'The molded brick will be like the mold' (甚麼模子托甚麼坯、). In the numberless cases of this sort—where the connection is merely one of analogy, and each sentence furnishes a complete idea by itself, one might for years hear each of them constantly quoted, and never suspect any 'pre-established harmony' between the parts.

Many sayings are met with in both longer and shorter forms, with no essential difference in meaning. Thus 'To add flowers to embroidery' (錦上添花), is a common figure denoting *e.g.* presents to the rich, who do not need them. 'To send charcoal in a snowstorm' (雪裏送炭), signifies timely assistance in extremities, as to the very poor. Linked together, with a clause added, these expressions form an antithetical proverb in constant use: 'He who sends charcoal in a snowstorm is the true Superior man' (雪裏送炭眞君子、), 'He who adds flowers to embroidery is a Mean man' (錦上添花是小人。). So also: 'On public service one is not his own master' (當差由不了自己、), Or, 'Let him who would be a man, avoid public service, a public servant is not his own master; go he must, however high the wind, and come he must, however great the rain' (爲人別當差、當差不自在、風裏也得去、雨裏也得來。). 'When the windlass stops, the garden bed is dry' (住了轆轤乾了畦), is condensed into: 'Windlass stopped—bed dry' (住轆乾畦). Endless variations are caused by the introduction of 'empty words,' and clauses which do not

modify the sense. 'One branch moves, an hundred branches shake' (一枝動、百枝搖。). 'When one leaf moves, all the branches shake' (一葉動、百枝搖。). 'If one branch does not move, an hundred branches do not shake' (一枝不動、百枝不搖。).

Everyone has heard of the lad whose jack-knife first lost its handle, which was replaced by another, and then lost its blade, for which a fresh one was substituted. Some one having subsequently found the old handle and the old blade and recombined them, the question arose in which of the knives the original identity was now lodged.

In like manner, many Chinese proverbs have lines which have been otherwise married elsewhere. 'Every sect has its doctrine, and every doctrine its sect' (門門有道、道道有門。); 'Every sect has its doctrine, and every grain its kernel' (門門有道、穀穀有米。); 'Every doctrine has its door, every door has its god' (道道有門、門門有神。). 'The loyal minister will not serve two masters; a virtuous woman can not marry two husbands' (忠臣不事二主、烈女不嫁二夫。). 'A good horse can not wear two saddles, nor a loyal minister serve two masters' (好馬不背雙鞍、忠臣不事二主。). 'Water which is distant can not save from a fire which is near; a relative afar off is not equal to a near neighbor' (遠水救不了近火、遠親不如近鄰。). 'A relative at a distance is not so good as a near neighbor, and no neighbor so convenient as the one next door' (遠親不如近鄰、近鄰不如對門。).

In some proverbs we meet with slight variations which essentially modify, or even reverse the sense. The Chinese, like other Orientals, are convinced of the inherent jealousy of women. 'It is impossible to be more jealous than a woman' 最妒不過的是婦人心。). Another version, however, is much stronger: 'It is impossible to be more malevolent than a woman' (最毒不過的是婦人心。). 'If a horse gets no wild grass he never grows fat; if a man does not receive lucky help, he never grows rich' (馬不得野草不肥、人不得外財不富。). The alteration of a character brings out the Chinese superstition in regard to the value of nicknames: 'If a man has no nickname, he will never become wealthy; if a horse is not fed at night he does not grow fat' (人不得外號不富、馬不得夜草不肥。). 'With an intelligent person you must be precise' (明人必用細講、), *i.e.* because he wishes to know the matter in all aspects. 'With an intelligent person you need not go into minutiæ' (明人不用細講、), *i.e.* he will take it all in at a glance. Cf. Prov. xxvi. 4–5. "Answer [not] a fool according to his folly."

(To be continued.)

REVIEW OF A NEW MEDICAL VOCABULARY.

ARTICLE II.

By J. Dudgeon, M.D.

IN our last paper* we referred chiefly to the osteological and neurotic terms. The former in any medical dictionary are all important as lying at the foundation of the whole superstructure. What, then, shall we say of errors committed here? We cannot stop to point out a number of printer's errors in the last paper; the reader must detect them for himself. Many of them are very glaring and obvious. It may be said if the review be full of errors of this class, why object to similar errors in the work reviewed? We have not laid very much stress on such blemishes, but we think a work done under the author's eye or under the superintendence of a competent committee and intended for permanent use, should have been brought out almost faultlessly. An evanescent review, hurriedly thrown off and published without having been seen by either writer or Editor is placed in another category. Were we strict to mark the misspellings of some pretty ordinary words, we could add not a few to the somewhat long list already submitted, such for example as *supra colli* instead of superficialis colli; auricular magnus, for auricularis magnus; musculo-spinal for musculo-spiral; middle superior cardiac nerve where superior is superfluous; epiglotic for epiglottic; lobus sigelli for lobus Spigelii; auriculo-ventricula for auriculo-ventricular; chordæ tendenæ for chordæ tendineæ; appendix is at least twice spelt apendix; venæ innominatæ in one place and inominata in another place for venæ innominatæ; carpora for corpora; rotatoria for rotatorius; cruræus for crureus; pictineus for pectineus; glands for glans; Cowpers for Cowper's; transversus perinæ for perinæi; Pouparts for Poupart's; Gimbernants for Gimbernat's; posterior ex ,, placed below external jugular.

We must however refer to one or two printers' errors which have crept in that are not at first sight obvious or easy of detection, such for example as *hwei-leng-kuh* (回輪骨), instead of *mei-leng-kuh* (眉稜骨). Tympanitic on Webster's authority was given by the Publishers of the *Recorder* as a perfectly correct word for tympanic. It is so happens that the two words are totally distinct; the former is a good medical term meaning flatulent distension of the abdomen; the latter is anatomical, and refers to the tympanum or drum of the ear.

Some of the observations and corrections in the last paper were perhaps too brief for the general and non-professional reader to under-

* See pp. 30–44.

stand and especially if the work reviewed were not in his hands. The ethmoid plate of the ethmoid bone ought to have been called cribriform plate. *Fah* (髮) applied to hair in general is applicable to the hair of the head only. *Mau-fah* (毛髮) together or the former character alone denote what is desiderated. Elastic bone for cartilage is unnecessarily clumsy when the word *ts'ui* (脆) itself would have been sufficient. Originally it meant cartilage, and its later significations are derived from its brittleness. The Japanese call it *jwan-kuh* (軟骨). Popularly the Chinese here call it *ts'ui-kuh*. It has flesh for its radical which indicates its origin, and the native dictionaries apply it to cartilage. Williams' dictionary takes no notice of this signification. The word for pancreas *tien-jew* (甜肉), sweet flesh is the word adopted by Hobson. The word *i* (腴), from which soap is manufactured and by which it is so called in Northern China, that of the sheep among the Mahommedans and that of the pig among the Chinese, refers to the pancreas. In the *i-lin-kai-so* (醫林改錯), it is called *tsung-ti* (總提), this viscus being supposed to hold all the others together. The Japanese have adopted the term *ts'ui* (膵). The word adopted by Hobson for pharynx is *how-lung* (喉嚨), and hitherto I have followed his nomenclature; but investigation of the subject has long convinced me that he is wrong in his application of the term. The Chinese are not at all clear as to the air passage or larynx and the food passage or œsophagus. They speak in a general way of *how-lung* or *sang-tsï* in the North for throat but fail to distinguish the anatomy of the parts. The brass man figure plates, sold at Peking give *fei-kwan* (肺管) lung vessel, headed with *ch'i* (氣) air and the other as *hsi-mĕn* (吸門) inspiratory door, headed by *shïh* (食) food. The *hsi-mĕn* is doubtless here an error for *shïh-kwan* or *yĕn-mĕn* (咽門). Dr. Williams in his dictionary under *how* tells us that the word is used indifferently for either passage, but that it properly belongs to the gullet. This statement, I fear, is without foundation. I have consulted many Chinese medical works and they all agree that for the last 4,000 years, *how* and *how-lung* have been applied to the larynx and *yĕn* (咽) to the œsophagus and we ought to adopt this use of the terms. It leave us without terms for pharynx and fauces. Dr. Osgood's *shïh-kwan-tew* (食管頭) for the former or head of the gullet is correct enough but clumsy and inconvenient in combinations, and this part enters very largely into the names of muscles, nerves, etc. The single character *yĕn* (咽), or *yĕn-tew* (咽頭), the latter adopted by the Japanese, is amply sufficient. All below this is the *shïh-kwan*. The larynx is called *sheng-kwan* (聲管) voice tube which is expressive enough, but not to equal the native *how*. The Japanese call the larynx *how-tew* (喉頭). The Pomum Adami is called *chieh-how* (結喉) in

Chinese. From the use of this combination instead of *how-chieh*, which it seems it ought to have been more properly termed, I had for years been in the habit of using this term for larynx. A man with a good voice is said to have a good *how-lung*. The term *chieh-how* applied to Adam's apple indicates the true position of the *how*. It is exceedingly convenient to have such terms denoted by one character. Dr. Hobson calls the larynx, the head of the trachea or wind pipe which produces sound. I have said so much on the use of the character *lan* (卵) that I must explain myself a little more in detail. In the vocabulary it is invariably used in the sense of oval and occurs of course very frequently. The Japanese follow the same usage deriving the word from *egg*. But it is evident that the idea of oval, egg and oviparous are derived meanings from the character, if we but closely examine it. The seal character present the idea in even a more striking light. The Japanese strange to say do not apply it to the testes for what reason I know not. Strange too, that Dr. Osgood nowhere calls the testes by this name for he has omitted to give it, but gives it in such combinations as spermatic cord, tunica vaginalis and cremaster muscle that it is evident what he means. On account therefore of its origin, its use should be confined to the parts to which it was at first applied and by virtue of this use it is inapplicable from its suggestiveness to any other part of the body and especially parts in the brain. In Peking it is applied vulgarly to the testes and is in common use as a word of reproach. We have two other and better designations, any one of which is serviceable. The proper book word to use is *ku-wan* (睪丸).

Having made these further explanations, which we felt were due to the reader, we proceed to point out other inaccuracies in the Medical Vocabulary under review. A very common error is the use of *hyo*, which is the Greek letter V. and refers to the bone between the root of the tongue and the larynx and is so called from its resemblance to this letter, for the tongue itself, as for example hyo-epiglottic. It occurs about half-a-dozen times incorrectly in naming the muscles, the character for bone being left out and a few times correctly, as in the case of hyo-glossus where it was of course impossible to perpetrate the mistake. In the name of pericardium *sin-wai-i* (心外衣) is used, heart outside coat, and the endocardium the inside coat, is made to match. The Chinese well-known term for the former is *sin-pau-lo* (心包絡), which is even raised to the rank of a viscus in order to harmonise their system. Endocardium could have been made the *nei-sin-pau-lo* (內心包絡). The Japanese call the former *sin-pau* (心包), and the latter the *sin-li-moh* (心裡膜). The inner is unknown to the Chinese, but every one knows the outer. But even supposing we do not adopt the

Chinese term why select *i* (衣) here, when serous membranes of which the pericardium is one, are elsewhere called *moh*. The coronary sinus is called *sin-nei-hwei-hsueh* (心內回穴). The character *nei* inside does not express the idea of the sinus returning the blood from the *substance* of the heart. As far as the expression goes, it is applicable to the superior and inferior vena cava which enter the inside of the heart. *Sin-t'i* (心體) would have correctly expressed the part. The coronary valve which protects the orifice of the sinus of the same name, and prevents regurgitation of blood into the sinus during the contraction of the auricle, has no resemblance to it, as it ought to have done; but is called after the artery of that name, with which it has nothing whatever to do. The coronary arteries moreover have no valves. Excepting the semilunar valves of the aorta and pulmonary artery, arteries, we know, have no valves. There is here therefore a very grievous error. To have been consistent the coronary valve should have been called *sin-nei-hwei-hsueh-hu* (心內回穴戶). The right and left coronary arteries rise from the aorta above the free margin of the semilunar valves. I cannot conceive how any one knowing Chinese and anatomy could have fallen into this blunder. And yet the "Committee have a perfect knowledge of what they are doing." The auriculo-ventricular opening of the right side is called *yeu-chung-chiau* (右中竅), right middle meatus and the left correspondingly. *Shang* and *hia* (上下), employed in naming the auricles and ventricles would have given a more distinct name and would have been in harmony with the rest of the nomenclature. The Eustachian valve is simple called the oval *(lan)* opening. It is a very hard part to designate in Chinese. Had the same rule been observed here as has been observed in naming the coronary valve, we should have had it called after the Eustachian tube, a connection existing between the pharynx and the middle ear. The object of the valve in question is to direct the blood from the inferior cava of the fœtus, through the *foramen ovale*, into the left auricle. This could have been indicated by something like *ling-tai-hsueh (ju-tso-shang-fang) hu*, understanding the part in parenthesis, with or without *sin* heart. For valves generally we have the word *mĕn-hu* (門戶) given, and for the Eustachian and coronary, *hu* is adopted; for others *mĕn* is given or *mĕn-shan* (門扇). We should have liked some harmony shown in naming similar parts. There is the same difference in Chinese as in English between door and doorway, the *mĕn* is the door, the *hu* the door-mouth which is closed by the door. The one is often made to stand for the other, the *mĕn* included the *hu*, but the *hu* does not necessarily include the door. The Japanese have taken the word (蝉). The tricuspid valve on the right side of the heart is called after Hobson

san-shan-men and the mitral which holds the same relative position on the left of the heart, should have been taken also from Dr. Hobson and called *liang-mĕn-shan* (兩門扇), but no, it is here called *tsung-moh-mĕn*, which is quite misleading. In the first place it has nothing to do with the *moh* or pulse and is not at the mouth of the aorta at all, but between the left auricle and ventricle. Its name would certainly indicate that it stood at the mouth of the aorta, where the semilunar valves are placed and the delusion is still further strengthened by the fact that it stands immediately under the name of the aortic opening which is called *tsung-moh-k'ow* (總脉口). The openings of the pulmonary artery and aorta would have been immensely improved in clearness by the addition of *kwan* vessel. In naming the arteries of the heart, *front* and *back* are used instead of right and left, and calling them arteries it was quite unnecessary to call them heart nourishers. The other arteries perform the same functions. If something distinctive were desirable the word *pĕn* (本) would have expressed it. The name for the veins of the heart *sin-wei-hwei-kwan* (心圍回管), is open to the same objection, and would refer merely to the veins round and not those from the substance of the heart. The ductus arteriosus is given as *tsung-fei-moh-chung-kwan* (總肺脉中管). It is somewhat difficult to name without circumlocution, and in spite of the best name perhaps, a clear idea cannot be conveyed to those unacquainted with the fœtal circulation. The objection to calling it *tsung-fei-moh-chung-kwan*, is that the *tsung-fei-moh* is placed below as the *fei-moh-kwan* of the adult, which of course it is. The same vessel should not be called differently in the fœtus and adult. In arterial language, too, we reserve the *tsung* (總), for the aorta which proceeds from the left ventricle throughout the body and do not apply it to the similar vessel which leaves the right ventricle for the lungs. It might be very briefly and simply, called *t'ai-moh-kwan* (胎脉管), as all the other parts of the arterial circulation have proper adult names. In the same way the ductus venosus might be called *t'ai-hwei-hsieh-kwan*. Dr. Osgood does not venture upon a name for this part. I have taken great exception to the naming of the *os sacrum* by *kow* 鉤, a hook, a coined term I presume, when the Chinese *Si-yuen-lu* (洗寃錄) gives *fang* (方), for the name of the bone. Hobson gives *wei-ti-kuh* (尾骶骨) for sacrum but this name is more frequently applied to the coccyx. In the *Lei-ching* (類經) Hobson's usage is given. Hobson gives *wei-lü-kuh* (尾閭骨), for coccyx which is certainly correct. As formerly stated this one error, leads to an innumerable number in relation to the naming of ligaments, arteries, nerves, etc. The metal radicle is not one I should have adopted for a coined osteological term. The

Japanese call it *chien-kuh* (薦骨). The *kau-kuh* (尻骨) applied by Osgood to the ischium relates to the prominence above the coccyx, and in Chinese has given a good name to the pelvis. Having misapplied the term *kau* and restricted the use of *kwa* (胯) to the ilium, he left himself no term for the pelvis. He calls it therefore simply the *bone basin*. Hobson correctly calls the os innominatum or unnamed bone *kwa-kuh* (胯骨), after the Chinese and the ischium he calls the *sitting* or *gluteal bone*, terms which are expressive, and the latter *tun* (臀), is correctly applied to the muscles of the gluteal region. The bone then in the absence of a Chinese term, might be fairly so called. It would be universally understood. The Chinese name for ischium is *p'i* (髀骨), and the back part of the thigh from the sacrum to the hamspace is called *p'i-kuh* (髀股), the character *kuh* it will be observed having the flesh radical.

We shall most probably return to the charge in a future number. For the present, the few superficial criticisms we have ventured to make, have been with great fear and trembling and on many accounts with great reluctance. We expected to find a great advance upon Dr. Hobson's admirable little medical vocabulary published in Shanghai; but we have been disappointed. I have no desire to hurt the reputation of a departed brother nor the praiseworthy efforts of the School Book Committee for the enlightenment of the Chinese, but I think I have shewn reason for the statement that the Committee has not given the work the oversight which the importance of the subject demanded. They profess however to "have a perfect knowledge of what they are doing."

In conclusion, for the present, I would merely observe that there is great want of regularity in printing the trunks of nerves, arteries, etc., and their branches. The general rule followed, which is good, is to have the trunks printed in the perpendicular direction with Chinese to match, and to have the branches placed horizontally and bracketed. But this plan, otherwise so good in itself, has been in many cases so carelessly done as to cause the utmost confusion. This confusion has been worse confounded when the trunk names happen, as they so frequently do, to stand horizontally at the top of the branch names, and instead of getting into the same relative position to the Chinese, they are made to take the position of branches in Chinese, and then with what result the reader may imagine. The head of one section is placed at the foot as it were, of the preceding and vice versâ. As cases in illustration, take the superior thyroid artery division, or the encephalon-cerebro-spinal axis, olfactory and optic nerves, cartilages ligament and muscles of what? and try to unravel the confusion. No

one without understanding the subject will be able to solve the mystery. Parts of the lungs are placed under and huddled up with the organs of digestion. *Yang-sheng-lu* (養生路) has no counterpart in English, and the mode of printing, makes it cover the whole of the alimentary canal and comes back to the salivary glands of the mouth. In small characters it is given correctly opposite alimentary canal. Why are the large characters introduced at all and made to cover so much of the page? I have not come across the term *yang-sheng-lu* in Chinese books. It looks a bit foreign. The ordinary Chinese is *yin-shih-tao* (飲食道) which I prefer. As examples of another form of error which is more obvious, where the English appears horizontally and the Chinese perpendicularly, and of course much out of place, but without any corresponding Chinese immediately opposite, take the terms relating to the fœtal circulation, and pulmonary circulation. As an illustration of a trunk vein taking the place of a branch, without any English or Chinese heading, take the venæ innominatæ. As specimens of transposition take pancreatic juice and intestinal juice; the muscles of the anterior tibio-fibular region; muscles of the ear and the femur. As things altogether out of line and therefore standing opposite to parts to which they do not belong take the base of the cranium. If space had permitted I should like to have printed a few specimens of what is and what might and ought to have been.

PROTESTANT MISSIONS IN PEKING AND NEIGHBOURHOOD.

By Rev. S. E. Meech.

THE history of Protestant Missions in Peking extends over a period of twenty years. During that time ten Societies have been engaged in Christian work. Up to the present time three have withdrawn from the field, viz., the English Presbyterian Mission, whose sole representative was Rev. W. C. Burns; the Church Missionary Society, which retired in 1880 after 18 years' occupation; the Woman's Union Mission, which, commencing work in 1869, transferred its work to Shanghai in 1881. Another Society, the American Episcopal, relinquished work in 1875, though still retaining the premises and chapel formerly in use. The Society for the Propagation of the Gospel was represented by Dr. Stewart, who arrived in 1863 but remained only until the Spring of the following year. The work of this Society recommenced in 1880, when the Church Missionary Society withdrew its agent.

There are therefore now labouring in Peking six Protestant Missionary Societies. They are—in the order in which their repre-

sentatives arrived—the London Missionary Society, the American Presbyterian Mission, the American Board Mission, the Methodist Episcopal Mission, the National Bible Society of Scotland, and the Society for the Propagation of the Gospel.

These Missions in early years were all but one located in the south-eastern portion of the Tartar city. The American Episcopal Mission was from the first on the west side of the city though still near to the portion occupied by the Legations, &c. The Church Mission, in the sixth year of its existence in Peking, occupied new ground considerably west of the American Episcopal, dividing the Mission into two parts. On the departure of Rev. J. S. Burdon in 1873 the western portion was alone retained and became the head quarters of the Mission. The American Presbyterian Mission next bought premises in the north of the city removing there in 1872. Five years later the London Mission bought land and built a house in the west side of the city considerably to the north of the Church Mission.

The preaching chapels are even more widely scattered than the Mission compounds. It may be said that all parts of the Tartar city have the Gospel proclaimed in them except the north west. The Chinese city has only one chapel, that of the Methodist Episcopal Mission. One chapel, that of the American Episcopal Mission, but used by the Church of England Mission, is in one of the suburbs on the west of the Tartar city. There are in all ten chapels where preaching to the heathen is carried on daily or at stated intervals.

A sketch of each of the Missions may now be given in the order indicated above. Exception however will be made in the case of the Church Mission. Although this Society has withdrawn its agent from Peking, the work taken up by the new Church of England Mission is almost precisely that left by it. The sketch of the Church Mission will therefore come in the order of its establishment in Peking.

THE LONDON MISSION.

The work of the London Mission was begun by Dr. Lockhart in the Autumn of 1861. A house was rented from the British Government situated close to the Legation. Medical work was entered upon immediately, and with great success. The Rev. J. Edkins after paying several visits to the capital took up his permanent residence there in the Autumn of 1863. In the Spring of the following year Dr. and Mrs. Dudgeon joined the Mission. The medical work was at once placed in his hands by Dr. Lockhart who returned immediately to England. In addition to preaching to the patients in the hospital, evangelistic work was for a while carried on in a lane some little distance to the north east of the hospital. A day school was also established at the

latter place. The house hitherto occupied being required by the British Minister other and larger premises were purchased on the East-gate street. These consisted of a large private residence and a temple to the god of Fire. The residence was divided so as to provide accommodation for the Mission families. The main building of the temple was devoted to the service of God, both as a chapel for the use of the native Christians and as a place for preaching to the heathen. The remainder of the temple building was used for Hospital and Dispensary. In 1866 the Rev. R. J. Thomas became a member of the Mission. His stay however only lasted until the Autumn when he joined an expedition to Corea where it is supposed that he was murdered. A Mission to the Mongols having been determined on by the Directors of the London Missionary Society, the Rev. J. Gilmour, M.A., arrived in 1870, shortly before the Tientsin massacre, to commence that branch of the Mission work. The next to join the Mission was the Rev. S. E. Meech, who reached Peking early in 1872. In order to provide house accommodation for the additions which had been and would be made, and also to break up new ground in the west city, it was deemed desirable to appoint Rev. G. Owen, who arrived in 1875, and the Rev. S. E. Meech, with their families, to that part of the city, where a chapel had for many years been used for evangelistic purposes, and a day school for girls had been established. The day school had been discontinued some time before the division of the Mission force and the occupation of the new premises had taken place. The new houses were entered on at the end of 1877. The last change in the staff was occasioned by the withdrawal of Dr. Edkins from the Mission.

In connection with the Mission in the east city there is one preaching chapel which is opened daily for evangelistic services. The out-patients of the hospital hear the Gospel preached in this place while waiting for the doctor. Others, passers by on the street, also attend and hear the word of life. In the west city are two preaching chapels open six days in the week. One of these is especially well situated and is daily crowded with attentive audiences. A boarding-school for girls was established by the late Mrs. Edkins early in the history of the Mission. This school now numbers seventeen girls, of whom five are from the Tientsin Mission, and the remainder from the city. The majority are the children of Christian parents.

In connection with the West Mission is a small day-school for boys with four scholars in regular attendance. No inducements are held out to the scholars, beyond free teaching.

The country work of the Mission lies to the south of the city, almost all on a line running east of south. The nearest station is twenty miles distant, the furthest about sixty-six miles. While having no station, properly so called, there are six villages and market towns where the converts mostly live.

As already stated the Mission was first started as a Medical one under Dr. Lockhart. That branch of the work has been carried on ever since under Dr. Dudgeon. The in-patients numbered 15,000 during the year 1881, and the out-patients about 100.

THE CHURCH MISSIONARY SOCIETY.

The Church Mission commenced work in 1862. The Rev. J. S. Burdon was the first missionary of the Society to take up his residence in Peking. He was followed by Rev. W. H. Collins and family in 1864, and by the Rev. Mr. and Mrs. Atkinson in 1866. The last mentioned remained only until 1869 when they retired from Mission work. The Mission premises at this time were situated in close proximity to the legations. In 1868 it was thought desirable to extend the work of the Mission and a new compound was purchased in the West City, to which the Rev. W. H. Collins removed. On the elevation of the Rev. J. S. Burdon to the Bishopric of Victoria, the premises occupied by him ceased to be used for Mission purposes. In 1875 the Rev. W. Brereton joined the Mission. Five years later in 1880 the Church Missionary Society withdrew from North-China. The Rev. Mr. Collins returned to England, but the Rev. W. Brereton became a missionary of the Society for the Propagation of the Gospel, and the work of the C.M.S. was carried on by him under the auspices of the Bishop of North-China.

There are two preaching places in Peking besides the chapel on the Mission compound. One of them is situated on the West Great street not far removed from the Mission, the other is in one of the western suburbs. A boys' boarding-school has twelve scholars. In this school food only and tuition are provided.

The country work lies to the south of Peking chiefly at Yung-ch'ing, distant forty-seven miles. There is also a station in the Hochau prefecture distant about 140 miles from Peking.

AMERICAN PRESBYTERIAN MISSION.

The first representative of this Mission was the Rev. W. A. P. Martin, D.D., who reached Peking in 1863. The Rev. W. T. Morrison followed in 1867, hoping that the change would be effectual in restoring his health which had been seriously affected by residing in Ningpo. The change did not produce the desired result, for he

died in 1869. Dr. Martin having become President of the Peking College his connection with the Mission ceased at this time. In this same year the Mission was reinforced by the arrival of the Revs. J. L. Whiting and D. C. McCoy. The Rev. J. Wherry joined this station of the Presbyterian Mission in 1872, having been previously located at Tungchow-fu and Shanghai. The Mission removed its work in this year from the south-east part of the city to the north, having purchased large and commodious premises in that hitherto unoccupied portion of the city. The street chapel in the neighbourhood of the former location became the property of the American Methodist Episcopal Mission, it being advantageously situated for their work. Soon after removing to the north a chapel was built in the neighbourhood of the Mission compound. The situation of this chapel is exceptionally good and commands large audiences from amongst the passers by. In 1874 Miss Douw and Miss North joined the Mission having previously been in connection with the Women's Union Mission. Miss North was soon compelled to return to America on account of ill health. Her place was taken by Miss Barr, who arrived in 1877. Medical work was commenced soon after on the arrival of Dr. Atterbury, which took place in 1879. A dispensary has been established in connection with the preaching chapel, at which some twenty-five to thirty patients are seen on each of the days it is open. A hospital has also been started at Dr. Atterbury's residence in the southern part of the city.

A handsome chapel for the meetings of the converts has been built on the Mission compound. There is a boarding school for girls with thirty scholars and another for boys with twenty-four scholars. In addition to the work in the city one station is maintained in Shantung about fifty miles to the north of Chinan-fu, the capital of that province. Evangelistic work of a promising nature has also been done to the north-east of Peking, though there are as yet no direct results to report.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The Rev. H. Blodget removed from Tientsin to Peking in 1864 to commence the work of the Mission. Mrs. Bridgman arrived in the same year. The house previously bought by Dr. Stewart of the Society for the Propagation of the Gospel was procured, and became the head quarters of the Mission. It is situated in the central part of the east city. Mr. (afterward Dr.) Blodget was followed in 1865 by the Rev. Channcey Goodrich. In the same year a station was opened at Kalgan in the extreme north of the province and distant

140 miles from Peking. The Rev. J. T. Gulick was the first missionary to proceed thither, he having joined the Mission in the previous year. This station was reinforced in 1867 by the arrival of the Rev. M. Williams.

In 1867 another station was formed at T'ungchow, an important city thirteen miles east of Peking, and the terminus of the river traffic from Tientsin. The Rev. L. D. Chapin, who had since 1863 been labouring in Tientsin, first occupied this station. The year after its formation Miss Andrews arrived to work amongst the women. And in 1869 the Rev. D. Z. Sheffield commenced his labours in this city. In 1868 the Rev. T. W. Thompson proceeded to Kalgan, and Mr. P. R. Hunt undertook the superintendence of the printing press in Peking. Miss Porter arrived at the same time to engage in school and women's work in the capital, which station was further reinforced in 1869 by the arrival of Rev. C. Holcombe.

The Rev J. Pierson joined the Mission in 1870 and proceeded to Yüchow, a city 100 miles south of Kalgan and almost due west from Peking. He was accompanied by Dr. Treat, who had been labouring in North-China since 1867, and by Mr. Goodrich. In 1870, Miss Diament arrived and was appointed to the Kalgan station. Miss Chapin began her work in Peking in 1871, and Miss Evans her work in T'ungchow in 1872.

In 1872 Yüchow was relinquished as a residence for foreigners and became an out-station of Kalgan. Mr. Goodrich was transferred to T'ungchow and Mr. Pierson and Dr. Treat to new work, which was commenced in Paoting-fu in 1873. This city lies 120 miles southwest of Peking on the great road to the central and western provinces, and is the capital of the province of Chihli. This staton was at first worked by various members of the Mission, but finally was occupied permanently by Mr. Pierson in 1877, on his return from America. He was accompanied by Mrs. Pierson and by his sister Miss Pierson, also by the Rev. W. S. and Mrs. Ament.

In 1874 Rev. W. S. Sprague joined the Mission at Kalgan, and in 1877 Rev. J. S. Roberts that at Peking, the latter to take the place of Rev. C. Holcombe, who had accepted the position of Secretary to the American Legation. In 1878 Mr. Hunt died from typhoid fever, an epidemic of which disease raged in Peking during the summer of that year. His place was supplied by Mr. W. C. Noble who arrived that Autumn. In the year 1879–1880 the Mission was largely increased by the arrival of Miss Haven at Peking, of the Rev. T. M. Chapin and wife for Kalgan, and of Rev. W. H. Shaw and Dr. A. P. Peck with their families for Paoting-fu. Miss Garretson at the same time entered

on work at Kalgan. This station was further reinforced in 1881 by Miss Murdoch, M.D., to commence medical work there. Miss Holbrook, M.D., who arrived the same year has also entered on the work of healing at T'ungchow.

The work of the Peking branch of the Mission is carried on at two preaching chapels situated on two of the principal streets in the East City. A chapel for the worship of the native Church was built within the Mission compound in 1873 and accommodates about 300 people. Considerable attention is paid to school work, there being twenty-five girls in the boarding-school with room for more. There are also day-schools for boys and girls. A very interesting work among the women in the district surrounding the Mission has grown up of late. The country work of the station lies to the south-west and south of Peking. That at Chochou on the Paoting-fu road is distant forty-two miles south-south-west; that in the Pachow district is forty miles south, and that in the hsien district is ninety miles further south. The printing press has been established twelve years. Besides Scripture portions and tracts for Mission purposes, it has issued editions of the Old and New Testaments in the Northern Mandarin. The issues during these years in pages have been as follows:—1870, 453,220; 1871, 1,208,870; 1872, 1,477,100; 1873, 2,481,700; 1874, 2,900,900; 1875, 1,019,190; 1876, 750,800; 1877, 2,232,900; 1878, 987,649; 1879, 1,367,300; 1880, 1,026,900; 1881, 1,203,075; making a total for twelve years of 17,109,604 pages. The Press runs two Washington and one Adams presses, all hand, and employs thirteen men.

At T'ungchow there are two chapels, one for daily preaching to the heathen, the other for the meetings of the native Church. There is a training institution with nine students who come from the different stations of the Mission, and a boarding school for boys.

The Paoting-fu station has two out-stations at Shenchou sixty miles to the south, and at Yaoyang sixty miles south-east. A new work has also been commenced at Yihchou about sixty miles north.

METHODIST EPISCOPAL MISSION.

This Mission was opened early in 1869 by the transfer of the Rev. L. N. Wheeler and the Rev. H. H. Lowry and their families from Foochow. In the following year they entered on the premises secured by them in the south-east corner of the Tartar city, and close to one of the city gates. Towards the close of 1870 the Mission was reinforced by the addition of Revs. G. R. Davis and L. W. Pilcher to the staff. In 1871 Misses Maria Browne and Mary Q.

Porter were appointed by the Women's Foreign Missionary Society to proceed to Peking for work amongst the women and girls. Their arrival was however delayed until the Spring of 1872. In December 1875 Miss L. A. Campbell came to take up the same work. In 1871, after meeting with much hostility from the officials and the anti-foreign party among the people, a preaching chapel was purchased in a busy street in the southern or Chinese city. Owing to the continued opposition of the authorities this site was exchanged in 1880 for a much larger one on another of the principal streets to the west, on which a new chapel has been built for preaching to the heathen and on which there is ample accommodation for boys' and girls' schools. In 1872 the street chapel previously belonging to the Presbyterians was procured. The same year Rev. G. R. Davis went to Tientsin and opened a branch of the Mission in that city. In 1873, Mr. Wheeler returned to America, his state of health requiring the abandonment of Mission work. The same year there arrived Rev. J. H. Pyke, Rev. W. F. Walker and Rev. S. D. Harris. The last of the three was compelled soon to relinquish Mission work on account of ill health.

Medical work was commenced by Miss Dr. Coombs in 1873, and a hospital for women and children was opened in the Autumn of 1875. Miss Dr. Coombs proceeded to Kiukiang in 1877 having been relieved by Miss Dr. Howard. The staff of ladies connected with the Women's Foreign Missionary Society has been further increased by the arrival of Miss Cushman in 1878 and of Misses Yates and Sears in 1880. Miss Campbell fell a victim to the epidemic of typhoid fever which visited Peking in 1878. The Rev. O. Willets also joined the Mission in 1880.

As above stated the Mission has two chapels for daily preaching to the heathen, one in the northern, and one in the southern city. A large and commodious chapel was built on the Mission compound in 1874. There is a large boarding school for girls with forty-five scholars, and a boarding school for boys with twenty-two scholars. A training institution has been established in which there are ten students.

The country work of this Mission is carried on in conjunction with the Tientsin branch and lies in three directions. That to the east is at Tsunhua-chou 100 miles from Peking. To the south is the out-station in the Nanking district and distant 230 miles. To the south-east there are out-stations in the Yenshan district 200 miles, and in T'aian-fu in Shantung about 400 miles distant.

NATIONAL BIBLE SOCIETY OF SCOTLAND.

Mr. Murray of this Society reached Peking in the early Winter of 1873. Since that time he has been regularly engaged in the sale of Scriptures and Tracts. With the exception of a few brief visits to fairs and temple gatherings to the south of Peking, the whole of the sales have been in the city. The number of Scriptures and religious books sold during the period is upwards of 122,000. During 1881 the number was 15,000 of which 6,000 were Scripture portions and New Testaments.

Mr. Murray has also most successfully adapted the Braille system of writing for the blind to the representing of the Chinese sounds. He has opened a small school for the blind, and some three or four boys have learned to read and write with ease. By the same system the boys are taught the tonic solfa method of singing.

The table of statistics appended will give some idea as to the present condition of Protestant Missions in Peking and neighbourhood. It will be noticed from the foregoing statements that the efforts of the various Missions have been directed chiefly to the districts south of Peking. To the west there is one out-station. To the east also one. To the south-west, south and south-east there are a large number. Two of the Missions even extend their work across the border into Shantung. The Methodist Episcopal Mission has one station 400 miles away in the T'aian prefecture of that province.

Notwithstanding all the missionaries who are labouring in Peking and neighbourhood and even counting the work done by the Missions represented in Tientsin, of which no note has been taken in this paper, it is found that in the province of Chihli only a very small part is touched by Christian influence. There are stations and out-stations in six out of the eleven prefectural districts, and in five out of the six secondary or direct rule chou districts. These prefectural districts are subdivided into 148 hsien and secondary chou districts. Of these, as far as can be ascertained, only thirty-three are in any way the scene of evangelistic effort. When too it is considered that in many of these districts there are only one or two villages in which converts are to be found, it will be manifest how much has yet to be done before the field is ripe unto harvest. Further, if each hsien or secondary chou district contains an average of 400 towns and villages, and this is if anything below the mark, the result will be a total of nearly 60,000. Of these, it is probable that not more than 300 contain converts to Christianity. Twenty years of Mission work leaves so much to be done. On the other hand twenty years have accomplished so much.

STATISTICS OF PROTESTANT MISSIONS IN PEKING AND NEIGHBOURHOOD FOR YEAR 1881.

Mission.	When Commenced.	Missionaries Male.	Missionaries Female.	Missionaries Female unmarried.	Native Preachers.	*Communicants.	Baptised adherents Children, &c.	Schools. Boys' Boarding.	Scholars.	Boys' Day.	Scholars.	Girls' Boarding.	Scholars.	Girls' Day.	Scholars.	†Church Contributions.	Training Institutions.	Students.	Out-stations.	Hospitals.	In-patients.	Out-patients.	Sabbath Schools.	Attendance.	Ordained Native Preachers.	Chapels.
London Mission	1861	4	4	...	4	264	115	...	...	1	4	1	11	...	...	$71.20	...	...	5	1	100	15,000	2	30	...	3
Church of England Mission	1862	1	1	...	2	19	106	1	12	...	...	...	...	...	...	.....	...	...	2	...	...	.....	...	...	...	3
American Presbyterian ...	1863	4	3	1	2	46	.....	1	24	...	...	1	30	...	...	$396.00	...	...	1	1	...	daily 25	1	75	...	2
American Board of Foreign Missions.																										
Peking	1864	3	3	3	2	141	.....	...	...	2	15	1	25	1	4	$8.03	...	...	1	...	...	.....	1	100	...	3
Kalgan	1865	4	4	3	4	54	.....	...	...	...	...	...	...	...	...	?	...	...	1	...	...	.....	...	...	...	2
T'ungchow .	1867	3	3	3	3	40	.....	1	22	...	...	...	...	...	...	$16.00	1	9	...	...	...	.....	1	...	...	2
Paoting-fu ..	1873	3	3	1	2	51	.....	1	5	(boys	&	girls	toget	her)	...	$12.00	...	...	2	...	...	.....	...	...	...	1
Total		13	13	10	11	286	.....	2	27	2	15	1	25	1	4	$36.03	1	9	4	...	...	.....	2	...	...	8
Am. Methodist Episcopal Mission. (includes statistics of Tientsin station as well.)	1869	4	3	3	9	210	on probation 151	1	22	...	...	1	45	...	...	$233.25	1	10	4	...	...	.....	1	120	2	3
Grand Total.....		26	24	14	28	825	221	5	85	3	19	4	111	1	4	$736.48	2	19	16	2	100	.....	6	325	2	19

* Except where otherwise indicated includes all baptised persons.

† Includes contributions of missionaries except in case of A.B.C.F.M.

THE UPPER BRANCHES OF THE LIEN-CHOW RIVER IN CANTON PROVINCE.

By Rev. B. C. Henry, M.A.

IN a previous paper we followed the sinuous course of the beautiful Lien-chow stream to the foot of Pagoda Hill, within sight of the city itself. From the base of this pagoda, at an elevation of several hundred feet above the river, we gain a noble view of the Lien-chow plain, as it stretches west and north. Fifty villages or more, with their evergreen groves of banyans, camphor, and other trees, are seen in the space swept by the eye, while in numerous valleys, nestling beyond the mountains, are many more that do not appear. Great hills in lofty terraces rise behind us to the south, and on the opposite shore black peaks, with jagged summits, stand out as if ready to answer questions from their southern neighbors. One lofty, isolated peak lifts itself in simple grandeur apart from the rest. Its hither side is a wall of perpendicular rock, but from the upland plain behind a path leads to the summit. As seen from the pagoda, the upper portion of its rocky mass presents a most striking profile of an enormous human head, showing a majestic, but benign countenance, gazing with watchful eye over the city and plain beneath. This striking likeness has won for it the name of the "Old Man of Lien-chow" from the foreigners who have seen it. Its Chinese name is Sha-mo-ling 紗帽陵 "mandarin hat hill," and it is evidently considered the presiding genius of the place, the differentiating medium, by which the geomantic influences of wind and water are distributed over the city and plain below. The city has been built with reference to it, the street that runs from the east to the west gate being laid out in a direct line with it, so that in walking toward the east its solemn head looms up continually before the eye. It is an object of superstitious awe and is used in imprecations by the natives. To wish that a man may go to the top of Sha-mo-ling is a curse of dreaded import and is especially feared by the Hunan people who come and go in great numbers. It is the reputed abode of a dragon which can on occasion pour forth floods of water and deluge the country—as happened four years ago, when a most disastrous flood overwhelmed the plain, water rising to the roofs of the houses on the higher ground in the city. The people attribute this flood to the combined influence of thunder and the dragon, and declare that from the bowels of the hill the water burst forth with a most portentous rumble and swept in an irresistable flood over the plain. The water, however, did not all come from this hill, nor yet from that still more remarkable place the great waterfall, thirty miles north, as the people in that vicinity assert; but

a rainfall of almost unexampled abundance, a water-spout in fact, burst simultaneously along thirty miles of the mountainous region that forms the eastern border of the Lien-chow plain; and the narrow pass, two miles below the city, was too small to allow this sudden and enormous volume of water to escape, so that, for a time, the beautiful plain was changed into a lake, dotted with numberless evergreen islands.

No Chinese city that I have seen can compare with Lien-chow in beauty and attractiveness of surroundings. It is situated in the midst of a fertile plain, with endless variety of mountain scenery on every side. There are the massive barriers to the east, through which the river winds in its narrow rock-bound channel. To the south are groups of peaks of various shapes and altitudes; and on the west, trending a little toward the north, the great dividing range lifts for many miles its massive form, ridges of almost equal height, into the clouds, while in the foreground, and set in contrast with its solid regularity, are many striking peaks, like domes and towers, covered with a fresher garment of vegetation and presenting a more picturesque aspect. The hills about Lien-chow are covered with snow in the winter, which falls to the depth of several inches on the higher levels.

The city proper of Lien-chow is a very small affair, but the suburbs extending to the south and east are the scene of a busy trade. In the eastern suburbs is a pagoda, dating, it is said, from the seventh century, in a half ruinous condition, with a large red-walled monastery and wide-spread banyans at its foot. It is a conspicuous and picturesque object, its crumbling tower bravely withstanding the ravages of time. Just beyond the limits of the eastern suburbs begins a stretch of low rocky hills, furnishing fine building sites and from which streams of the purest water flow perennially. The western line of the city stretches along the river bank for nearly a mile, and the narrow stream is quite filled with boats. The population of the city is perhaps 50,000, composed of natives of the district, people from the southern parts of the province (who number about one-third of the whole), several hundred Hunanese, and a few Hakkas. The natives have an entirely distinct dialect of their own, which is quite unlike the Cantonese, and is in fact utterly unintelligible to strangers. Cantonese, however, is spoken by nearly all the people, and is the language of trade and general intercourse. All the chief branches of business in the place are in the hands of the Cantonese, that is the people from the districts near the provincial city, and they oppress the natives in many ways. The salt trade, a government monopoly, is the chief business done, this being the distributing point for a large section of country still further inland. The boats from Canton discharge their cargoes into large warehouses

from which it is sent by shallow boats up the two small rivers or by coolies directly overland into Hunan.

The natives of Lien-chow seem more gentle and docile than those of the lower districts. They have less energy and business capacity, perhaps, but certainly impress one as more civil and appreciative than the self-conceited myriads of the south. I have seen much of them in the city, in the market towns, and in scores of their villages, and certainly have met with more friendliness and consideration from them than it has been my forturne to receive in any other part of the province. A special interest attaches to the city just now, as the American Presbyterians are seeking to found a Mission there, with missionaries resident. Negociations for the purchase of land and the renting of houses fall short of completion through the obstructiveness of the sub-prefect, a grandson of the great Tsêng Kwoh-fan, who, while professing great friendliness and willingness to assist us to the utmost extent of his power, arrests the men who attempt to sell or rent to us, beats the agent employed, and deters, through fear of punishment, those who would be glad to meet our wants. He is a typical Chinese mandarin, so completely and conspicuously two-faced. When we see him, he is all smiles and profuseness; nothing can exceed his delight and willingness to serve us. The slightest hint that unnecessary obstructions are thrown in our way calls forth a storm of protestation:—"The people are so ignorant;" "Their eyes are so small;" "They cannot see what is for their benefit and therefore do not appreciate you: I understand your lofty and disinterested motives, I am the grandson of Tsêng Kwoh-fan, the nephew of the Marquis Tsêng; you can trust me," and, laying his hands on our shoulders or striking a melodramatic attitude with his hand over his heart, says "there are no secrets between us; we speak heart to heart." After such an interview we depart with every assurance of help, but feeling sure that only fresh obstacles will be thrown in our way; and so it proves. Many assure us of their readiness to sell or rent, but the Ta-lo-ye (the Prefect), he will not permit them and will punish them if they attempt it. An incident that occurred somewhat more than a year ago, will illustrate one side of the character of this man. I was visiting Lien-chow on work in connection with the chapel, and, on the day after my arrival, had the misfortune to be severely gored by a water-buffalo, which attacked my little daughter as we were walking through the fields. As soon as the Prefect heard of it he came in person to see me, although it was nine o'clock in the evening. He expressed great sympathy and made profuse offers of assistance, proposing to send a physician, medicine, etc. I felt most grateful for his attention, and considered him a model

of courtesy and kindness, until a few weeks later, when I saw the despatch he sent the Viceroy in regard to it, which, after mentioning the date of my arrival and the place where the boat anchored, ran as follows:—"On the next day the Teacher B. C. Henry went on the shore for a walk, several soldiers attending him as guards. An ox happened to be feeding on the grass by the roadside. The Teacher began beating the ox to drive him off, whereupon the soldiers wishing to protect him and fearing lest the ox should gore him, besought him to desist; but the Teacher only laughed at them, and relying upon his valor, caught the ox by the horns, grasping them firmly and refusing to let go, until the ox gored him in the left thigh. The soldiers rushed immediately to the rescue, drove off the ox, and carried the Teacher back to his boat. Upon their report, I immediately sent a deputy to inquire into the facts, but the Teacher would not allow him to enter the boat. Afterwards I went in person to inquire and found matters very much as the soldiers had reported, &c., &c." Scarcely a word of the above is true. There was not a soldier or a guard near me, the ox attacked my little girl, pushing her against the bank, and I caught his horns to save her; and, after the ox became frightened and ran away, I walked back to the boat so that the villagers who saw the affair might not know the extent of my injuries. The officer knew nothing about it, until more than twenty-four hours after it happened. This versatile prefect has been promoted to a higher post, so that the people of Lien-chow will soon be deprived of the light of his countenance.

In front of the city of Lien-chow two streams, flowing from almost directly opposite directions unite, but the smaller one is not navigable. Two miles above the city the main stream divides again, the larger branch leading to Sing-tsze 星子, and the smaller to Tung-pi 東陂, both places on the borders of Hunan. Ascending the courses of these three streams we come into a country of great and varied interest, known as yet to but few travelers, and to these but imperfectly. The most interesting portion of all, the country of the aborigines, is yet entirely unexplored. We take these streams in their natural order, beginning with the first one on the left as we ascend, and also in the order of their size, the first being the smallest. Its direction is from the south, flowing in a portion of its course through a country of Alpine beauty and grandeur. It is a shallow, turbulent stream, filled with rocks and rapids subject to sudden freshets, as after storms of rain the water pours down the steep mountains along its course, and in the season of drought dwindling to a mere brook. For the first fifteen miles, its course lies through a comparatively level country, with broad fields of rice and other grain, filling the space between the river and

the hills. Many sweeps and curves bring it abreast of picturesque hills, on one of which, in a conspicuous place, are a fort and a monastery, with many red buildings grouped about them. As the stream is difficult to travel, the usual course is by foot-path across the fields and over some low-lying hills to Sam-kong 三江. Midway to this town is the guard station of Sha-tz-kong 沙子岡, near which is seen a grove of wonderfully fine trees, which invites to rest and the study of nature. The oil bearing Camellia shows itself in increasing abundance, groves of this shrub covering many of the hillsides. After passing several large villages, among which one, Lung-han, is especially conspicuous by its high, substantial wall, a stout reminder of troublous times, we come to the river opposite Sam-kong. Here a fine substantial bridge a few years ago spanned the stream, but was swept away by one of those sudden floods so characteristic of this region. Sam-kong is a town of considerable importance and has appeared conspicuously in the history of this district, being on the borders of the Iu 猺 country, and being the site of an important military station. The town is in two parts, the mart where the market is held and in which a large trade centres, and the walled city, where the garrison is stationed and the officers reside. The town is filled with busy throngs on market days, among which on ordinary occasions may be seen several hundreds of the Iu 猺 people, both men and women. They come from their homes in the high mountains, bringing freshly picked tea-leaves of a large, coarse kind, poultry, maize and herbs for sale, and taking back dried beef, tobacco, and cloth. They are lower in stature than the Chinese, do not shave the head, and wear the hair coiled up behind, both men and women having long hair. Their complexion is much like the Chinese, but some are almost copper-colored. They have scanty beards and not much dignity of presence. The women are very short and many of them stout. Their dress is very similar to that of the men, being a jacket with close fitting sleeves, folded across the chest, leaving the neck open, and trousers that reach only to the knee; from the knee to the ankle a strip of ornamented cloth, about half an inch wide, is wound in such a way that the figures correspond. They wear no shoes, and the men have no hats, but some of the women wear a strange looking head-dress, a kind of high paper cap encircling the coil of hair. The men seem to dress their hair more elaborately than the women, some that I saw having it carefully combed back, coiled in symmetrical folds behind and decorated with ornaments made of the pith of the wood-oil tree, and cock's feathers. Both men and women have immense silver earrings and necklets. They have great physical strength and carry immense burdens. These

remarks describe those I have seen in Sam-kong and other market towns. Further particulars from other sources will be given below, meanwhile we proceed up the river. From Sam-kong 三江 to Lien-shan 連山 the road, which is one of the very best to be found in the province, follows the course of the river, and leads the traveler through one of the grandest of mountain passes, a veritable bit of the Alps transferred to Chinese territory. The mountains rise in stately grandeur on either side, majestic, awe-inspiring. They are mostly covered with verdure and present a great variety of floral treasures, among which new species and even new genera may be found. After about twelve miles travel through this magnificent gorge Lien-shan is reached, beyond which the scenery is less romantic as the road continues in the direction of Kwangsi, which may be reached in two days' further travel. Lien-shan is a military station established for the special purpose of holding the Iu people in restraint. The territory of these people is forbidden ground to the foreigner. In our passport a special clause is added distinctly stating that we must not venture into their country, and the authorities of Lien-chow, and Lien-shan, take special care to see that these restrictions are carried out. Such difficulties only increase the desire to see and know more of them. Their little territory has quite a fascinating interest especially to those who delight in ethnology. It is difficult to obtain reliable accounts of their history or descent. The meagre notices we get from Chinese sources are very unsatisfactory. The chief source of the scattered notices of them found in native books are the works of one Chik-nga 赤雅, a man of considerable learning and ability, who flourished in the time of the Ming dynasty, and who having been beaten because he neglected to dismount when the Nan-hai 南海 magistrate passed, fled to the Iu country, married one of their women and lived among them for many years. He gives minute details of their manners, customs, etc., but unfortunately his book is now exceedingly difficult to procure. The Ius formerly occupied a much wider territory than they do now, but they have been driven back from time to time, until they are now confined to the high and in many places almost inaccessible mountains. They have repeatedly revenged themselves on the Chinese, breaking forth in marauding bands, burning, plundering, murdering, until by one great effort the Chinese drove them back into their present home, and surrounded their country with guard stations. The following is a translation of a paper issued from the office of the Prefect in Lien-chow, accompanied by a map of the district, with the names and situations of the various tribes:—"As to the origin of the Iu 猺 people: In the time of the Emperor Shao Hing of the Sung dynasty (A.D.

1131–1163) a native of Lien-chow named Liao held an official position in Kwangsi, and on his return home brought with him a number of Iu slaves. These he distributed among the mountains to cultivate the land. In a long course of years they increased and multiplied until they became eight large tribes, or lodges (called 排). They continued to spread until the increased numbers were divided into twenty-four smaller bands (called 冲), and now they are scattered over all the mountains and hills. They engage in agriculture, supporting themselves by their own efforts. Among them were idle, restless fellows, whose time was given to robbing and plundering, and the people (the Chinese) suffered greatly from their depredations, until in the 24th year of the reign of Kang Hi (A.D. 1688), the officers of the three provinces (Kwangtung, Kwangsi and Hunan), united in subjugating them. A city was founded (Lien-shan) and further outbreaks prevented. Moreover thirty-six military stations were established, encircling them as in a net. The Iu people were in great fear for themselves, and the Chinese (lit. scholars and people), confidence being restored, dwelt in peace. In regard to the customs of the Iu people; the third day of the third month of every year they call the "Rice Feast," lit. "Thanks for rice to eat;" the sixth day of the sixth month is called the "Thanksgiving to the Earth and Gods," and the fifteenth of the tenth month is called the "Hall of Mirth and Song." At this time every tribe slaughters pigs and sheep. The men and women eat together. Drums are beaten and gongs sounded, and they all sing in chorus. The youths and maidens go about independently, choose their mates and are thus married. These people ascend mountains with the same ease that they walk on the level plain. They sleep in the open air as readily as in a room. Every year, according to custom, some of them come to Lien-chow bringing tribute and are rewarded with wine, oil-cake and salt. In front of the great hall each receives his portion and departs. In their dress they use light green cloth, embroidered in the five colors with silk floss and the form of an old cash worked on the back. These are called their variegated clothes. The men and women bind up their hair, and wear large earrings and silver circlets around their necks. The young men when they come of age wear an under garment of red cloth and stick a white cock's feather in their hair. The women wear a three-cornered turban, pointed at the top and round at the bottom. Such is the dress of the Iu people." Another account says: "Fifteen miles south-west of Lien-chow, and about one hundred and thirty-five miles in circumference, is a region of lofty mountain ranges, full of steep and dangerous places, where the Iu people dwell. All the Ius comb their hair into a tuft

on the crown of the head, and go bare-footed. Clothes made of striped and colored hempen cloth, with green and red colors, and cock's feathers adorning the hair, are considered beautiful. Their disposition is fierce and cruel, but they are intensely superstitious. They delight in killing their enemies. They can endure hunger for long periods. When the children begin to walk, they sear the soles of their feet with hot iron or stones, so that they become hard like wood, enabling them to walk through thorns and briers without injury it is said. The products of their country are indian corn and pine timber."

The river from Sam-kong to Lien-shan divides their country into two sections. That to the west stretches through the high mountain ranges on the borders of the province for several days' journey, and the people in this region are not considered so fierce and dangerous as those to the east. They are still frequently called the Ping-ti-Ius 平地猺 that is "Ius of the plain," a name they formerly bore when they occupied the low lands adjacent, to distinguish them from the Ko-shan 高山猺, or "high mountain Ius." They are all united under one head, but the "highlanders" have ever been the more fierce and independent. On the east is the great seat of their power, where the eight great tribes dwell, where their government centres, and where it is not considered safe for an outsider to venture. There in their lodges perched on the steep hill sides and reached by perilous paths, they live and flourish, if reports can be trusted, which say that among them are many men of wealth, who dress in fine clothing and live in comparative comfort. They have no written language, consequently no books or literature of their own. A few of them understand Chinese, and schools for teaching Chinese have been opened from time to time among them, but not with much success. Their language seems to be entirely distinct from any Chinese dialect. They believe in sorcery and use charms and incantations. They are looked down upon by the Chinese, who constantly speak of them as Iu-tsai 猺仔 and Iu-mui 猺妹, terms expressing contempt. Many wild tales are told of their strength, wood craft, and cruelty; and, not least widely believed, of their possession of tails. On the other hand many pleasant incidents are related of their faithfulness to each other and of their great hospitality. The latter they carry to absurd extremes, regarding it as a deep insult for a guest to leave one house and go to another during his visit to a place, such a course implying to them some unpardonable neglect on the part of the first host. They do not intermarry with the Chinese, and can seldom be induced to go far from their homes. They are strongly bound together as a people. An instance of this unity was given about two years ago. On the Hunan side of their

territory bordering on the Kiang-wa 江華 district, some Chinese had purchased a tract of timber land from the Ius, under an agreement that they should remove from it in three years. The time agreed upon passed, and they did not move; four years went by and still they made no preparation to leave, notwithstanding threats that force would be used if they did not go. At the end of five years the Chinese appealed to the officers at Kiang-wa for help, and soldiers were sent to dislodge the Ius. The Ius prepared to resist, and sent to their friends and chieftains for assistance, accompanying each message with a piece of pork, a sign that the message was all-important and must not be disregarded. All who received it responded without delay, and bands of Iu braves from all the surrounding country hastened to the support of their comrades. It is said that an army of ten thousand gathered to resist the Chinese (the number is no doubt exaggerated ten-fold), but that being poorly armed, they were soon beaten, and nearly one thousand slain (another evident exaggeration) besides many prisoners captured. Among the prisoners was one evidently greatly superior to the others. His complexion, it is said, was almost white, and his dress much finer than that of his fellows, who bowed with reverence in his presence, almost worshipping him. He was supposed to be the King's son, and was taken to Kiang-wa city, where he was beheaded along with the other prisoners captured. The number of these people is variously estimated, but usually greatly exaggerated. The number claimed varies from 50,000 up to several hundred thousands, the former being no doubt nearer the truth, and that probably is in excess of the actual population.

Leaving the country of these people with that halo of mystery which always surrounds strange and imperfectly known regions, we return to Lien-chow, and direct our attention to the other streams, which are by no means devoid of interest. A short distance above the city we come to the junction of these two streams. A striking point of land stands in the angle of division and bears the picturesque name of "Cormorant Beak" 鸕鷀嘴. We follow the stream to the west and enter a country of endless variety and absorbing interest. The first section of this small river reaching to the entrance of the valley of Shek-kok 石角 is fifteen miles in extent, through which it winds in one continuous succession of curves, each turn in the stream unfolding some new charm in the landscape. The water is transparently clear and flows over many shallow rapids, up which the boats must be dragged by main force. Many dams or weirs cross the stream with only a small passage, a few feet wide, for boats to pass up and down. These dams are built diagonally across the stream and in the lower extremity, where the water pours in its increased

volume, are set immense water wheels, twenty feet and more in diameter, with a circle of bamboo cups arranged in a slanting position and large pieces of bamboo matting attached for paddles. The force of the current drives the wheels and the endless succession of cups pours a constant stream of water into a large trough, which in its turn is connected with drains that distribute the water over the fields. More than a score of these dams meet us in the first fifteen miles and they continue with nearly equal frequency all the way to the head of the stream. It is a matter of not a little skill to guide a boat successfully up and down these dams. The boats on this stream are all low and narrow, drawing but a few inches of water. Their chief business is to carry salt. They are manned by people from the villages along the river, who combine farming with boating. They usually travel in bands of twenty or thirty, and help each other over the rapids and dams, being hitched together by chains for this purpose. Several hours are often consumed in working a chain of twenty boats over the more difficult of these obstructions, and the traveler down the river has his patience sorely tried, as he watches the slow process, the channel being too narrow for two, and ascending boats having the right of way. From the river, foot-paths lead through the hills to the various towns, offering many attractions as they wind along the foot of lofty mountains, through deep and picturesque glens, and in places, past deserted coal mines, whose black *débris* disfigures the grassy hillsides. These ruined mines, with their mouths choked by falling earth and shrubs, show how miserably fruitless have been the efforts of the natives to procure the coal of which good viens are found in many of the hills. The river in many places is lined with trees, quite different from those familiar to the eye along the more southern streams. Broad stretches of white-bloomed, feathery grass bend before the wind in billows of silver, presenting a most enchanting picture. Tall mountains on either side, fields of golden grain, villages with white-washed houses appear, each adding some peculiar charm to the scene. In several places the river flows under the ledge of overhanging cliffs, whose white rocky walls tower for hundreds of feet above us, filled with crannies for the birds.

One of the first objects to attract the attention a few miles from the mouth of the stream, is a large temple erected in front of a deep cavern, called "the cave of the dragon." The formation of the walls and roof of this cave are very striking—grotesque forms in dull grey colors, and white glistening shapes of great variety. Many chambers lead off in various directions, but an accumulation of water prevented any extended exploration. Approaching the end of this first section

we come to the plain of Shek-kok 石角, which opens a fine prospect to the west, the market town being near the river. The entrance to this plain is marked by a lofty peak in the shape of a half dome rising behind the town, conspicuous among its fellows for many miles around. At its base are smaller hills, low bluffs with craggy sides, and filled with caves. Several of these open toward the road that leads up from the river, their dark mouths showing the way to unexplored interiors. Shek-kok 石角 is a very small market town with only one street and no business except on market days. Thirty or forty of the Iu 猺 people may be seen here when the market assembles. A little stream flows down through the beautiful plain which is several miles in extent, with twelve or fifteen villages, some of them quite large, built against the hillsides and overlooking the fruitful valley, which when I saw it was entirely covered with a rich crop of rice just ready for the sickle. On the northern side of this plain one hill especially attracts the eye. As we look at it from the river, it is a perfect cone, but loses its symmetry somewhat when viewed from other positions. It is covered with trees to the very top, the base, also, being surrounded by a fine grove, a large proportion of the trees in which are oaks—the *quercus glauca.* It rises about 1,200 feet above the plain and has several caves which the people carefully guard, the largest one being near the top. The village at its foot is the most extensive in the plain. A short distance east of this green mount we find a little stream springing from a shallow cave at the base of a lower hill, and spreading into a transparent pond of wonderfully cool, sweet water. A few miles up this plain and the mountain walls approach, leaving but a narrow space through which the path leads into the wild regions beyond where the Iu people live. A ten-miles' walk from the river at this point brings us into dense forests filled with game of various kinds—wild boars, tigers, bears, deer, etc.; and, not least in number, if small in size, monkeys, one colony of these animals, near the borders of the cultivated land, being said to contain at least one hundred individuals. These mischievous quadrumanes are a great pest to the peasants, stealing their corn and sweet potatoes, and cleverly eluding all snares set to capture them. If report can be believed this forest presents many attractions to the naturalist, to the hunter and to the explorer. The natives do not venture into it alone, but go in bands of at least ten or twelve, when business calls them there. They build huts to live in and set guards about while they cut timber and firewood.

From Shek-kok 石角 to Yung-shü 榕樹 it is five miles by river. One bend in the stream introduces us to an entirely new and freshly diversified scene. The mountain wall on the east is, perhaps, 1,000

feet high, the summit line in places being like immense parapets, with openings here and there through which we look into the space beyond. One hill in particular called Ha-lat-shan 蝦喇山 "Crab hill," has a large natural doorway near the top, while at its foot lies a great mass of rock, thrown down at some time from the top. A short distance further, on the bank of the river, is a very remarkable detached cliff, a huge mass of castellated rock, riven off at some former period from the higher cliff behind. Tradition attributes this work to one prince Ch'an (his posthumous title), who, in reward for a worthy life, received divine honors after death, and has attested his power by rending the rocks and other equally wonderful performances, with what benefit to himself or others, we know not. A small temple dedicated to him stands in a cleft in this rock, beside the narrow path that runs along the steep side above the water. On the west a line of lower hills branches off from the main ridge behind, converging to a point near the shore. Several of these near the river are of white calcareous rocks, covered with a rich verdure, and groves of large and beautiful trees. These hills divide the plain of Shek-kok 石角 from that of Yung-shü 榕樹, which centres about the little market town of the same name. In this plain are about twenty villages, most of them large and well-built, surrounded by substantial walls. A creek flows in from the north-west called Ta-lung-shui 大龍水, coming out from a narrow gorge in the hills and pouring, in the Spring time, a wild and turbulent stream into the rich plain below. Ten miles up this creek is a large settlement of Ius, who, under Chinese direction, prepare and bring out for sale large quantities of charcoal. On the hills along this creek grows a species of wild crab apple, with a quince-like flavor, and a variety of small pears. The market at Yung-shü is very small. A number of the Iu people always attend. I saw a fine, young, spotted deer brought in from the hills and offered for sale. It had been entrapped and only suffered a slight injury to one of its antlers. At one village is a small, but flourishing plantation of the trees on which the wax-insects feed, and from which they collect the insects twice a year for the manufacture of wax. In front of another village, the largest in the plain, is a wonderful spring, surrounded by immense trees, enclosed by stone walls, ten feet square, and furnishing an exhaustless supply of the purest water to the people.

As we proceed up the river, the hills become of a black, hard, barren rock, and the trees less plentiful. Villages are numerous, and the groves behind them present a peculiar appearance with stacks of straw built around the trees at a distance of six or eight feet from

the ground. It is a universal custom in these upper districts, and over the borders in Hunan as well, to put up the rice straw in this way. The straw is needed as food for the cattle in the winter, and is piled up around the trees to protect it from dampness, and at sufficient distance from the ground to be out of reach of the cattle, which would soon destroy it. It gives a very odd appearance to the place to see thirty or forty young pine trees, each supporting a heap of straw around its trunk, like a great over-grown bee-hive. Five miles of travel bring us to the mouth of Chung-hau 沖口 creek, the last and largest tributary of the stream we are ascending. It has another name, the "Burnt Dam" creek, so called, it is said, from a strange occurrence, by which a dam, composed chiefly of stone, near the mouth of the creek, was in one night mysteriously burned away. This feat is also ascribed to Prince Ch'an mentioned above. This creek is the outlet of a rich and attractive valley with a dozen villages or more, the chief of which is Chung-hau, with a market of the same name adjacent. This is a remarkably well built town with a high wall, and gates like a city, good public buildings and many evident signs of prosperity. A low ridge of hills forms the eastern boundary of the valley, while on the west it is walled in by the main ridge, whose peaks in the afternoon, cast their shadows quite across the valley. The groves about many of the villages are especially fine, camphor, oak and chestnut trees abounding. Most of the villages have but one gate for entrance and exit. This arrangement is very inconvenient to one who wishes merely to go through the village, but is an excellent safeguard against robbers.

From the mouth of Chung-hau 沖口 creek, it is but a few miles to Sai-ngon 西岸, an important market town with large villages closely built together on both sides of the river, and connected by a fine, five-arched stone bridge. Near the town is an unusually fine temple called the Ling-shan Mui 靈山廟, and beside it a large school called the Man-wa 文華 College. The hills about this place are much lower and most of them quite barren. Nearly all the land is under cultivation, the mountains rising only in the distance. Coal is found in some of the hills and mined to a limited extent. The country has the look of having been long settled and carefully cultivated for ages. A short distance above the town there is one striking exception to the tame, verdureless hills that prevail. A bold rocky peak, covered to its top with green and flowering shrubs, and surrounded by a heavy fringe of trees at its foot, rises abruptly several hundred feet in height out of the very midst of a smooth, barren hill, its picturesqueness brought out more strikingly by contrast with its tame surroundings.

Another five miles traversed and we reach She-kok-t'ám 石角潭, the point at which much of the salt brought by boats is transhipped. Long lines of boats anchor opposite the village in which a fine group of transit warehouses are built. From this point the salt is carried by coolies through the plain of Chung-hau mentioned above, and over the mountains into Hunan, to the town of Ma-t'au-po 馬頭步 and thence by boat to Wing-chow 永州, where, the cost of transportation being so great, it frequently is sold at the rate of ten catties for one dollar.

We are still ten miles from the head of the stream, but travel by water becomes more difficult as we advance, the rapids and shallows being more frequent and obstructive. A walk of five miles over a well paved road accomplishes our purpose better than the long, tedious journey by boat, and brings us to Tung-pi 東陂 the head of navigation and the main centre of trade on the river. It is a large and important place, the resident of a township officer. A broad, substantial stone bridge spans the narrow stream high above the reach of floods. On the south side is the main portion of the town, a long street extending parallel with the river, showing many shops that would compare favorably with those of the larger cities in the south. An immense concourse of people gathers on market days indicating a populous country surrounding. There are probably not less than 25,000 people in the plain that stretches around Tung-pi. Thirteen miles distant from this point is the first town, U-kwong-t'au 湖廣頭 in the Hunan province, at the head waters of the river that flows past the city of Kiang-wa 江華. We are now at the extreme limit of our journey in this direction, the distance from Lien-chow being about sixty miles by water, but not more than twenty-five by land. We have ascended the uplands gradually, so that in an easy half day's journey more, the dividing ridge is passed, and the descent on the Yangtsze side begun. We defer making this journey however, until some future occasion, and retracing our steps to "Cormorant Beak" point, prepare to ascend the main branch of the Lien-chow stream to Sing-tsz 星子.

This stream is nearly double the size of the one to Tung-pi, but is broken in much the same way by rapids and dams. For the first few miles we pass almost under the shadow of Sha-mo-ling, keeping near the base of the ridge of which it is a spur, until the winding of the stream among the lower hills shuts out from view the southern part of the plain. The hills for some distance are less striking than those we have just left on the Tung-pi side, being smoother and of a different formation, red clay entering largely into their composition. The shores for miles in extent are covered with the most handsome grasses yet seen, many of the clumps rising in exquisite plumes twelve

and fifteen feet high and of delicate pink or lilac color. After a few miles travel we come to a little pass with several bold, conspicuous peaks on the right, the higher one being remarkable for its caves, one of which opens its great yawning mouth on the side facing the river, but so high up as to make entrance to it difficult. This cave is said to pierce the hill, but pools of water in the inner portion make the passage difficult and unpleasant. Several smaller caves open near the summit of the hill. Along the shore on the left is a good foot path cut in the steep hill side from which, as we walk along, the beauties of the little pass are seen to best advantage. Beyond the pass are remains of coal mines not now in operation, but which, from the amount of refuse scattered about, must have been quite extensive at one time. Want of proper drainage is the ruin of all such enterprises here. The river now makes a great bend, sweeping to the west and back again to the north-east, and on the outmost point of the semi-circle thus formed is a small pagoda, near the large village of Shui-hau 水口, the first anchorage for salt boats on their way up from Lien-chow. Forty or fifty of these boats tie up together for the night, and, as the crews are all related, a constant stream of small chit-chat and family gossip flows from group to group, as they sit on the bows of their boats waiting for the evening rice to boil, or take their evening smoke after it is eaten. Their conversation seldom rises above the sordid items of their daily traffic. Toward the west from this point is seen a group of pointed peaks, rising near together and presenting an uneven outline against the horizon. They are known as the "Pencil-rock" hills, a name more aptly applied than most Chinese designations. In many places the hills are covered with trees and shrubs, the oil-bearing camellia being most largely represented. This shrub is extensively cultivated all along the river, groves hundreds of acres in extent rising to the tops of the hills in many places. These camellia groves are one of the most attractive features of this mountain country. The shrubs are of a graceful shape and their dark green foliage gives a peculiar charm to the landscape. When the plants are in bloom their myriads of white flowers cover the hills with robes of beauty but seldom surpassed. The nuts are collected in October and November and vary from the size of a filbert to that of an orange. Many of the larger ones are encased in a rich, brownish-pink shell, like the skin of the pomegranate. They are carried in quantities to the drying places in front of the villages, where I have seen tons of them spread over acres of ground, drying in the sun. The action of the sun soon causes the outer shell to burst, and as the nuts drop out, they are carefully swept together and submitted to several days' more ex-

posure to the sun. After this they are taken to the oil mills and more thoroughly dried in ovens, after which they are crushed and submitted to the press, where the oil is extracted. This oil is used in cooking, for dressing the hair, and also for medicinal purposes, and is sold for about five cents per pound. As soon as the nuts are gathered the new flowers begin to open, and the young fruit is well set before winter comes on.

The country, as we passed through it in the clear October days, had a wonderfully fresh and clean look. No haze, no smoke, no sign of wear and tear on the hills, but, springing from their luxurious dew bath of the night into the exhilarating sun bath of the day, they had a most charming look of being freshly washed and cleansed. It was luxury to look at them, and new life to inhale the pure, sweet air wafted from them by the bracing north wind.

Owing to rapids and dams, over some of which the water falls three feet in one plunge, the boat makes slow progress and allows time for hurried excursions to the tops of prominent hills to catch views of distant scenes. On the side of one of these hills is a small temple called "the monastery of the Lofty Peak," which is remarkable for the magnificent sweet olive (*olea fragrans*) tree, growing in front of it. This tree, which is nearly forty feet high and of beautiful proportions, was completely covered on all sides with masses of most fragrant flowers. A short distance up the river, a little stream comes in from the west. It flows down through the small plain of Po-on 保安, in the centre of which is a market town of the same name. Surrounded by a number of villages. At the eastern entrance of this plain is a large hill, conical as seen in one direction and pyramidal as looked at from another, obstructing the way, so that the little stream flows on one side and the foot path encircles its base on the other. On the eastern slope, which was covered with grass, were herds of small cattle feeding. Po-on 保安, two miles from the river, is a walled town, an important market centre, with several bridges across the small streams that unite in front of it. One of these bridges is a wooden structure composed of thin boards loosely laid on bamboo poles, tied down in places by bamboo thongs, which make an incessant rattle as people pass over it. The bridge was purposely so constructed, on the supposition that this peculiar rattling noise is most pleasing to the spirits of the stream. If spirits have ears and delight in such noises, they must enjoy a rare treat on market days when thousands of hurrying feet keep up an incessant racket and din most irritating to the nerves of ordinary mortals. The chief attraction at Po-on 保安 is the Fuk-shan 福山 grove and monastery about half a mile north of the town. It is one of the most attractive spots to be found in the whole

country, situated as it is, in a small ravine and surrounded by thick woods about two hundred acres in extent. Oak, camphor, chestnut, holly and other trees cover the sides of the valley, some of them growing to immense size, making it deliciously cool. The trees and shrubs are festooned with hanging moss, falling in long streamers that sway in the breeze, often striking against the face as we walk along. The change of atmosphere is felt immediately on entering the shaded path, the delightful coolness being all the more grateful after the heat of the treeless plain outside. The stones and the trunks of the trees are moss-grown. From the moist earth beside the paths spring beautiful flowers of a kind unseen before. The trees are full of birds, and on the upper slopes are many springs of living water that supply an unceasing stream for the little brook that flows away through the plain. Ferns grow luxuriantly, and the sweet olives, here in their native soil, attain a height and proportion not seen in the south of the province. They are noble trees forty or fifty feet high, with a larger and more vigorous foliage, and a richer profusion of flowers exhaling a sweeter and more abiding fragrance. So abundant are they that in the season the poor grass-cutters on the hills, women and boys, are provided with large bunches of them, tied on their bundles of grass or bound around their heads. No more charming retreat have I seen in which to escape, for a short time, the heat and worry of Canton, than this sylvan glen with its mainfold attractions. In the open space in the midst of the woods is a collection of temples, neither striking in architecture nor well preserved. A few priests reside here, Buddhism and Taoism flourishing side by side. In the lower part of this enclosure is the remarkable spring, from which the place is named, enclosed by a stone railing, about five feet square. The water rises out of a rock on which the character 福 (happiness) is traced. It comes up in a stream about as thick as a man's wrist through an orifice in the upper left-hand corner, flows through a shallow channel worn in the rock following the strokes of the character 福 and, having faithfully traced this significant word, disappears through an opening in the rock at the lower side. It is difficult to say how much of this is natural and how much artificial, but the people hold it in great reverence and ascribe it directly to supernatural agency. It is supposed to have a peculiar connection with and a special influence over the clouds. In the Spring of last year the prefect of Lien-chow came to this shrine to pray for rain, and so timed his visit that abundance of rain followed his supplication. Returning to the river we continue up its stream, and are soon amidst lofty hills again. A swift current means slow progress, but the time is never irksome with these fine hills for company. Among the steep hills on

the right are the remains of a settlement of the Iu 猺 people. Some years ago thirty families of these people came from the distant mountains and founded a little colony here, but either the space was too small, or the soil too sterile, or the Chinese harassed and defrauded them, so that they could not support themselves, and returned to their former homes. The ruins of their cabins can be seen, and the trees they planted, mostly wood, oil and peach trees, now well grown. Their land has fallen into other hands, and a small boy from the place, with a supply of fire-wood, showed a most precocious cleverness in bartering with the boat-men. A short distance above this point we come to a full stop at the foot of the "Gander" rapid (鵝公灘), the longest, the swiftest and most difficult to ascend of all the rapids yet encountered. The water, inclined to spread over a wide surface, has been confined into a narrow channel by two long stone embankments. It falls in one continuous descent about three hundred yards, the sound of the rushing torrent being like the roar of a cataract. No boat with its ordinary crew can make the ascent, so that it becomes necessary to unite the crews of several on one. Before attempting the task, the boat-men all sacrifice at the little altar near the water, presenting offerings of pork and fowls with incense and wax-candles. Having safely passed this raging stretch of rampant water we enter a fine gorge through which the river winds in several curves, between bold and picturesque hills covered with a great variety of trees and shrubs. On the rough sides of the hills are many quaint and grotesque shapes in the rock. At one point on the top of a low, but steep, walled cliff is a grove of peach trees, said to produce superior fruit of the cling-stone variety. Emerging from this, the last pass on the river, we come into a rolling country, low hills near the river and high mountains to the east. The river becomes more sinuous even than below, almost doubling on its track in places. Swinging around one of these curves we come abreast of the market town of Ma-po Shui 麻步水, built on a bluff on the river bank, above a pool of great and uncertain depth. In the valleys adjacent are many villages, and in the town a thriving business is done in pea-nuts especially, twelve large manufactories pouring out rivers of oil. Beyond the hills that line the river are many attractive valleys, those to the right being especially noted for their wonderful camellia groves, thousands upon thousands of these shrubs covering the hill sides with a glistening mantle of dark-green foliage. A short distance above Ma-po Shui, we find a remarkable hill full of caves. On the river side may be seen the entrances of four, one very large, revealing a black, mysterious interior. On the other side, for the hill is an isolated rocky cliff of limestone formation, there are still more to be seen. We explored several of them. The

largest with an entrance way full fifty feet in diameter, and about two hundred above the plain, we found to descend into the heart of the hill. Not being furnished with lights we could not go to the end, but a strong current of air coming out indicated the existence of another opening. As we entered another near the base of the hills we found the air rushing in and concluded it must be connected with the one above. A third that we explored was like a tunnel, narrow and low-roofed, but with walls of finer texture than marble carved by hand. The formation in these caves is very beautiful, white and glistening, falling in rich and graceful folds, looking like fleeces of the softest wool.

For some distance we have had glimpses of the high range of mountains extending to the north-east. All the intervening hills dwindle into insignificance before their grand proportions. The clouds rest continually on the higher peaks, only lifting occasionally to show us their full outline. We are perhaps twenty miles from their base. From every point in the winding stream the eye instinctively searches them out and rests upon them with a satisfied feeling, induced no doubt by their magnitude and solemn repose. They change with every hour of the day. The roseate hue of the early dawn tinges them with a color and lights up their dark-green sides with a beauty all its own. In the increasing light, which reveals their form more distinctly, showing here and there the rude gash of some landslide, or the glaring white surface of some crystalline rock, or the sparse covering of trees on the upper slopes, much of the subtle charm and mellowness disappears. The cloud shadows cast by the noon-day light flit dreamily over their sides, soothing us into content, but this charm is sometimes broken by the shimmer of heat rays, which blinds us as we look. As the day declines, their charms return, and as the rich purple hues of evening spread their royal mantle over the wide expanse, a mysterious chain, woven by unseen hands, draws us toward the great mountains and the human spirit is brought into sympathy and communion with the Divine Spirit through these noble works of His hands. The eye never wearies in its gaze, until the veil of mystery grows thicker with the deepening shadows and the darkness falling shuts out the vision from our sight, but not from our mind, where it continues to live and repeat itself in after days, the halo of distance and lapse of time only softening its charms. As we draw near, the mountains that have attracted us assume more definite shape. We see them to be a detached group of unique formation and not the dividing range between this and the adjoining province, as we had supposed. As their outline becomes better defined, certain features are seen more clearly. White surfaces here and there indicate the kind of rock, marble perhaps, to be found. A waterfall

of grand proportions is seen pouring its white, foaming stream down one of the many ravines, the peculiar swaying motion of the falling volume of water and the clouds of dashing spray being distinctly observed at a distance of eight miles or more, attesting the appropriateness of the name "White Water" (白水) given to it by the natives. Reserving the best for the last, we turn aside from these mountains, with their incomparable cataract, to the scenes more close at hand. We are nearing the end of the journey by boat and are asked to observe, as we proceed, the dams in this part of the river, and certainly they are worth a moment's notice. They are solid stone barriers built across the stream, with an opening seven feet wide for the boats. Thirteen of these occur in the last five miles, and, though much more expensive in the beginning than the ordinary structures made of pine piles and drift wood, they show an immense economy in the end, by resisting all the floods that annually visit this region, tearing out the wooden dams so laboriously built and bringing misery alike upon farmers, boat-men and merchants. We pass the Sing-tsz Pagoda, standing seven storeys high on the top of a small barren hill, its upper part much shattered by a stroke of lightning received a few years ago. Several stone bridges, really admirable structures, mark the upper part of this stream. At the head of navigation is Sing-tsz, 星子, "Child of the Stars," the most important town we have seen since leaving Lien-chow. It is the official residence of the Fan-chow, 分州, and the centre of a populous region, from twenty to thirty villages being attached to the market town. Its large, permanent trade is increased by the throngs that come to the market every fifth day. The dialect spoken varies considerably from that of Lien-chow, as does that of Tung-pi, and that of Po-on. The local patois of these four places, Lien-chow, 連州, Tung-pi, 東陂, Po-on, 保安 and Sing-tsz, 星子, have a common ground work, and are alike in general characteristics, but differ greatly in many points, making it easy for those who are familiar with them to detect a man by his peculiar speech. I may say at this point that through all these regions the people have treated us with unvarying friendliness. The first demonstration of hostile feeling on their part has yet to be made.

At Sing-tsz the river divides into two smaller branches, these dividing again into brooks, several of which we can trace to their sources in caves. The first of these primary streams on the west flows out of a remarkable cave at the foot of the dividing range. It is called the "Black Cave" from the color of the rocks. It is apparently very extensive, the stream of water, a never-failing one, making it difficult to explore. The stream was only a few inches deep in the interior of the cave at the time of our visit, a deep pool however obstructing the

entrance; but when the water is plentiful I was told that a small boat is used to take visitors farther into the depths. Passing the mouth of this cave is the road leading into the remoter valleys and thence into the next province. Half a mile to the east, around the shoulder of a projecting hill, is another "water cave" called the "Red Cave," and so named from a perpendicular wall of reddish rock that rises above it. It is much higher up the hill than the other one, being at least two hundred feet from the base, and is in the form of a great spring welling up from an exhaustless reservoir in the heart of the hill, and pouring a constant stream down into the valley. The brooks issuing from these two caves unite a short distance below and join the main stream at Sing-tsz. Following the base of the mountain barrier to the east ten miles further, we come to another of these streams flowing from a cave. A deep pool of bluish-green water spreads in front of the cave and effectually prevents an entrance, but far in the rocky bosom of the hill can be heard the dripping of the water as it forms the little stream that flows forth. The main branch of the river comes from the great waterfall, a fit beginning for the beautiful stream we have followed with such delight, while a fifth, but much smaller branch flows in from the south, the source of which I had not time to search out.

The country immediately around Sing-tsz is chiefly composed of low, barren hills; and presents a rather desolate aspect, but a few miles distant in any direction the higher mountains relieve the monotony. To the north stretches the Shun-t'au-ling, the "Gentle Head Ridge," from the base of which the "black" and "red" caves send forth their perennial streams. It is a massive, but barren range, with scarcely a tree to be seen. To the east is the Fung-t'au-ling, the "Respectful Front Ridge" over which the portage road through a corner of Hunan, to the head waters of the north river, passes. It possesses more variety of form and more verdure than the other. These two ridges form the border between Canton and Hunan provinces. To the south of these is the remarkable ridge mentioned above, the Tai-pin-ling, the "Great Slice Ridge." It is quite distinct from the others, being of a later and very different formation. From Sing-tsz we see only the western border of it, but it extends through the district of Ü-ün, 乳源, toward the north river, a region unexplored as yet, but one, unless I am greatly mistaken, wonderfully rich and varied in natural beauty and floral productions, and in the midst of which will be found the watershed of the Lien-chow stream on the west, and the Yeung-k'ai, 楊溪, stream on the east.

From Sing-tsze we may follow the course of the main branch to the waterfall, a winding way through a fine farming country, and in

distance twelve or fifteen miles, or, a much better plan, we may take the path leading directly to it, the white sheet of its descending water streaming continually before us, marking the goal to be reached. It is a six-miles' walk to the foot of the fall. A turn in the road, however, shuts it out from view for a time just before we reach it, but the roar of the falling water guides us unerringly. When we reach the foot, there is a sense of disappointment. It does not look as it did when seen from a greater distance, nor is its height to be compared with what we had expected; but it is wonderful! It falls full fifty feet over a broad, sloping precipice of black rock in three main streams, one much larger than the others, into a deep circular pool a hundred yards in diameter and very deep. The water is almost ice cold. Thick masses of tangled shrubbery, cover both sides of the vale through which it falls, an evergreen setting for this beautiful white gem. Under the shadow of high rocks on the south we rest on a cushion of leaves with our eyes fixed on the fascinating scene. What exquisite shapes the jets of falling water assume! How bewitching the changes they undergo from the brink to the deep green lake! As if flung by fairy hands, the water comes down like falling snow, or like the finest lace, or strings of pearls, or shining beads, but all the graceful images we can call up fail to express the endless variations and forms of beauty exhibited. Breaking the spell of the fair charmer at last, we arise and begin to ascend a path up the steep side of the southern wall, which has just attracted our attention. Climbing about two hundred feet up the slippery path, we reach an open space for observation, when a spectacle of wondrous beauty and grandeur combined bursts upon us. The sensations of that moment are not easily described, but are still less easily forgotten. The disappointment at sight of the lower fall only redoubles the joy now felt as the great main fall we had watched from the distance and lost, as we drew near, flashes upon us in all its splendor, as it dashes with thundering echoes into the narrow gorge. The lower fall could not be seen from a distance because of intervening hills, and owing to the peculiar shape of the hills through which the water pours, the main fall was invisible from the base, hence the illusion. From this point where the glory of the great fall dazzles our eyes it is still a quarter of a mile to its foot and the question is, how to reach it. Descending with difficulty the steep slope to the bed of the stream which flows from the main to the lower falls, down a most remarkable gorge in one succession of rapids, we start to pick our way toward the fall. The gorge is about twenty yards wide. Its sides are of solid rock-polished granite, and the course of the stream is filled with an astonishing accumulation of boulders, ten, twenty and some

of them thirty feet in diameter, worn smooth as glass by the action of the water. For a short distance all goes well, but soon unlooked-for difficulties arise. We must wade or retreat. We do not long hesitate. With the fall before us, now temporarily hidden by heaps of mound-like boulders, all thought of retreat is banished. Discarding shoes, we creep over the slippery rocks, narrowly escaping many a plunge into deep, cold pools, or foaming rapids; wading at times waist deep through the rushing torrent, with a stout Chinese coolie acting as support, and in several places making a bridge of his back, when other expedients fail. At last the coveted position is reached and we sit on a great rock, under the magnificent cataract, the water falling three hundred feet in one grand plunge, breaking into crystal spray almost from the very top, falling in great folds of feathery whiteness, or like sheets of liquid silver sparkling with the lustre of innumerable diamonds. The sunlight through the scattering spray, casts rainbows upon the rocky side, some near the foot, others higher up, according to the position of the observer. No thought of food or fatigue can draw us away from such absorbing loveliness. It is only when the descending sun warns us that that fearful gorge must be re-traversed before darkness comes on, that we turn our backs upon the fall, and then frequent backward glances hold our willing feet. The question of return is even more difficult than was that of getting hither. It is simply impossible to retrace our steps by the way we came. No amount of caution can secure firm foot-hold for descent in many of the places we have come up. Some other way must be found. The northern wall is tried, but after ascending a few feet the glassy surface of the granite rocks affords not the slightest foot-hold. At last, after much searching a precarious foot-path, used by some fishermen, is found along the southern wall. Ascending some jutting rocks, we reach a narrow ledge in the steep wall, where, closely hugging the rock above we manage to creep along. At one point the path leads underneath a little fall, where, fortunately for us, the stream of water is small, so that we pass with only a mild shower-bath. At another point there is no path at all, only two small pine logs, tied to the roots of a little tree growing out of a crevice in the rock, with a sheer granite wall below for two hundred feet. It is a severe trial to the nerves. After surmounting some lesser difficulties we reach our first point of observation without mishap, and with mingled feelings of pleasure and regret begin to descend. Often in my dreams have I revisited the place, however, and found myself traveling along that perilous path. No more vivid or delightful picture lives in my memory to-day than that ever-falling, never-ceasing, endless volume of crystal pearl-drops

leaping in mad delight down that giddy height into the granite walled gorge below. Not the least wonderful thing about this gorge is the strange commingling of various kinds of rocks. White and red granite lie in great masses side by side, marble, limestone, sandstone and trap are thrown together in delightful confusion, showing the upheaval and admixture of the various strata to have been complete when this great ridge was formed. Above the main fall the water descends in rapids for some distance, so that the whole fall is probably not less than five hundred feet, the climax being reached in that tremendous plunge of three hundred feet. For those who do not feel inclined to try the passage up the gorge just described, there is another way. Half-a-mile to the north from the foot of the lower fall a good path ascends the hill, leading to the top of the upper fall. From a point on this path is gained the most comprehensive view of the falls where, without personal discomfort, they can be seen to admirable advantage. The stream that forms the fall comes from an extensive upland plain, which is filled with a vigorous, but rather turbulent population, and was the home, not many years ago, of organized companies of robbers, who went forth in strong bands to plunder the people of the lower plains, until the whole country-side rose in arms, and defeated them in their own strong-holds. On one occasion, as the people of this plain were celebrating the "dragon-boat" festival, one of the boats was drawn by the swift current into the rapids, where it was soon beyond control, and was swept over the precipice with the awful vortex of the falls, but one of the thirty-six men it contained escaping with his life.

Here, having reached the source of the Lien-chow stream, we debate the question of return. Two routes are open to us. We can retrace our course down the river, taking a rapid review, as the swift current sweeps us along, past all the fine scenes we have examined more leisurely on the upward journey, or, leaving our boat, we can go overland to the head of the North River and thence to Canton. We choose the latter course, and crossing the dividing ridge into Hunan, we come, after two days' journey, to Ping-shek, 平石, an important town and military station in the south-east corner of Hunan. It is sixty miles from Sing-tsz to this point, and the road passes through a very attractive country. For miles in succession the path leads through fine groves of camellia trees, which were covered with innumerable white flowers as we passed. From Ping-shek, 平石, onward the journey is by boat. Ten miles below that city we enter the Canton province again, at the head of the great pass which extends for thirty miles without a break. This pass is justly celebrated for its sublime and striking scenery. The high mountains on either side are covered

to their tops with a heavy growth of timber, the bark huts of the wood-men being the only buildings seen for miles at a time. The river through the pass is one succession of rapids of a startling character, swift and steep, with ugly rocks rising in their course. The shooting of these rapids is most exciting, the light, shell-like boats going down them like the wind, turning deftly aside from the great rock in the midst, the water lashing their sides, while they incline almost to an angle of forty-five degrees, in some of the steeper descents. We make no attempt to describe the wonders of this magnificent pass, which is unsurpassed by any in the province, but invite all to whom the journey is possible to visit it before they leave China, and store their minds with the images of beauty and sublimity, of majesty and power, which the sight of it is sure to impress.

OPIUM AND TRUTH.

By J. Dudgeon, M.D.

THE *Nineteenth Century* has opened its pages to an article on *Opium and Common Sense* from our late minister to China. It seems to have been written to act as a brake to the wheels of the Anti-opium Society, which appears to be moving more rapidly onward than the Government like to note. The Marquis of Hartington's deliverance at Manchester is to be explained on the same principle. Dr. Birdwood (now Sir) a special assistant in the India office, London, writes a letter to the *Times* on the absolute innocuousness of opium, which no one, I feel sure, will endorse. The opposition that will be aroused to the latter effusion, will, I have no doubt, end in adding strength to the anti-opium agitation and create still greater alarm in the enemy's camp; and Sir Rutherford Alcock's article will not be much against the truth, but rather for it, in the end, especially when taken in connection with his outspoken utterances against opium, when he was minister. Since then, and since this article was written, Sir Rutherford has lectured on the subject at the Society of Arts, and a good deal of controversy has, in consequence, been stirred up. Error and wrong, not truth, will suffer from agitating this dirty pool. Foreigners in China, living in foreign concessions apart by themselves, including our ministers, consuls and merchants see but comparatively little of Chinese private life and of the results of opium-smoking. The latter have their trade interests at stake, and self-interest is a wonderful blind to the evils of opium; the former, being government officials, are not expected to espouse the anti-opium cause and so tie the hands of the Executive. Each, however, in his own way can contribute his quota to the elucidation of the general subject, for the question is many-sided. But it is, after all, medical men, missionaries and travellers who are most competent to pronounce decidedly regarding many important points in-

volved in the discussion of such a subject, either as the result of their own observations, or as the expression—from long intimacy with them and a thorough acquaintance with their language, manners, customs and modes of thought—of the Chinese view, notwithstanding the charge to the contrary of their statements being "loose." Our ministers have, it might be supposed, unusually good opportunities of reaching and fathoming the Chinese mind on this subject in their diplomatic intercourse at the Chinese Foreign Office with the ministers, many of whom form the Emperor's Cabinet. But it is almost proverbial that the Chinese statesmen, so eminently astute and shrewd, conceal their views behind diplomatic reserve, and on the opium question in particular before British representatives, it is hardly to be expected that they would give a free and straightforward expression of their opinions. Only once really, and that to Sir Rutherford himself, who by his outspokenness about opium and missionaries drew from Prince Kung his celebrated remark, that if you take away your opium and missionaries there need be no further causes of trouble, and the still more celebrated despatch of 1869, did the Yamên venture to sincerely unbosom themselves about opium. To the ministers of other powers, especially of the United States and Germany, they have been known several times to have thrown off all reserve and to have taken them into their confidence.

Sir Rutherford refers approvingly to the Customs' Yellow Book on "Opium" as affording valuable and reliable recent information, which however we have elsewhere shewn to be altogether unreliable in the matter of the estimated number of smokers; and although there, the native production *in all China* is put down as not exceeding the foreign import, yet Sir Rutherford tells us that the production of Chinese opium in the province of Szechuen, appeared by all accounts to be greater than the whole amount of the Indian crop; thus shewing no desire to avail himself of these reliable statistics! Here no notice is taken of Yünnan, Shansi, Mongolia and Manchuria, the production in which together, certainly exceeds in any calculation that of Szechuen. The late minister gives us a review, necessarily brief and meagre, within the compass of a short magazine article, of the past history of the opium trade. There is nothing new in it. The facts furnished are all to be found in the "Middle Kingdom" and the Blue Books. There are great gaps here and there, the filling up of which would not have been favourable to the argument in hand. The writer thinks it desirable that the facts on both sides should be placed before the public at the present time in order to a right understanding of the points at issue. How lamentably he fails to place the Chinese side of the question must be apparent to the merest tyro in the history of our relations during the first half of the present century. We do not complain so much of the non-presentation of the Chinese side from the Chinese point of view, but from our point of view as attested by our own Blue Books. If it be possible to have the play of Hamlet without Hamlet himself, then Sir Rutherford has succeeded in his review of the opium trade with China. The great event, the first or opium war, is passed off with half a sentence, merely observing that "the war which followed,

and terminated in the Treaty of Nanking iu 1842," with an allusion to an old despatch of his own about opium being the immediate cause of the war in 1839, the edge of the statement being sought to be taken off by the remark "that had there been no opium, the same causes would have led to the same results." But suppose there had been no such causes? What then? Sir G. Staunton, strange to say, himself an advocate of the war, declared in the debate on the opium question, Ap., 1843, "If there had been no opium there had been no war;" and Sir H. Pottinger in his letter to Tau Kwang, the Emperor in 1843, admitted "that the trade in opium was the immediate cause of the war." The other difficulties arising out of pretensions could have been easily overcome had there not been this opium root of bitterness—this thorn working perpetually in the side of China, and if the trade had been carried on according to international law. But the Chinese laws were set at defiance by this contraband trade, and the seeds were sown of those misunderstandings and animosities which ripened into outrages and wars. As an instance of "spreading relevant information" and making people "acquainted with the facts" take the statement that during the twenty-seven years from 1793 to 1820 no noticeable event had occurred to molest the trade or the opium vessel stationed at Whampoo." Now what are some of the events we find within the years just mentioned. We do not go back to 1782, when the importation of opium was forbidden on very severe penalties; when the opium on seizure was burnt, the vessel confiscated and the Chinese in whose possession it was found for sale, punished with death. We have the celebrated edict of 1796, in the first year of Kia King, generally supposed, but incorrectly, to be the first edict against opium. In 1799, the Governor of Canton presented a memorial, praying that prohibitions might be enacted against opium and that offenders might be made amenable to the laws. In 1800, so active were the Chinese in their denouncements against opium, that the E.I.C.'s supercargoes at Canton, strongly recommended the Court of Directors to take measures for preventing all shipment of opium either from Bengal or England. In 1809, the Hong merchants were required to give bonds of security that all ships wishing to discharge their cargo at Whampoo had no opium on board, and ordering the expulsion of the vessel in case of refusal. In 1812 and 1815, we have records of memorials praying for further measures of repression, and of the Imperial commands rigorously to enforce the laws against them. In 1819, an attempt was made to search vessels, supposed to have the drug on board. And just on the threshold of the period limited by Sir Rutherford and down to the great event in 1839, a series of events occurred which, had there been the observance of the European code of honour, and the royal law of Christianity with its special provision for the weak, must have rendered the opium war impossible, stopped the opium traffic, and saved two great countries so much odium and misery. Need we refer to the seizure of the cargoes of one American and three English vessels at Canton, for introducing opium in violation of the laws and the confiscation of half the cargoes. The forfeiture however was afterwards remitted, the Viceroy finding that the merchants concerned were greatly

afflicted, but they were forbidden to sell their cargoes, to carry away any tea or rhubarb and the Hong merchants were ordered to make a memorandum of these ships and their merchants and forever to prohibit their coming to Canton to trade. One of the supercargoes of the company wrote regarding the intentions of the Governor of Canton, as "more determined than they have ever formerly been, and that the measures so frequently threatened by the Chinese Government for checking the opium trade at Canton had been recently renewed. These measures have since been persisted in by the Viceroy of Canton, with such a degree of pertinacity, as to occasion the most serious interruption to this important branch of trade of China." In consequence no doubt of these remonstrances and efforts of the Chinese Government, "we entered into a solemn engagement in 1822-23 to suppress the traffic in opium," but broke the promise at once and ever afterwards. The increased irregularities of British traders in China led to a renewal of the Imperial edicts against opium with an earnestness which had never been recognised in them before. And much more to the same effect might be adduced. The history of our opium trade has yet to be written, and it is a page of history which may will make us blush. The above facts indicate part of the action at Canton during the period specified. Elsewhere the same hostility was shewn by the Government to the opium. The entrance of Turkish opium through the overland routes of commerce in the north was likewise prohibited; and at Peking the laws against opium smoking were still more severe. Opium was sold clandestinely at Tls. 18 per ounce and was smoked by the wealthy classes surreptitiously. During two years before the great war, the officials had detectives stationed on the roofs of houses in Peking so as to catch the smell of the fumes of the pipe. Houses were closely papered up to prevent the opium fumes from gaining egress. Numerous imprisonments and executions were the result. Eunuchs in the palace were beheaded, and Sir Rutherford testifies to the fact that the Emperor killed one of his sons for addiction to the narcotic. And even to this day, legalization has not wholly removed the former opposition to the drug. It is not allowed to be smoked in shops in Peking; raids are every now and again being made upon them, and the sellers, smokers and all found on the premises hailed to prison, their goods confiscated, and they themselves imprisoned. So late as three years ago, a rigorous edict was issued against the native growth in Shansi, and I have evidence that *for the time* it was conscientiously carried out. There is therefore very little comfort to be derived to the consciences of the traders in opium from the legalization. It has weakened the hands of the government, but legally and morally to the Chinese, it is still the old contraband trade forced upon them by the hated foreigner. The laws against it still stand on the statute book, in their latest editions. All that legalization did was to prevent seizure of the opium at the open ports and to allow it to enter these ports at a trifling duty. At Canton before the time of the war, the smokers one and all had to deliver up their pipes, lamps and opium, and for a time opium smoking was put an end to, entailing much suffering, but no deaths from deprivation of the pipe. Sir Rutherford's statement

is altogether too brief and one-sided and calculated to mislead the reader at home unacquainted with the early history of the trade. I was astonished to learn that the "Fast Crabs" and "Scrambling Dragons," boats employed in the smuggling trade, carried the Viceroy's flag. I have not been able to verify this statement, even from our own Blue Books. In several places we are told in them, in Chinese memorials, that these boats were well-armed with guns and other weapons and were manned with scores of desperadoes who plied their oars as they had been wings to fly with; that the Custom house and military posts which they passed were largely bribed and that if they encountered any of the armed cruisers, they were so audacious as to resist, and slaughter and carnage ensued. Abundance of evidence, and that from the opium merchants themselves, might be adduced as to the severities of the Chinese Government preceding the arrival of Commissioner Lin. Capt. Elliot wrote of the "frequent conflict of firearms" that were taking place. Instead of twenty-seven years, therefore, if the writer had said fifteen months, the vessel lay without hindrance and molestation, history would have borne out the statement. Be it remembered also that when the opposition grew, the receiving ships were careful to observe the limits of the port and invariably anchored outside, as it were in the "outer seas," thus just beyond the Chinese jurisdiction.

It is said, prior to 1839, the Chinese might have put down the trade if they had cared to do so. Here it is enough to say—that the evil was confined chiefly to Canton in the early days—that it was not known in the North where the capital is situated—that inability to cope with the foreigners led to bribery on the part of the underlings of the yamêns (an army of poor, unpaid hangers-on, who live and enrich themselves in this unscrupulous way and who frustrate the good intentions of all reforms aimed at the rectification of abuses), but chiefly because all nations were supposed to be tributary to China and it was supposed that foreigners were kept alive by the favour of the trade, the tea and rhubarb, especially the latter, being thought indispensable to our existence and flesh-eating propensities. The Chinese did not wish to stop the legitimate trade, but they more than once stopped the whole trade on account of the opium smuggling; and to such an extent was their aversion to the contraband trade carried, that the E.I.C. was obliged to separate legitimate general commerce from the illegal opium trade and the commander of every vessel on arrival at Canton received a formal notice that the laws of China forbade the importation of opium, and that any attempt to smuggle it, would render him liable to severe penalties and the cargo of his vessel to seizure." The Emperor Tau Kwang said "yet these foreigners feel no gratitude nor wish to render a recompense, but smuggle opium which poisons the Empire. . . .they are therefore called upon to rouse themselves to zealous reflection, to bitter repentance and reformation and alter their inhuman, unreasonable conduct." But in spite of this matters did not improve. The lucrative smuggling trade was carried on in spite of all remonstrances. The laws of their own country were disregarded, it was hardly to be expected that much regard would be paid to that of China. Capt.

Elliot was appealed to, but he replied that his authority only extended over the lawful trade and that his Government was not acquainted with any other, a miserable equivocation, as Mr. Gladstone justly stigmatized it, and thus the Chinese were convinced that if the opium trade was to be cut off *root* and *branch*, it must be by their own efforts. And the moment that the Chinese in 1839 proceeded to those measures from which Capt. Elliot in a former proclamation had warned his countrymen he could not and would not defend them, he ordered the British vessels in the Canton river to prepare to defend British property, in another word opium, that being the only property menaced by the Chinese authorities. The very next day, in proof of good faith, Lin, in the most natural manner, demanded the delivery of all the opium. The Chinese object was simply to get possession of the opium, but the superintendent, hearing that his countrymen were detained until the confiscated property should be surrendered, rushed to Canton and committed himself and his Government to their quarrel with the authorities, and, as Mr. Gladstone said, Capt. Elliot "had completely identified himself with the contraband traffic in opium." Before this our superintendent had actually aided the Chinese, by a system of river police to put down smugglers, and only desisted from it when told from home that it was an insult to the Chinese Government! In 1837 when the general trade was stopped, in consequence of the opium merchants, Capt. Elliot warned off the opium ships—ordered them not to return and told the merchants that H.M.'s Government would in no way interfere, if the Chinese Government thought fit to seize and confiscate the craft engaged in the trade. And indeed Capt. Elliot believed that this single move had once and forever suppressed the trade. And yet it was not these things that emboldened Lin to take the severe measures he did, but his own instructions and the solemn decision of the Imperial Government. It is unnecessary to recapitulate the tragic story of the war; the destruction of the 20,000 chests of opium delivered up; the humiliating defeat of the Chinese; the payment of twenty-one millions dollars, of which strange to say six millions were as indemnity for the opium destroyed; and the cession to us of an island—Hongkong—at the mouth of the Canton river, which became "a legalized opium shop."

But not only had the Chinese, it is said, the question in their own hands before the war, but Sir R. holds that after the war and up to the time of the legalization, they could have done the same; and any time since then they had the power, after the opium left the port, of putting whatever prohibitive tax they chose. The writer fails to state the difficulties of the Chinese side of the question—their ignorance of foreign countries, etc. The war—their first encounter with a Western power—left its salutary lesson on their minds. It, too, disorganized the country and its finances and lowered the Emperor's prestige and stimulated the official corruption of which we hear so much. After paralysing the nation, we complain of the ineffectiveness of the administration!

No one denies that the Portuguese and the Dutch were the first traders to bring the opium to the shores of China, but they brought it

in such small quantities not exceeding 200 chests in any year as to lead us to believe, in the known absence of the native cultivation and the general vice of opium smoking, that it was for the most part of legitimate medical use. Sir Rutherford himself tell us that in 1781, the trade was so insignificant that 1,600 chests could not be sold, and he rightly argues "that if the Chinese had any acquaintance with opium otherwise than as a medicine, they did not derive their supplies from abroad." Finding himself in a difficulty here, that the British had actually created a vice, or at least had pandered to a vice just then springing up and had stimulated it from that time onwards by every effort in their power, he therefore quotes Dr. Williams as supposing the poppy to be indigenous from the description given of it in the Chinese *Herbal*, and therefore thinks he is clearly entitled to infer that it was well known at this period and *in common use otherwise than as a medicine.* Dr. Williams, a learned sinologue and a resident of forty years in China, at the same time doubts whether the Chinese had long known opium, *even as a medicine.* Now it can be shown incontestably that the poppy is not indigenous to China, that it was not well known two centuries ago, and that it was not in common use otherwise than as a medicine up almost to the end of last century. Then follows the stock quotation from the Hankow Customs' Report of 1868 about opium being a *common product* of a prefecture in Yünnan in 1736. My friend Dr. Bretschneider, a well-known botanist, who has, at my request, examined this point, finds that the *papaver rhoeas*—the corn poppy—is placed among the cultivated garden flowers; and that under a class called "*curious* productions" and bracketed with four other substances, not one of which is indigenous to China, and all of which must have come from India, in the prefecture of Yungchang-fu, he finds *ha-fu-yung*, and added in small characters, as if to explain to the reader—*this is opium.* Nothing is said in the description of Yünnan about the cultivation of opium. Sir Rutherford then goes on to tell us what the Chinese have been doing since the end of last century, in the production of native opium. He assumes the Imperial Edicts and proclamations of local authorities as indisputable evidence of the poppy culture in China. He tells us that it is commonly assumed that all these edicts were solely directed against the importation of foreign opium and all who consumed it. But many of them are directed against the Emperor's own subjects for growing the poppy against his reiterated commands. And then without however proving this point he goes on to quote Mr. Watters' evidence in support of the general prevalence of opium cultivation by the Chinese. In 1865 this consular officer was led to the conclusion that opium smoking had existed for centuries. Not a particle of proof is vouchsafed for the sweeping statement. The only sort of evidence the writer adduces is Mr. Watters' statement that Indian opium in 1865 does not pass higher up the Yangtsze than Hankow and is not imported by any channel into the Western provinces. What is consumed in the West is locally produced: Indian opium is only consumed, as a rule, in the provinces, in which the Treaty ports are situated. And yet in the Delegates' Report it is said that prepared opium to the extent of

from 70 to 80,000 taels' worth is annually smuggled as a luxury into Chungk'ing by Cantonese. Cooper, the traveller, too misunderstood completely how the Nepaulese failed to dispose of the Indian drug in Szechuen at a cheaper rate than the native. I have discussed this point in my article on the *History of Opium-smoking in China.* As a statement of the present condition of the trade, no one will deny the general correctness of Mr. Watters' facts, but it does not hold good in a past review of the case. All the evidence we have collected from Chinese books, travellers, missionaries, both Protestant and Roman Catholic, Chinese residents of the provinces and the only two British officials who have as yet resided in Szechuen, is to the effect that the growth of the poppy there is not yet forty years old. The evidence on the other side is supplied by Watters, T. T. Cooper and Winchester. Cooper however tells us that the R.C. missionaries in the West told him that when they came as young men to the province, the poppy was not cultivated. And yet notwithstanding this overwhelming evidence, he believes it was grown for at least two centuries! The Delegates' too give the story of its recent introduction from Canton, and of the Indian drug which supplied the West, before the native drug was begun to be grown. The *Times'* Shanghai correspondent lately quoted Mr. Watters, and the evidence was triumphantly paraded in Parliament by Lord Hartington, that not only had opium-smoking (and by inference the cultivation of the poppy) been known and practised for centuries in Szechuen, but that among the family *sacra* burned to the dead or placed in the coffin after death, was a complete set of opium-smoking apparatus. Now this is too much for one's gravity. The origin of the native growth and the practice of smoking being so recent, any such practice as is here referred to must, also, of necessity, be recent. And so we find it. And it is not at all remarkable, but consistent with Chinese ideas. What a man has been accustomed to in this life, he must needs also require in the other world. What if the insatiable craving should attack the spirit and there be nothing to gratify it? He is supplied with gold, silver, precious stones, tea, a new suit of clothes, his official button, why should he not have his opium pipe, if he has been a confirmed smoker? This practice has come into vogue in other parts of China within the past few years. I have heard of it in Shantung and Canton and I believe it must exist elsewhere.

Sir Rutherford makes much of his statement that the West does not consume any Indian opium and that the people there form a large proportion of the Chinese opium-smokers, and that they are to this day practically unacquainted with foreign opium. Having pointed out the error of such statements, it is only necessary in addition to say that the rapid growth of the poppy is the direct result of our trade. Our traffic has been the cause of the development of the native growth, and thus it comes now that the native growth is pleaded as a justification of our traffic. The *Times* lately, in speaking of the Burman opium evils introduced by us, honestly takes blame to ourselves for it, but said China growing her own poppy was on a different footing. The time was forty years ago when the conditions in China were precisely

the same as Burmah at the present day. Sir Rutherford adopts the same line of argument: "The Chinese alone were and are responsible for all the Western and Southern provinces, exceeding to all appearance, in area of cultivation and amount of produce, the land so employed in India and all the foreign opium imported."

The charge is brought against Li Hung-chang and his brother Li Han-chang of openly encouraging and profiting by the native culture of opium. It has never been denied that the brothers Li were inclined to promote or at least wink at the native cultivation of the poppy, for the well understood reason as stated to me at the time, now many years ago, by one of the leading foreign officials in China, to whom the Viceroy had said it—that being unable to prevent the Indian import and wipe out the evil inflicted upon China, he had thought of the plan of ousting the foreign article, without rupturing foreign relations, and that when the Indian was driven from the market, the native would be prohibited. A similar course was shadowed forth in Prince Kung's celebrated despatch to Sir Rutherford, which Sir R. has himself referred to in his evidence before the E.I. Finance Committee, No. 5696. And there is no one who will deny but that this course may yet succeed and one that the Chinese are keeping steadily before their eyes, should every other plan fail, and instead of the fact of the extensive native cultivation being used as an argument why we should not desist from the trade, and as proof of the insincerity of Chinese protestations and the futility of Imperial edicts, we think the native growth tells very strongly in the other and opposite direction. The native growth has already affected the foreign drug at several ports. If the Dutch in view of an invasion by a foreign power, whom they were unable to wear or drive out, were to flood their country, and, after the departure of the enemy, to set their windmills to work to pump out the water, what should we say of their patriotism, sincerity and power? What motive lead the Russians to burn Moscow? In China why are houses pulled down to prevent a conflagration spreading?

Sir Rutherford expresses himself very strongly when he says that "neither before Lin's high handed proceedings at Canton in 1839, the one solitary instance of decided action before or since that period, nor subsequent to the Treaty of Nanking, has any Chinese authority attempted to give effect to the successive edicts prohibiting the import of opium by foreigners and the culture of the poppy by the natives on Chinese soil." I think we have said enough to prove both points, and the native growth at least subsequent to 1839. Our Blue Books are full of Edicts and so are the *Peking Gazettes;* Consular and Customs' reports continually refer to them, and they have not been dead letters, as is evidenced by the marked increase of the demand for the foreign drug after every edict; the executions, transportations, confiscations and punishments of offenders; the plucking up by the roots of the poppy in Shansi, Szechuen and elsewhere times and again, and some so late as three years ago. Opium-smoking servants of foreigners in Peking, have within the last few years, within my own knowledge, been seized at these smoking-rooms and imprisoned, the keepers of the shops fined, their goods confiscated and they themselves banished. One of the

seven charges brought against the late Governor-General of Nanking last year, and which caused his dismissal was opium-smoking. That nothing has been done with the Indian drug since 1839, I candidly confess, beyond hurling edicts against the vice, but this is easily explained. China was then taught a severe lesson for meddling with the contraband trade of British merchants, although Lord Palmerston told Capt. Elliot that "H.M.'s Government could not interfere for the purpose of enabling British subjects to violate the laws of the country to which they trade." And she has not dared to touch it since. What is it that has paralysed the Government and stimulated the native growth, but the legalization of the Indian drug. The great bulk of the native growth dates from this period. And so long as China is obliged to admit the foreign opium, can she with any face before her own subjects, carry out her edicts? The people say "Our Emperor draws a revenue from the foreign drug, he cannot stop it, why should we be debarred from growing it too and reaping some of the high profits? Must all our silver go to the foreigners?"

One of the very strangest sentences in the article under review is that in which it is said that the "Chinese have no justification for charging the British or Indian Government with having imposed upon them by force and against their will, a pernicious drug and an injurious trade. They have been consenting parties and participators in the trade and in its profits from the first day to the last." Is the Chefoo convention yet ratified? Why was the Alcock convention not signed? Why are the Chinese not allowed to put what amount of duty they please upon opium at the Treaty ports and to have the whole of their duties collected at the port of import by their own foreign Customs' service? The answer to these three simple questions, not to refer to any other, will provide the answer to Sir Rutherford's first charge of the non-employment of force. The second indictment, that they have been consenting parties and participators in the trade and its profits from first to last, belies all the history of our relations for the past hundred years, and is a most sweeping and unguarded statement. It leaves out of sight the wars, the bloodshed, the indemnities, the humiliations and so on. What Sir Rutherford has in his mind's eye, is probably the complicity of some of the Chinese officials at Canton in the contraband transactions, which was notorious and afforded the commonest excuse of the advocates of the trade. The sincerity of the supreme Government of China and of the great bulk of the people in their disapproval of the opium traffic has never been questioned. The best reply to a charge of this sort is that of Sir Wilfrid Lawson, "as if it would justify a burglar who had broken into one's house, to say he was in league with the footman." The local authorities found themselves unable to dislodge the intruders, even when inclined to do so; the opium smuggling vessels were anchored at the outside limit of the ports and were heavily armed, and thus the officials easily fell into the habit of winking at the trade for a pecuniary consideration.

Sir Rutherford never loses an opportunity of giving us the well-worn argument that every nation yet discovered possesses some stimulant and narcotic; that the Chinese take to opium as European nations take

to one form or other of alcohol, forgetting that the opium has not *supplanted* any stimulant in China but added to those that were already in existence, and that the opium consumer ought not to be compared with the moderate drinker. This argument has been again and again presented by the advocates of the opium trade and by the public prints, and it is astonishing with what effrontery. It is one of the flimsiest of arguments and carries weight solely on account of the ignorance of the home public in the matter of opium, or of our own demoralising drinking habits to which opium is so often compared, and the inference follows that as we cannot put down our own vicious indulgences, it is vain to think of attacking an evil thousands of miles distant. The ordinary reader at home fails to see the fallacies lurking in such a statement. We have already pointed out two, viz., that the use of opium is not a substitute for drink or any other stimulant, but is superadded to the wine, beer, spirits and tea already in existence. The Chinese drink huge quantities of tea, which is of a far more stimulating character than that exported. The use of tobacco has, during the last 300 years, become almost universal, and some varieties of it are said to be mixed with arsenic, poppy leaves, saturated with opium juice, etc. Samshoo, a coarse spirit, containing much fusel oil, is largely drunk all over the empire by the middle and lower classes and yet drunkenness is almost unknown. The Chinese are perhaps the soberest nation on the globe. Wine, or more properly a fermented beer—a beverage resembling our sherry—is extensively drunk among the higher classes. A double tyranny is thus established as between opium and drink, not to mention the other stimulants. The second fallacy is like unto the first, viz., that the opium consumer and the moderate drinker stand on the same platform. Opium, by the vast majority who use it, is simply and confessedly an indulgence and one which passes quickly from the place of servant to that of master. Once the habit is formed, the opium-smoker may be said to have passed out of the ranks of the moderate class into that of the drunkard, with which he ought more fairly to be compared. What would be said of a man at home to whom his morning and evening glass was indispensable; who could not do without it; who carried the indulgence to excess in the course of a comparatively brief period and whom it seriously affected morally, physically and financially? Another fallacy in such a comparison lies in supposing that drink and opium stand in the same category in relation to the state and the individual. In England the moderate use of stimulants is approved and partaken of by the great body of the people; in China there is but one opinion among all classes, the smokers themselves included, as to the deleterious nature of the habit. As Sir Rutherford himself says, "every smoker looks upon himself as morally criminal." Prof. Legge says, "I have heard foreigners try to defend or palliate the habit, but I never heard a Chinese do so." This is the experience of every one who has mixed much with the people. This is its relation to the individual. Its relation to the State is also different from drink at home. Severe punishments for cultivating, selling and smoking the drug stand to this day on the statute book of China, and

I myself have had frequent opportunities of seeing them carried out. Drink occupies no such place in the West. Drink is manufactured, sold, drunk and the government realises from it a handsome yearly income. Opium is imported from abroad (here we do not notice the native growth which has arisen out of it), sold and consumed, and a foreign State derives such a sum from it yearly, that the financial stability of that State is dependent upon this source of revenue. The Christian Government is content to go on drawing its enormous annual revenue from the vice and misery of its own people; the heathen Government refuses to do do this; the former cannot pass a permissive or prohibitive bill by reason of internal opposition; the latter cannot do the same by virtue of the application of external force. In the one case drink must stand or fall by the will of the majority of the nation; in the other it is forced upon her by a foreign power; and according to Sir Rutherford "could only be excluded on the same principle as that on which Prince Gortchakoff declared that Russia would not submit to the continued neutralization of the Black Sea; that is, they must be prepared to fight for it." China is not her own mistress to prohibit or raise its taxation. In view of such points as these, is it fair to go on using such arguments. It is distressing to see the leading English journal lend itself to such reasoning, and hitherto it has refused to admit anything on the other side. If an M.D. and a newly created knight choses to write the most preposterous things regarding the innocuousness of opium, the columns of this daily paper are freely thrown open to him. But even supposing opium-smoking were no worse than gin-drinking, is the perpetration of one offence to be the palliation for another. Are we come to such a pass that we require to measure crime by crime?

Another fallacious argument employed by Sir Rutherford and other writers is, that if we do not supply the Chinese with opium other nations will, and better have our good opium than their bad. The latter is a favourite way of putting it by Sir George Campbell; that is, injury will be committed, and if not done by us, others will or may probably perpetrate the crime and receive its hireling reward. And this is the justification of professing Christians towards the end of the nineteenth century. Infinitely better to abjure the name of Christianity and call ourselves heathen. Heathen morality teaches them *not* to do to others what they would *not* have others do to them. Sir Rutherford instances Turkey, Persia, Egypt, Mozambique, Malwa, and many other foreign sources. China may safely be left to deal with the non-treaty opium producing countries. She is now arranging all her new treaties as they are made or fall to be revised, so that these countries shall not be at liberty to engage in the opium trade. Not only is the native production stimulated by the Indian growth, but so also is the growth in these other countries and its import into China. Once opium ceases to reach China under the British flag, philanthropists and pro-opium advocates may rest assured that all trade in opium with these small countries will soon cease. China I believe will be prepared to give substantial pledges and commercial advantages as a *quid pro quo* for the entire cessation of the opium

curse. Some such plan of mutual repression extending over a few years with mutual guarantees, with suitable penalties annexed, would no doubt be acceptable to the Chinese and would be accepted as a proof of our sincerity.

It used to be very common to hear it said that if our government stopped the growth in Bengal, it would still be carried on in the native states. And this argument is reiterated. It was instanced in the late lecture at the Society of Arts. When reasons are wanted to satisfy our consciences in any questionable procedure in which we are interested, we do not require to seek far for arguments to support such a cause. As Sir Rutherford quotes so good an authority as the late Rev. Dr. Medhurst in regard to the exaggeration of the mortality from the vice, it may be as well to hear him also on the growth in the native states of India from the same able paper, prepared at the instance of Sir John Bowring in 1855. In substance he tells us that the E.I.C. contracted burdensome treaties with the Rajpoot States to introduce and extend the poppy cultivation. The greatly extended cultivation of the opium in Malwa was the result of the direct interference of the company; and we derived benefit from this extension and on the annexation of Scinde in 1845, we raised the rate from 125 rupees to 200, then to 300 and in 1846, to 400 per chest. This use to which the acquisition of Scinde was applied is rarely adverted to. It prevented the Malwa from finding its way to the two Portuguese ports of Damaun and Diu. On every chest, the company make as much out of Malwa as out of Bengal. It is preposterous to say that we have nothing to do with Malwa. The power that can levy so many rupees per chest can increase that rate or prohibit it altogether. We are therefore responsible for the introduction of both into the Chinese market.

Sir Rutherford seems to doubt the power of one or even of both Governments united to put an end to the trade and prevent the culture of the poppy in their respective dominions. He denies to the Chinese Government both the power and the will to stop it. He throws grave doubts upon their sincerity, but in his evidence before the E.I. Finance Committee, he stated his belief that the Chinese were perfectly sincere in their desire to put an end to the consumption of opium. Now he admits merely hearty sincerity in condemnation of the habit as prolific of evil. I do not think the British Government or public is prepared to believe that they cannot put down the cultivation of opium in India, and I know that the power of the Chinese Government in its own territories is much greater than British power in India. With the Emperor nothing is impossible. Let the heads of one or two Governors or Cabinet ministers fall and opium cultivation ceases. When the time comes for the Emperor of China to issue an edict to stop the growth, all China will know that he is in earnest and that he means what he says. The system of Government in China is such that there is a power connecting the chief authority with the meanest subject, both legally, morally, and above all administratively, that edicts can, if desired, be carried out most thoroughly.

I think the language used as "to perfect freedom and open encouragement of the poppy culture all over Western China," without

any limit as to time and to the frequent and so far successful edicts hurled against it, is strong language and calculated to mislead. "Other witnesses attest in like manner that there is no obstacle whatever to the cultivation of opium throughout the length and breadth of the land." This is unjustifiably strong language and is not borne out by the facts of the case.

Again we are told "the Chinese knew nothing of international law and treated every foreigner with profound contempt." We knew this law and a higher law too, but we acted up to neither and treated the Chinese as semi-barbarians towards whom it was not necessary to observe the ordinary rules of justice and law. It looks ridiculous to speak of the Chinese ignorance of international law when we ourselves in our contraband trade set all laws of God and man—of China and our own country—at defiance, for the sake of the filthy lucre which accrued to us. I know one foreigner in the early part of his career in China, who was inclined to resent the opprobious epithet so frequently flung at foreigners by the Chinese, but who after becoming acquainted with our opium relations and the wars flowing therefrom, resolved no longer to resent the language of disrespect but to admit, that from their standpoint, if not our own, we were entitled to the designation—*foreign devils.*

Sir Rutherford believes "opium exercises some salutary influence and is not simply noxious and destructive." Its beneficial effects are very short-lived and are only experienced during the first few months or years while the habit is in the act of forming. After its formation opium is only evil and that continually, in every respect. The writer thinks it "is only destructive to those who take it to excess and these are not the *many* but the *few,* formerly but a small percentage on the whole." There is I admit a movable 20 per cent., which cannot be said to derive very much evil beyond squandering time and money and shewing a bad example; but this percentage is never stationary; it is on the one hand being continually recruited by young smokers and on the other hand, its members are perpetually dropping into the class of confirmed sots. The time taken to pass through this territory of comparative innocuousness—*i.e.* palpable to the public eye, for secretly it wastes some of the powers of nature long before that—is undefined and depends on a large number of circumstances; it may range from a few months to one or two years and in a few cases to ten and sometimes twenty years. But the result is inevitably the same, physical, moral and financial ruin. As a cause of crime opium is we admit *publicly* less dangerous than intoxicating liquors. But there is nevertheless a vast amount of crime perpetrated to obtain opium, more than most foreigners have any conception of. I have been struck too, with the number of suicides in China from opium poisoning. Formerly it was not such an easy thing to take away life; now deaths by opium poisoning are lamentably frequent all over the Empire.

Sir Rutherford makes another assertion which he would find hard to substantiate, viz., that the use of opium has been general amongst Asiatic nations as a stimulant and narcotic *from a time unknown* and in one form or another as beer, wine, spirits by Europeans." Its use

in China, first as a medicine and then as a luxury, are well-known. The first Chinese author who mentions opium takes us back to the end of the 15th century and its use as a luxury began with the present century. There was a little smoked in the South during the previous century as far back at 1730 if not earlier. The earliest mention of it as a drug of India is by Babasa in 1511; and according to the late Dr. Wilson of Bombay, an acknowledged Indian authority, whose evidence stands side by side with Sir Rutherford's, in the E.I. Finance Committee says—No. 7350:—"Do you know when the poppy or the use of opium was introduced into any part of India? I should say speaking generally, within a century. Perhaps the Mahommedan Princes of Delhi knew of it and used it; no doubt the doctors knew of it, but it never came into common use to any great extent till within the last 100 years." The above evidence is sufficient to refute the statement therefore that it was a common stimulant and narcotic from time immemorial.

Sir Rutherford tells us that the legalisation of the opium still left the Chinese—the moment the drug passed into the interior—free to tax it as they chose. The treaty of Tientsin did not touch this unrestricted power of taxation. By removing it from the list of prohibited articles, it took away the right of the Chinese to seize and confiscate both ships and goods engaged in the traffic. If it were simply to secure us against seizure and confiscation, why limit the import duty to Tls. 30, and why object now to the increase? Why object to the Chinese wishing to collect their lekin tax, within the port, at the same time as the import duty? In other words why is the Chefoo convention not ratified? It is but natural and right that the Chinese should wish to collect all their customs duties at the port of import. The area of distribution is too large and a class of foreigners are ever anxious to assist the Chinese to evade the lekin. It will be found that the reason for the non-ratification of the Chefoo convention, is fear that the Indian revenue might be seriously affected, and here the little word *force* crops up again uncomfortably.

Sir Rutherford does not believe that one ounce the less would be smoked by the stoppage of the Indian. The chief authorities tell us, that if the Indian were stopped, China must stop hers. She will have "no face," as the Chinese express it, were she not to do so. At present we have no face in the matter of opium. "If our friends should do so much for us"—said one official to me, "think you, we shall do nothing for ourselves. We should be obliged to act—face is all important." If we stop the Indian, China will certainly stop hers. This is the unreserved expression of opinion and it is always the same, from many of the leading Chinese minds at Peking. They say the Emperor will never touch the opium question again at the risk of a war with England. The Emperor tried it before and was defeated, and demoralization and disorganisation was the result. China believes that England is not sincere in her attachment, and hence the greater confidence always reposed in the United States and Germany. They hear a good deal of a desire on the part of some to stop the Indian growth, the Chinese believe it is intended merely to deceive and so induce the

Empire to stop the Chinese growth and thus add to the foreign gains. They have not the slightest faith in our good promises or good feelings towards them. How can they, from a review of our past relations with them? If she could bring herself to believe that this is not a blind, China would no doubt be willing to enter into arrangements so as to give us some guarantee of her good faith, and no doubt also we should have greatly extended commercial privileges, and what India lost Great Britain would gain. If we should stop ours, we need not be scared with Turkey, Persia and Egypt. These countries have no treaties and although they import the drug at present—I presume under our flag—they will then receive but scant consideration. By mutual evidences of sincerity and a mutual and gradual withdrawal from the cultivation an untold boon would be conferred on millions of the race and the cause of civilization.

P.S.—The *Times*, as the leading journal in Great Britain, has miserably failed at the present time to grasp and represent the opium question in its true light. In this matter, as in others, it has been quite at sea and instead of leading public opinion it has had to follow at an immense distance. Its standard of morality and Christian principle are very low for an influential English journal. As its name implies it sails with the *times* and sooner or later it will require to tack to catch the rising breeze. To talk so ignorantly and superficially of opium being to China what beer spirits tobacco, tea and coffee are to us is, as a Consul said in relation to opium "perilously like nonsense." It understands *forcing* opium only in the sense of holding a man's nose and pouring the substance down his throat. It never dreams of allowing the Chinese to do what they like in the way of taxing it the moment it reaches her shores as any sovereign power ought to be able to do. It does not reflect that every chest of opium introduced from 1793, if not from 1782, to 1860 was in deliberate defiance of the Chinese Government. Some of its other crudities are answered in the present paper—particularly its statement that Indian opium fails to penetrate at all into one half of the Empire and that the drug satisfies a felt want of some hundreds of millions of the human race. These statements have unfortunately nothing but the "rhetorical flourishes" for a foundation. Where are the hundreds of millions that have their felt want of a nervous stimulant satisfied with opium? But grant the deep-seated craving of humanity for some stimulant, have the Chinese not already the means of satisfying it to the full measure in one or other by the many substitutes which the *Times* mentions as taking the place of opium in the West. Dr. Birdwood makes the pleasure consist not so much in the narcotic drug as in the smoking, and anything else would gradually become just as popular. Where then is the natural craving for a stimulant, when at best it is but a mere idle and expensive child's toy? And Birdwood writes thus in the *Times!*

Correspondence.

A New Method of Transcribing Hakka Colloquial.

MR. EDITOR—

Like most of the missionaries at work in China, we Germans have from the beginning felt the most serious disadvantage accruing to the bulk of native Christians, by the usual versions of the Bible being in a style which is not easily intelligible to them. We have, therefore, as has been done for others of the dialects spoken in the S. E. of China, begun by romanizing the Hakka colloquial, as we had convinced ourselves that even grown-up people can, with very little labour, acquire a sufficient knowledge of this system to be able to read books written in it. So we have prepared the N. T. and a number of school-books after this method, the former being printed at the cost of the English and Foreign Bible Society in London, the latter from the mission funds of the Basel Society.

But after nearly twenty years of much effort and a great amount of money spent in this direction, we have been somewhat disappointed at the results attained. Grown up people could not as a rule be induced to learn the romanized method, and even those who have gone through our schools, though they are often using that system for writing letters to each other, still they do not read the New Testament in the romanized if they read it at all, preferring to use the *Wên-li* version, which they have been instructed to use when in school, but which nevertheless most of them understand but imperfectly.

As on the other hand it is of paramount importance for all Protestant mission work, to place the Word of God within the reach of every member and to facilitate the intelligence of the same as much as possible, we have thought about other means to reach that much desired end. We have tried to write the Hakka colloquial with Chinese characters. That which had prevented us from doing it, from the very first, was the circumstance that it includes so large a number of words for which there exist no characters at all. But this difficulty has now been overcome. We have taken from the Punti colloquial a number of unauthorized characters which have already become more or less familiar by being used in publications in the latter dialect, for other sounds we have simply used characters which are read in the same or a similar way, only adding sometimes the character "mouth" on its left; so we have used 涯 for "I," 奔 for "to give," etc.

As far as our observations go, this new method of transcribing their colloquial meets with much more favour from our Hakka Christians than the romanized one. We feel therefore ourselves encouraged to continue this undertaking, and hope that some more parts of the New Testament will be made ready this year for the press.

As this question of placing the Bible within the reach of every Chinese Christian is one of so general importance I think it would be a very appropriate subject to be discussed in the *Recorder*, as it would be very useful if the different missions in which one of the systems or both of them have been made use of, would communicate in its columns the experiences they have made in this respect.

Yours respectfully, CH. PITON.

Missoinary News.

Births, Marriages & Deaths.

BIRTHS.

At Amoy, on May 9th, the wife of Mr. W. Paton, of the B. and F. Bible Society, of twin daughters.

At Amoy, on May 23rd, the wife of Rev. A. L. Macleish, M. B., of the English Presbyterian Mission, of a daughter.

At Swatow, on May 26th, the wife of Rev. W. Ashmore, jr., of the Baptist Missionary Union, of a daughter.

At Peking, on May 27th, the wife of Rev. S. G. Meech, London Mission, of a son.

At Peking, on May 30th, the wife of J. Dudgeon, M.D., London Mission, of a daughter.

At Hangchow, on May 31st, the wife of Dr. Duncan Main, C.M.S., of a son.

At Peking, on May —, the wife of Rev. W. Brereton, S.P.G., of a son.

At Hankow, on June 4th, the wife of the Rev. A. W. Nightingale, Wesleyan Mission, of a daughter.

MARRIAGES.

At the British Consulate, Ningpo, on May 17th, and afterwards at the Kae Ming Saen Church, by the Rev. F. Galpin, John Wilson, pilot, to Lucy Crofts, of the English Methodist Mission, Ningpo.

At Trinity Cathedral, on June 6th, by the Rev. W. L. Groves, John Fryer, of the Kiangnan Arsenal, to Anna Eliza Nelson, of the Seventh Day Baptist Mission, Shanghai.

At Union Church, Hongkong, on the 21st June, by the Rev. J. Colville, the Rev. Arnold Foster, Hankow, to Amy, youngest daughter of the late G. Maudslay Jackson, Esq., of Clifton.

At Peking, on the 29th June, the Rev. F. D. Gamewell to Mary Q. Porter, both of the Methodist Episcopal Mission.

Arrivals.—Per str. *Saghalien*, on April 5th, Mrs. Pruen, Misses Mary Evans, Jessie Findlay, and Annie M. Hayward, of the China Inland Mission.

Per str. *Djemnah*, on April 16th, Mr. J. William Munroe Macgregor, of the Inland Mission.

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Departures.—Per s.s. *Nagoya Maru*, for the United States, on May 3rd, Miss E. M. Gilchrist, M.D., Miss K. C. Bushnell M. D. and Miss D. E. Howe, of the Am. M. E. Mission, Kiukiang.

Per P. and O. str. *Gwalior*, for England, on May 5th, Mr. and Mrs. Valentine, of the C.M.S., Shauhing.

Per str. *Genkai Maru*, for the United States, on May 11th, Mrs. S. F. Woodin and three daughters, of the A.B.C. Mission, Foochow; and Mrs. A. E. Randolph, of the Southern Pres. Mission, Hangchow.

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Shanghai.—We learn with regret that the Rev. A. E. Moule, of the C. M. S., is forbidden by the Society's medical advisers to return to China at present.

The American Presbyterian Mission expect shortly to be reinforced by two new men—the Revs. Messrs. Hoyes and Abbey. Their location will be decided on their arrival.

The following figures, given at the Church Missionary Society's Anniversary meeting held at Exeter Hall, London, on May 2nd, speak for themselves:—"The number of Christian adherents has again risen 13 per cent., from 4,667 to 5,303.

It has just doubled in five years. The statistical report of the Fuhkien mission shows a total of 4,099 adherents, an increase of 549 in the year. The adult baptisms have been 264."

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PEKING.—The last two or three meetings of the Missionary Association have been occupied in discussing a paper read by Dr. Dudgeon, entitled "Some recent aspects of the Opium Problem." We understand Dr. Dudgeon has a work in Press styled *Opioligia*, or a History of Opium-smoking, comprising various papers on opium, some of which have already appeared in print. To each chapter will be prefixed a table of contents and index, and judging from the close attention given to this subject by the author and the exceptional opportunities he has had for gaining information, we have no hesitation in saying that the work will prove a most valuable addition to what has already appeared on this topic. Orders for copies may be addressed to the Presbyterian Mission Press.

The following memorial has been drawn up by the Peking missionaries and will be sent to the different mission stations thoughout China for signatnre. It is a most important document, and it is hoped every missionary will sign it. The views expressed are moderate and it is likely to produce a good effect :—

To The Honorable The British House of Commons.

The petition of the undersigned Missionaries and Ministers of the Gospel in China Humbly Sheweth :

That the opium traffic is a great evil to China and that the baneful effects of opium smoking cannot be easily over-rated. It enslaves its victim, squanders his substance, destroys his health, weakens his mental powers, lessens his self-esteem, deadens his conscience, unfits him for his duties, and leads to his steady descent, morally, socially and physically.

That by the insertion in the British treaty with China of the clause legalizing the trade in opium, and also by the direct connection of the British government in India with the production of opium for the market, Great Britain is in no small degree rendered responsible for the dire evil opium is working in this country.

That the use of the drug is spreading rapidly in China and that therefore the possibility of coping successfully with the evil is becoming more hopeless every day. In 1834 the foreign import was 12,000 chests; 1850 it was 34,000 chests; in 1870 it was 95,000 chests; in 1880 it was 97,000 chests. To this must be added the native growth, which in the last decade has increased enormously, and now at least equals, and according to some authorities doubles the foreign import.

That while the clause legalizing the opium traffic remains in the British treaty, the Chinese government do not feel free te deal with the evil with the energy and thoroughness the case demands, and declare their inability to check it effectively.

That the opium traffic is the source of much misunderstanding, suspicion and dislike on the part of the Chinese towards foreigners, and especially towards the English.

That the opium trade, by the ill name it has given to foreign commerce and by the heavy drain of silver it occasions, amounting at present to about thirteen million pounds sterling annually, has greatly retarded trade in foreign manufactures; and general commerce must continue to suffer while the traffic lasts.

That the connection of the British government with the trade in this pernicious drug excites a prejudice against us as Christian missionaries and seriously hinders our work. It strikes the people as a glaring inconsistency that while the British nation offers them the beneficent teaching of the Gospel, it should at the same time bring to their shores, in enormous quantities, a drug which degrades and ruins them.

That the traffic in opium is wholly indefensible on moral grounds, and that the direct connection of a Christian government with such a trade is deeply to be deplored.

That any doubt as to whether China is able to put a stop to opium production and the practice of opium smoking in and throughout her dominions, should not

prevent your Honorable House from performing what is plainly a moral duty.

Your petitioners therefore humbly pray that your Honorable House will early consider this question with the utmost care, take measures to remove from the British treaty with China the clause legalizing the opium trade, and restrict the growth of the poppy in India within the narrowest possible limits.

Your Honorable House will thus leave China free to deal with the gigantic evil which is eating out her strength, and will at the same time remove one of the greatest hindrances to legitimate commerce and the spread of the Christian religion in this country.

We also implore your Honorable House so to legislate as to prevent opium from becoming as great a scourge to the native races of India and Burmah as it is to the Chinese; for our knowledge of the evil done to the Chinese leads us to feel the most justifiable alarm at the thought that other races should be brought to suffer like them from the curse of opium.

We believe that in so doing your Honorable House will receive the blessing of those that are ready to perish, the praise of all good men and the approval of Almighty God.

And your petitioners will ever pray.

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T'UNGCHOW.—The Annual Meeting of the A.B.C.F. Mission opened on the 28th May. Shansi has been decided on as the scene for the new mission's operations, and two houses have been rented at Tai-yuen fu to accommodate, Rev. M. L. Stimpson and several additional families expected this year. Mr. Stimpson, accompanied by Rev. J. Pierson, mode a tour of the province during March, and they were everywhere well received. It is proposed to transfer the printing-press and the Treasurer to Tientsin.

This same mission is taking a step forward in Shantung. Several of their missionaries are now preparing to settle themselves there, and live down the ill rumours that were spread abroad by the officials. Miss Mary H. Porter, whose long residence in China has not in the least damped her missionary enthusiasm, forms one of this brave little party. We wish them great success in their new operations.

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CHI-NAN FU.—The Presbyterian Mission have so far failed to obtain any satisfaction from the Government in the matter of new premises for those mobbed some time ago. During May the United States Consul, Mr. Zuck, paid an official visit in reference to this matter. He claimed the original property with full protection, or a suitable and reasonable exchange. The objections raised on the part of the officials to returning the original property were threefold—the site, the purchase being made in the name of a native Christian, and the deed not being stamped. No other suitable place was offered, so nothing was done. The matter however, will not be allowed to rest here. On his return journey, Mr. Zuck was mobbed at a village called Têh-chau. We have learned indirectly since, that the chief official of this village has been deposed, one of the leading rioters publicly punished, and a proclamatin issued warning the people against committing any further violence.

We also learn that the two middlemen in the sale to the missionaries of the ground used for the grave of the Rev. J. MacIlvaine have been severely bambood to secure the giving up of the deeds and the land. One of the leading native Christians has fled to Peking for safety.

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SWATOW.—We have received the following items of news regarding the Mission of the Presbyterian Church

of England:—The first meeting of the Swatow Presbytery took place on the 8th and 9th of June last year. There were six foreign missionaries and thirteen Chinese Elders present. Rev. Geo. Smith, our senior missionary, was chosen Moderator, and two of the native brethren were appointed clerks. Various matters of importance were discussed, and committees were appointed. The action taken at that first meeting in regard to the subject of native contributions has resulted in a decided increase in the amount subscribed for the support of native preachers. The Presbytery sent deputations (usually consisting of one foreign missionary and two Chinese Elders) to the greater number of the congregations to urge the members of the church to do more in this matter than they had yet done. It was gratifying to find, at the second meeting of Presbytery, held in September, that a sum of over $500 had been subscribed by fifteen congregations. Of this sum $170 have been contributed by four of the congregations that have united to call a native pastor. Besides the above named sum, contributed solely for native preachers and pastor, a considerable amount has been given by the converts for station expenses, the support of the poor, and other special objects. The movement to call a native pastor is making hopeful progress. The choice of the four congregations has fallen on Tan Khai-lin, the first convert of the Mission, baptized by Mr. Smith so long ago as 1859. He has commended himself to the native church and to the missionaries by his steady, consistent Christian character, by much useful work as a preacher in various parts of the Swatow field, and by meek endurance once and again of reproach and ill-treatment for the Gospel's sake. In the region around Swatow 15 stations have been opened among the Hok-los, or people speaking the Swatow or Tie-chiu dialect, and 9 among the Hakkas. The most distant station is about 120 miles to the west of Swatow. Last year 107 adults were received into the Church, and the total membership of adults and infants at the close of the year was just 1000. Of these, 713 were communicants. In the training institution for preachers there are at present twenty students; in the middle school for boys there are 40 scholars; and in the girls' school 25; in the Bible-women's House there are 7 women under instruction. Since the beginning of this year 32 adults have been baptized, and 2 who were baptized in infancy have been received to Communion. Of the 32 baptized, nine or ten are patients who first heard the Gospel in the Swatow Hospital. The Medical Mission work has from the very beginning been a fruitful means of blessing. For many years Dr. Gauld carried on this good work, and now it is in the hands of his like-minded successor Dr. Lyall. Year by year converts have been received from among the numerous in-patients who crowd the wards of the Hospital, and some of these on their return to their own homes have been in a remarkable degree instrumental in bringing their heathen neighbours to a knowledge of the truth.

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FOOCHOW.—Rev. S. L. Baldwin, D.D., being unable to return to his work at Foochow at present, on

account of Mrs. Baldwin's ill health, has been appointed as pastor of St. Paul's Methodist Episcopal Church, Newark, New Jersey.

We have been permitted to extract the following from a private letter:—"Mr. and Mrs. Hartwell have just returned from a trip of about 250 miles up the Min River to Shaowu and vicinity, where Mr. H. received some twelve adults to the Church, by profession of faith and baptism. Ten of these were the fruits, for the most part, of the work of a native doctor who was received last Fall. He has received no pay from any one. There are also nearly twenty inquirers at the same place, the fruits of his labors."

JAPAN.—The question of the appointment of an English Missionary Bishop for Japan has been before the Church Missionary Society for the last four years. Arrangements, it seems, have at length been made which will lead to the immediate supply of this want. One warm supporter of the society, generously offered to cover the promised grant of £500 a year for five years at least; thus relieving the General Fund of the charge during that period. During the past year this Mission has baptized 99, of whom 44 were children. Among the 55 adult converts some were men of position and influence.

Notices of Recent Publications.

Report of the Medical Missionary Society in China, for 1881.

THE Report by the Physician in charge of the Society's Hospital at Canton, gives evidence of the continued and enlarged usefulness of the institution and of the liberality of the community in supporting it. The attendance at the Hospital during the year is reported as follows:—Out-patients, males 15,852; females 13,480; total 19,332. In-patients, males 724; females 340; total 1064. Surgical operations 1115. Vaccinations 194.

The current expenditures for the Hospital work was $1,390.60, and for all expenditures $2,895, including those which were for the erection of new wards, printing medical works &c. The whole amount of receipts from all sources were $4,719.82 leaving the sum of $1,924.92 in hand for the expenses of the current year.

The Report gives the usual details of the diseases which have been attended to, and operations performed. We refer those who wish for such particulars to the Report itself. Dr. Kerr makes but little reference to the opium patients except to state that the number applying has been less than in former years; and a distrust of the radical cure of the habit of opium-smoking when once fully acquired. This is a very sad view of the case, and gives great urgency to the suggestion that the efforts for the eradication of this vice from among the Chinese must be directed to the preventing any from forming the habit of using opium.

Report of the Medical Missionary Hospital at Swatow; under the care of Alexander Lyall, M.B.C.M., for 1881.

THIS Report presents a very striking contrast to the former one in one particular, viz., that the number of in-patients largely exceeds the number of out-patients. They are stated thus: in-patients 2,872; out-patients 1082; patients seen in the country 800; total 4,754. This marked contrast would appear to result from the fact that Swatow being but a small town the patients are largely from the country, and in order to derive advantage from the treatment they must become in-patients.

Dr. Lyall records a marked increase of opium patients, *i.e.* those who came to be cured of the habit of opium-smoking. He also notes the fact that the cure of former patients was permanent, as many of the new ones were brought to the Hospital to be cured of opium-smoking by those who had formerly been cured. He says the quantity daily consumed by those who came to the Hospital "varied from 3 candareens to 7 mace, the average being 1.5 mace."

The opium patients were *mostly from villages.* As the result of inquiries of them Dr. Lyall ascertained "(1.) that the habit of opium-smoking has rapidly spread in villages and hamlets during the last eight or ten years; (2.) that an average of 4 per cent. of inhabitants of the villages represented by patients smoke." He states "that the treatment *in every case* is to cut off the opium *at once.*" pp. 8–12.

The result of the religious instruction in both hospitals was very gratifying. Besides the fact that most of those who had been in-patients carried away with them some clear knowledge of divine truth, in one hospital some eighteen were received into the Church and in the other seventeen. All well-wishers of mankind will agree in wishing all the missionary Hospitals abundant success in their benevolent work of doing good to the souls and bodies of their fellow men.

The Gospel of Luke in the Colloquial of the Hakka Chinese in the Eastern part of the Canton Province. By Rev. Ch. Piton, Canton, 1882.

A Week's Prayers for Family Worship, in the Colloquial of the Hakka Chinese. By Rev. Ch. Piton, Canton, 1881.

The Contents Primer, transferred in the Colloquial of the Hakka Chinese. By Rev. Ch. Piton.

THESE titles indicate the character of the several books. Copies can be had by applying to the author. His letter in another place will be read with interest by many.

Any statement that may be presented by others in relation to the use of the romanized colloquial in other places will be received with interest.

Hubbard's Newspaper and Bank Directory of the World. 2 Vols. 8vo., New Haven, Conn., U.S.A.

THESE two large handsome volumes are a marvel of industry and enterprise. They contain 2,592 closely printed pages and give the name, place of issue and circulation of nearly every newspaper in the world

and of the Banks. It is profusely illustrated (1.) with the likeness of many distinguished editors in U.S.A. and Europe; (2.) with photograph fac-similes of many of the influential newspapers of Europe and America; (3.) sketches of many newspaper buildings in various cities. The book contains some general notion of every country in regard to its geography, population and government. It presents very striking evidence of the facilities of intercourse between all lands, and the widely extending commercial intercourse between them which renders such a directory desirable and useful.

Several pages are occupied with specimens of one hundred and sixty languages. These specimens were prepared from a collection prepared by the American Bible Society for exhibition at the American Centennial Exhibition in 1876. The specimen gives the 16th verse of the 3rd chapter of John's Gospel. In the perfactory remarks which were furnished by the Rev. E. W. Gilman, Secretary of the American Bible Society, it is stated "that the American Bible Society has printed the Bible, or integral portions of it, in more than *eighty languages* and dialects. Various Bible Societies have, directly or indirectly, promoted the publication of no less than 316 versions of the Scriptures, in 238 different languages and dialects. More that four-fifths of these versions are the production of modern scholarship and missionary zeal; and additions are made to the list every year. The total number of Bibles, Testaments and integral portions issued at home and in foreign lands by the American Bible Society since its organization to the 31st of March, 1880, was 37,408,208." All these various kinds of intercourse are in fulfillment of the prophecy "many shall run to and for, and knowledge shall increase." Dan. 4: 12. We wish the author every success in his enterprising project.

The China Review: for March-April, 1882.

THIS number of the *Review* is of more than average interest. The notices of Szech'uan by Mr. E. H. Parker maintains the interest they awakened by reading the previous articles. Dr. Eitel's Notes on Chinese Porclain will arrest the attention of those who open the *Review*. The students of Cantonese will find something to interest them in Mr. J. H. S. Lockhart's Canton Syllabary. But the most valuable paper in this number is Mr. H. Fritsche's article on the Chinese Calendar. At the close of the paper he gives a comparative Calendar from A.D. 1880 to A.D. 1900 in which the Chinese months for each year with the months of the Gregorian Calendar are given. The Chinese intercalary month is indicated when it occurs. Mr. G. C. Stent contributes an interesting incident. The Book Notices and the Notes and Queries are of the usual variety and interest.

☞ We have papers still in reserve from J. Dudgeon, M.D., (2); R. H. Graves, M.D., D.D., (2); etc., etc.

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THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

BY REV. ARTHUR H. SMITH.

(Continued from page 176.)

I.—QUOTATIONS, OR ADAPTATIONS OF QUOTATIONS FROM THE CLASSICS AND OTHER STANDARD BOOKS.

IT is to be understood that a proverb is by no means the same thing as a mere quotation. The Chinese spoken language abounds in quotations more or less direct not only from the books known as classical, but from multitudes of others, quotations many of which have been woven into the speech of every day life, occasionally modified from the form in which they originally occurred, the better to adapt them to current use, yet the same for 'substance of doctrine.' In this respect there is a certain resemblance between such classical citations, and our own use of biblical quotations. There are, however, thousands of quotations perfectly familiar to the millions of scholars who have hidden the whole of the Thirteen Classics in their capacious memories, which would be no more appreciated by the unscholarly, than so many lines from Pindar or from Horace. It is also to be borne in mind that owing to the strange system by which the classics are poured into the ear long before they find their way to the mind, many persons are able to recognize quotations by sound, as something which they have once committed to memory, though they may be almost or altogether ignorant of the significance.

It is found convenient in English to have at hand such books as Dictionaries of 'Familiar Quotations,' by means of which pearls which have been unstrung, may be again brought up at a single dive. Chinese dictionaries of quotations, would seem, however, to be more appropriately described as encyclopedias, to such an extent do they expand. The most familiar of all quotations, to wit those from the Classics, are moreover, so familiar to those who know them at all, that a compendium of them would be as useless as an index to the multiplication

table. When His Excellency *Yeh*, sometime Governor General of the Two Kuang provinces, was carried captive to India by the British, he was asked upon the voyage, why, instead of sitting all day in a state of comparative torpor, he did not read something. To this he made the conclusive reply, that all the books in existence which are worth reading he already knew by heart! There is a proverbial admonition to beware of the man of one book; how much more is to be dreaded the individual who has not only swallowed four, nine, or thirteen books, but has spent the best part of his life in digesting them! To such persons slight indeed is the service of indices, glossaries, and concordances.

The line between mere quotations, and quotations which by the attrition of ages of constant use have been worn smooth into proverbial currency, like many other linguistic distinctions in Chinese, is a somewhat vague one, and perhaps no two persons would draw that line at the same place.

To the appended specimens of familiar classical citations, may be prefixed a few taken from two little books which occupy a unique place in the Chinese educational system, being the alphabet, primer, and first-reader of all Chinese lads—the Trimetrical Classic (三字經) of *Wang Po Hou* (王伯厚) and the Thousand Character Classic (千字文) of *Chou Hsing Szu* (周興嗣).

PROVERBS FROM THE TRIMETRICAL CLASSIC.

'Men at their birth are by nature radically good' (人之初、性本善。). 'In this all approximate, but in practice widely diverge' (性相近、習相遠。). 'Gems unwrought form nothing useful' (玉不琢、不成器。). 'Men if they do not learn, will never know what is proper' (人不學、不知義。). 'To rear and not educate, is a father's fault' (養不教、父之過。). 'To educate without severity, shows a teacher's indolence' (教不嚴、師之惰。). 'Dogs watch by night, the cock announces the morning' (犬守夜、雞司晨。). 'The silk-worm spins silk, the bee gathers honey' (蠶吐絲、蜂釀蜜。). 'If men do not learn, they are not equal to the brutes' (人不學、不如物。).

PROVERBS FROM THE MILLENARY CLASSIC.

'Cold comes, heat goes; gather in autumn, store in winter' (寒來暑往、秋收冬藏。). 'When a fault is known, it should be amended' (知過必改。). 'When one has received the benefit of a reproof, it should never be forgotten' (得能莫忘). 'The streams flow and never pause' (川流不息。). 'A foot of jade is of no value; an inch of time should be highly prized' (尺璧非寶、寸陰是競。). 'Harmonious above, united below; the husband sings, the wife accompanies' (上和下睦、夫唱婦隨。).

PROVERBS FROM THE CONFUCIAN ANALECTS.

'The princely man in his food does not seek to gratify his appetite, nor in his dwelling place does he seek ease' (君子食無求飽、居無求安。). 'Death and life are predetermined, riches and honor depend upon Heaven' (死生有命、富貴在天。). 'All within the four seas are brothers' (四海之內皆兄弟。). 'From of old death has been the lot of all men' (自古皆有死。). 'A single expression makes a country prosperous' (一言而興邦。). 'A single expression ruins a country' (一言而喪邦。). 'The workman who wishes to do his work well, must first sharpen his tools' (工欲善其事、必先利其器。). 'If a man take no thought for what is distant, he will find sorrow near at hand' (人無遠慮、必有近憂。). 'Specious words confound virtue' (巧言亂德。). 'Would you use an ox-knife to kill a fowl?' (割雞焉用牛刀。).

PROVERBS FROM THE GREAT LEARNING.

'Things have their root and their completion. Affairs have their end and their beginning' (物有本末、事有終始。). 'Riches adorn a house, and virtue adorns a person' (富潤屋、德潤身。). 'When the mind is enlarged, the body is at ease' (心廣體胖。). 'Virtue is the root; wealth is the result' (德者本也、財者末也。). 'There is a highway for the production of wealth' (生財有大道。).

None of the other "Four Books" and scarcely any of the thirteen classics approach the Doctrine of the Mean in the item of jejuneness, and (to the beginner) general incomprehensibility. Thus, while the proverb says of the Book of Odes, that he who has read it, knows how to talk (念過詩經會說話。), and of the Book of Changes, that he who has perused it knows how to tell fortunes (念過易經會算卦。), of the *Chung Yung* it is not inaptly observed, that those who study it get beaten by their teachers, until they groan (念中庸打的哼哼。). A treatise of this nature offers comparatively slight material for popular proverbs, and the number of such, considering the quantity of the Chinese text, is but limited.

PROVERBIAL PHRASES FROM THE DOCTRINE OF THE MEAN.

'To stand erect in the midst, without leaning to either side' (中立而不倚。). 'To go half way and stop' (半途而廢。). 'In all things success depends on preparation, without it there is failure' (凡事豫則立、不豫則廢。). 'There are three hundred rules of ceremony, and three thousand rules of behavior' (禮儀三百、威儀三千。). 'It is not gain that is gain, it is upright conduct that is gain' (不以利爲利。以義爲利。).

The brilliance and ingenuity of Mencius, with his singular aptness at illustration, have given proverbial currency to a very great number of his sayings—often, as in the case of other classical expres-

sions, stripped of every superfluous word, and polished smooth by ages of lingual friction.

PROVERBIAL SAYINGS FROM MENCIUS.

'Those who (in time of battle) ran away fifty paces, laughing at those who ran an hundred paces' (五十步笑百步。). 'Having seen animals alive, one can not bear to see them die, having seen them die, and heard their cries, he can not bear to eat their flesh' (見其生。不忍見其死。聞其聲。不忍食其肉。). 'My strength is sufficient to lift three thousand catties, but not to lift one feather' (吾力足以舉百鈞。而不足以舉一羽。). 'My eyesight is sharp enough to examine the point of an autumn hair, but I do not see a wagon-load of fuel' (明足以察秋毫之末。而不見輿薪。). 'Climbing a tree to seek for fish' (緣木求魚。). 'The small can not oppose the great, the few can not oppose the many, the weak can not oppose the strong' (小不敵大。寡不敵衆。弱不敵强。). 'Calamity and happiness are always of one's own seeking' (禍福無不自己求之者。). 'Opportunities given by heaven, are not equal to the advantages afforded by the earth; the advantages afforded by the earth, are not equal to those from the harmony of men' (天時不如地利、地利不如人和。). 'That was one time, and this is another' (彼一時此一時。). 'If there were no superior men, there would be none to rule the country men; if there were no country men, there would be none to support the superior men' (無君子莫治野人、無野人莫養君子。). 'Without rules there can be no perfection' (不以規矩、不成方圓。), literary: 'Without the compass and the square, squares and circles can not be formed.' 'There are cases of praise which could not be expected, and of blame when the person blamed was seeking to be perfect' (有不虞之譽、有求全之毀。). 'There are not two suns in the sky, nor two sovereigns over the people' (天無二日、民無二王。). 'That which is done without man's doing it, is from heaven; That which happens without man's causing it to happen, is the decree of heaven' (莫之爲而爲者、天也。莫之致而致者、命也。). 'The feeling of pity is common to all men; the feeling of shame and dislike is common to all men; the feeling of reverence and respect is common to all; and the knowledge of right and wrong is common to all' (惻隱之心人皆有之。羞惡之心人皆有之。恭敬之心人皆有之。是非之心人皆有之。). 'When heaven sends calamities, it is possible to escape; when one occasions the calamity himself, it is no longer possible to live' (天作孽猶可違。自作孽不可活。). 'To nourish what is small at the expense of what is great' (養小以失大。). 'Those who follow that part of themselves which is great, are great men; those who follow that part which is little, are little men' (從其大體爲大人、從其

小體爲小人。). 'Life springs from sorrow and calamity, and death from ease and pleasure' (生於憂患。死於安樂。). 'Words which are simple, but far-reaching in meaning, are good words' (言近而指遠者、善言也。).

The general diagrammatic character of the Book of Changes, would seem to promise little of a quotable nature, yet it abounds in expressions which are woven into the language of every day life.

PROVERBIAL SAYINGS FROM THE I CHING.

'The family which stores up virtue, will have an exuberance of happiness; the family which stores up the opposite of virtue, will have an exuberance of calamity' (積善之家必有餘慶。積不善之家必有餘殃。). 'A ram plunging into a hedge' (羝羊觸藩。), *i.e.* advance and retreat equally difficult. '(Men) gather into classes, and inanimate objects into groups' ([人]以類聚。物以羣分。). 'Rejoicing in heaven, and understanding its decrees, there is no place for regret' (樂天知命故不憂。). 'If two persons are of the same mind, their sharpness can divide metal' (二人同心。其利斷金。). A common colloquial version of this saying is found in the proverb: 'When three men are perfectly harmonious, even earth may be turned to gold' (三人同心。黃土變金。). 'Treating superiors with disrespect, and inferiors with cruelty' (上慢下暴。). 'Careless concealment invites robbery; meretricious arts incite lust' (慢藏誨盜、冶容誨淫。). 'Each gains his own place' (各得其所。). 'Why should there be any anxious thought and care in the world?' (天下何思何慮。). 'When the sun sets, the moon rises; when the moon sets, the sun rises' (日往則月來、月往則日來。). 'Reason will not act in vain' (道不虛行). 'Alternately employing mildness and severity' (迭用柔剛。). 'Perversity necessarily involves difficulty' (乖必有難。). 'The path of the model man is on the increase, the path of the mean man is one of sorrow' (君子道長。小人道憂。). 'The path of the model man is on the increase, that of the mean man is on the decrease' (君子道長。小人道消。). '[In the *P'i* 否 Diagram] The path of the mean man is on the increase, that of the model man is on the decrease' (小人道長、君子道消。). 'The sun and moon revolving, cold and heat alternate' (日月運行。一寒一暑。) 'When virtue is not stored up, fame can not be attained; when wickedness is not accumulated it does not destroy the body' (善不積。不足以成名。惡不積。不足以滅身。).

The sententious elegance of the Book of Odes, renders its expressions particularly suitable for quotation among the educated classes, while the great variety of subjects of the odes, offers something adapted, either originally or by a more or less facile adaptation, to nearly all imaginable circumstances. At the same time the poetical form, and

the condensation of thought, often reduce such quotations rather to the rank of mere phrases.

PROVERBIAL PHRASES, ETC., FROM THE BOOK OF ODES.

'Not a day when I do not think of it' (靡日不思。). 'A day without seeing him is like three months' (一日不見如三月。). 'Long life, without a limit' (萬壽無疆。). 'How is it in hewing an axe-handle? without an axe it can not be done. How is it in taking a wife? without a go-between it can not be done' (伐柯伐柯。匪斧不克。娶妻如何。匪媒不得。). 'Without weapons one does not dare attack a tiger; without a boat one dare not cross a river' (不敢暴虎。不敢馮河。). 'Apprehensive and careful, as if on the brink of a deep gulf, as if treading on thin ice' (戰戰兢兢。如臨深淵。如履薄冰。). 'What other men have in their minds, I can measure by reflection' (他人有心。予忖度之。). 'May it first rain on our public fields, and afterwards come to our private ones' (雨我公田、遂及我私。). 'The acts of high Heaven have neither sound nor smell' (上天之載。無聲無臭。). 'A flaw in a scepter of white jade may be ground away; but for a flaw in speech, nothing can be done' (白圭之玷尚可磨。斯言之玷不可爲。). 'He who depends on himself will attain the greatest happiness' (自求多福。).

This example and the preceding one as well, afford instances of the changes which are made in the popular quotation of familiar passages. In the former case, the words are generally spoken: *Yen hsing chih chan pu k'o wei* 言行之玷不可爲, 'for a flaw in deed or word there is no remedy.' In the latter passage, while the words quoted are not altered, the sense is modified. As they stand in the *Shih Ching* they signify: 'This [harmony with the decree of Heaven] is the natural way [*tzu jan* 自然] to seek for happiness.

The Book of Rites (禮記) occupies a prominent place in Chinese civilization, and its dicta have in many instances, become literally "household words." The constant repercussion of fragments of ancient ritual wisdom from mouth to mouth, has elevated them to the level of primary axioms of human thought. Thus, as to the behavior towards parents: 'On going out one's parents should be informed, on one's return they should first be seen' (出必告。反必面。). 'The rule for children towards parents, is to keep them warm in winter, cool in summer' (爲子之道、冬温夏凊。). 'On entering a country, inquire what is forbidden; on entering a village, inquire what are the customs; on entering a private house, inquire for the personal names of the family' (入國問禁。入鄉問俗。入門問諱。). The object in view in the last inquiry, is similar to that of the young man at a boarding house, who desired to secure the recipe for a particular kind of pud-

ding, "so as to be certain never to have any of it in the house." In China names are things—sacred things. Even a son must not speak his father's name (子不言父名。). The stranger informs himself what these *tabooed* names are, that he may ever after steer clear of them.

'Men and women when giving and receiving things from one another, should not touch each other' (男女受授不親。). 'The superior man guards his body, as if holding jade' (君子守身如執玉。). 'In a case of family mourning, if one can not contribute anything, he should not inquire into the expenses; in a case of severe illness, if one has nothing to present, he should not ask what would be relished' (吊喪不能賻、莫問其所費。探病不能遺、莫問其所欲。).

PROVERBIAL QUOTATIONS FROM THE SHU CHING, OR BOOK OF HISTORY.

'Heaven and Earth is the parent of all creatures; and of all creatures man is the most highly endowed' (惟天地萬物父母。惟人萬物之靈。). 'Heaven to protect the inferior people made for them rulers, and made for them instructors' (天佑下民。作之君。作之師。). 'What the people desire, Heaven will assuredly comply with' (民之所欲。天必從之。). 'The good man doing good, finds the day insufficient, the evil man doing evil likewise finds the day insufficient' (吉人爲善。惟日不足。凶人爲不善。亦惟日不足。). 'Divided in heart—divided in practice' (離心離德。). 'Heaven sees as my people see; Heaven hears as my people hear' (天視自我民視。天聽自我民聽。). 'Where there is much merit there is a great reward' (功多有厚賞。). 'The hen does not announce the morning; the crowing of a hen in the morning indicates the subversion of the family' (牝雞無晨。牝雞之晨。惟家之索。). 'The son of Heaven is the parent of the people, and becomes the sovereign of the Empire' (天子作民父母。以爲天下王。). 'A mound raised nine fathoms high—the work unfinished for lack of one basket of earth' (爲山九仞。功虧一簣。). 'Accordance with the right is good fortune; the following of the evil, is bad—the shadow and the echo' (惠迪吉、從逆凶、惟影響。). 'To give up one's own opinion and follow that of others; to refrain from oppressing the helpless, and not to neglect the straitened poor' (舍己從人、不虐無告、不費窮困。). 'The mind of man is restless—prone to ere; its affinity for the right way is small. Be discriminating, be undivided, that you may securely hold the Mean' (人心惟危、道心惟微、惟精惟一、允執厥中。). 'The way of Heaven is to bless the good, and to punish the bad' (天道福善禍淫。). 'On the doer of good he sends down all blessings, and on the doer of evil he sends down all calamities' (作善降之百祥、作不善降之百殃。). 'Good and evil do not wrongly befall men, because Heaven sends down misery or happiness, according to their conduct' (惟吉凶

不僭在人、惟天降灾祥在德。). 'He employed others as (if their abilities were) his own; he was not slow to change his errors' (用人惟己、改過不吝、克寬克仁。). 'The People are the root of a country; when the root is firm, the country is tranquil' (民惟邦本。本固邦寧。). 'Calamities sent by Heaven may be avoided, but from calamities brought on by oneself, there is no escape' (天作孽猶可違、自作孽不可逭。). 'Superior men kept in obscurity, and mean men filling the offices; the people reject and will not protect him, Heaven is sending calamities upon him' (君子在野、小人在位、民棄不保、天降之咎。). 'Do not listen to unsubstantiated words, do not adopt undeliberated plans' (無稽之言勿聽、弗詢之謀勿庸。). 'When a fire blazes over the ridge of K'un, gems and stones are burned together' (火炎崑岡、玉石俱焚。).

It will be observed that the foregoing quotations from the Classics, cover a very wide range. Those from the Four Books especially might have been greatly multiplied. The object in view has been merely to exemplify the wealth of material contained in these books as regards popular citation. Which of these phrases and sentences is to be regarded as a quotation current among scholars only, and which as a popular proverb, is a point of minor consequence. Citations of this class fill a place in Chinese peculiarly their own, and however familiar many of them have by long use been rendered, like the beasts seen by Peter in his vision, none of them must be called 'common' (俗) for they are all alike regarded as having descended from heaven.

II.—ANTITHETICAL COUPLETS.

In Doolittle's "Vocabulary and Handbook" (Vol. II. p. 210) is a collection of Scrolls and Tablets in one or two sentences varying in length from two characters to two dozen, which the Editor comprehensively describes as "Couplets, Labels, Hangings, Distichs, Paralleled Aphorisms, Antithetical Sentences, or by whatever other name they may be known." Further on (p. 277) we meet with another collection of Antithetical Couplets, which we are told differ from the former in that they are seldom if ever written out on wooden tablets, paper or satin and suspended on walls and doors. Not to dwell upon the precarious nature of a classification which depends merely upon the use or disuse of paste, it is sufficient to remark that if by a proverb is meant a 'common saying,' each list contains indubitable specimens of proverbs.

In the interesting Essay introductory to his Collection of Chinese Proverbs, Mr. Scarborough describes the antithetical couplet or *tui tzu* (對字) as one form of the proverb, a description which is quite correct if understood to mean that some antithetical couplets are proverbs, and

not as implying that all such couplets are proverbial. In reference to this subject, Mr. Scarborough observes that "the first and greatest law evident in the formation of Chinese proverbs is that of Parallelism." This also would be true if stated as a characteristic of some proverbs, but ceases to be accurate when magnified into a "law" which governs the formation of all proverbs, for it would be easy to cite hundreds of Chinese proverbs which have no more "parallelism" than is to be found in the English aphorisms "A burnt child dreads the fire," or "A new broom sweeps clean."

The theory of the Chinese *tui tzu*, is expressed in the name. It is the opposition of characters. Its essence is thesis and antithesis—antithesis between different tones and different meanings, resemblance in the relations between the characters in one clause, and those in another clause. While children are yet in their most ductile intellectual condition, and as soon as they begin to appreciate the flavor of characters, they are taught to set one against another. Small books are placed in the hands of the little pupil, in which he is compelled to recognize the fact that certain words have their 'rhetorical opposites,' which are confronted with one another, as Heaven and Earth (天 地), Mountains and Streams (山 川), Rivers and Seas (河 海), &c., &c.

After a certain amount of practice in this direction, the scholar is instructed to devise suitable counterparts for two-character phrases which are given out by the teacher, 'level' tones to be opposed to 'oblique,' and one meaning to balance another. Thus the teacher writes 'Golden Bell' (金 鐘), to which one scholar adds 'Jade Musical-stone' (玉 磬), another 'Iron Tripod' (鐵 鼎), &c.

From these simpler applications of the Chinese 'binomial theorem,' the pupil advances to combinations of three characters. The teacher writes: 'A three-foot sword' (三尺劍), *i.e.* a valuable and trusty weapon. The scholar responds with, 'Five cart-loads of books' (五車書), *i.e.* the outline measurement of the attainments in literature of a man of great learning. By the time this kind of practice has been carried up to seven characters in a line, the pupil is ready to begin to compose poetry. His constant drill has taught him to look upon every phrase as a combination which has its natural antithesis, as each move in a scientifically played game of chess, has its proper rejoinder. The habit of always seeking for an antagonist to every expression, and of regarding a well rounded line, in the light of a well-formed row of teeth—of no particular use except when opposed to another similar row—results at length in reducing the art of literary match-making to an instinct, rather than an acquisition. The national Chinese custom of turning a considerable part of their literature out of doors just before

every New Year, posting over gates and upon door-panels citations from the classics and other books, and couplets old and new of every imaginable description, makes this kind of composition familiar to every one. The universal use of the Chinese written character, especially in the form of scroll couplets, as an ornament, still further tends to popularize antithetical sentences. It must be evident that in a country where thousands, or perhaps millions of fresh couplets are produced every year, among the deposits of this annual overflow will naturally be found some addition to the number of Common Sayings. The genius of the language, as already remarked, is such that Chinese proverbs are very easily made—indeed they may frequently he said to make themselves. A very few examples of the antithetical form in proverbs, will suffice for illustration.

'Guard incessantly against fire; watch night by night for thieves' (時時防火。夜夜防賊。). 'If you practice virtue towards others, calamity will not encroach upon yourself' (善若施與人、禍不侵於己。). 'At midnight one seems to have a thousand devices, by daylight not a move that can be made' (夜半千條計。天亮一着無。). 'Man is unable to recompense Heaven, but Heaven has the kindness to care for man' (人無酬天之力。天有養人之心。). 'Virtuous actions done that men may know of them, are not really virtuous; wicked actions which dread the knowledge of men, are thoroughly wicked' (善欲人知非眞善。惡怕人知是大惡。).

The construction of antithetical sentences affords a fertile field for Chinese ingenuity, a field to which we have nothing in English even remotely correspondent. A teacher might require his pupils to produce English couplets ending with such words as 'step,' 'month' and 'window,' but when there are really no rhymes in existence, the competition is simply between different methods of disguising failure. In Chinese couplet-making, however, there is scope not only for great dexterity in the choice and adaptation of words, but for the highest skill in adjustment between the parts, and in catching at suggestions. For all this, the training of every student is supposed to have fitted him. Characters in Chinese novels, are represented as dashing off verses with a 'flying pencil,' and there are many situations in actual life where the ability to furnish an appropriate response to a given line, might make one's fortune, while the fatal inability to do so, would as certainly mar it. Illustrations of this practice are extremely abundant, a few specimens of which will suffice to exemplify the constructive difficulties which may be involved in the 'weaving' of Chinese couplets. Teachers test the resources of their pupils by putting forth a line, to which the latter are expected to write a suitable response. Thus, a

master wrote: 門關金鎖鎖 'The door is shut, and locked with a golden lock.' To this his pupil answered: 簾捲玉鈎鈎 'The screen is rolled and hooked with a jade hook.' Another teacher propounded the following: 石重船輕輕坨重。'The stone is heavy, the boat is light, the light supports the heavy.' To which a girl replied: 桅長尺短短量長。'The mast is long, the foot-measure is short, the short measures the long.' The unlimited admiration bestowed upon successful antithesis as such—irrespective of any ulterior meaning—is so great, that any one who has vanquished a particularly difficult sentence by producing one to match, is held in perpetual remembrance, as if he were a benefactor to his species. In the two following examples there is no apparent reason for enthusiastic approbation, yet one of them has been cherished ever since the Ming Dynasty. Some one proposed the line: 鞋帮繡鳳、鞋行鳳舞。'The Phoenix embroidered upon the sides of the shoe—when the shoe advances, the Phoenix leaps.' To which one Li Hsiao T'ang responded: 扇面畫龍、扇擺龍飛。'The Dragon drawn upon the face of a fan—when the fan shakes, the Dragon flies.' 'The cat sleeps on top of the house; when the wind blows, the hair moves, but the cat does not move' (貓臥房頭、風吹毛動貓不動。). 'The serpent drinks from the midst of the tank; when the water immerses it, the tongue is wet, but the serpent is not wet' (蛇飲池中、水浸舌濕蛇不濕。).* The construction of antithetical couplets, affords unlimited opportunities for that oblique and subterranean reproof in which the Chinese take so great pleasure. To administer a sharp rebuke while apparently merely rhapsodizing about the Dragon and the Phoenix, the Milky Way or the Great Northern Dipper, is Chinese literary high art. To see a person plunge his hand into a vessel which seems to be filled with clear water, and then to watch him receive a violent electric shock—this is a source of happiness of a lofty order. If the response is as ingenious as the challenge, and not only turns the edge of the reproof, but while denying the allegation, "hurls it back upon the head of the alligator"—this is to set trickling a little rill of delight which may flow on and irrigate the hearts of twenty generations. Many years ago an official named Li Ho Nien (who afterwards became Gov. General of sundry provinces) was in the province of Honan at an official headquarters. Another official who

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* No one with a well balanced mind, can scan this couplet without acute mental anguish. 'A single scrap of spoiled meat, taints the whole meal' (一塊臭肉滿鍋腥。). The first character of the second line (*horresco referens*) is of the *same tone* as the first character in the first line, and a like deadly defect is manifested in the seventh character. It *should* have run, for example, thus: 虎飲池中、水浸鬍濕虎不濕。'The tiger drinks from the midst of the tank; when the water immerses it, his whiskers are wet, but the tiger is not wet.'

was staying at the same place, was an opium smoker, and rose late. Calling to him the little son of the latter, Mr. Li gave him one limb of a couplet, as follows: 紅日滿窗人未起。'The red sun fills the windows, but the man is not yet risen.' To this the lad replied, with an audacity which, to the Chinese mind, is an infallible token of future greatness: 青雲得路我先登。'The road to mount the dark cloud, I will first tread'—'to tread the dark cloud' being a synonym for distinguished scholastic honors. The father of this lad finally became a Hanlin (in spite of his opium), and the lad himself became a *Chü jen* at the age of twenty—but has thus far climbed no higher on the 'azure cloud.'

A certain gentleman had a son who received a private education. A lad who was a servant in the family also studied under the same teacher as the son. One day the teacher praised the abilities of the servant lad to the master, who was more addicted to pleasure than to learning. He had a little concubine called 'Snow,' to whom he was excessively devoted, to the sorrow of his family, who were, however, unable to interfere. When the gentleman heard the young servant praised, he lightly replied, 'So he has abilities, has he? Come, I will give him a line of a couplet to match; whereupon he wrote the following: 綠水本無憂、因風縐面。'The green waters have really no sorrow—it is only the wind that wrinkles their face.' To this the little lad replied: 青山原不老、爲雪白頭。'The dark mountain is not naturally old—it is the Snow that whitens its head.' Upon this, the master was led to introspection, and reforms his behavior, as the subjects of such reproofs always do (in legends), while the young lad as such lads invariably do (in stories) rose to become a Minister of State. During the present Dynasty, there was a lad named *Chi Chün* (紀均) who was guilty of an impropriety. A female slave came into the room where he was, and he grasped her hand, in flat defiance of the Book of Rites, and of all known principles of social decorum. The boy was only nine years of age, but the girl made conplaint to his mother, and the mother consulted her brother as to the most suitable method of reproof. The boy's uncle undertook to reform him with one leg of a couplet, which he put forth as follows: 奴手爲拏。以後莫拏奴手。'The character for *take*, is composed of Slave and Hand—hereafter do not take a slave's hand.' This cogent style of argument has, however, a double edge, as was painfully apparent when the lad retorted as follows: 人言是信。從今休信人言。'The character for *believe* is made up of Man and Word—henceforth never believe a man's word.' We are unhappily left in ignorance whether this lad became a Minister or a Mormon.

Many readers will recall Dr. O. W. Holmes verses called an "Ode for a Social Meeting—with slight alterations by a Teetotaler." The following is a specimen stanza:—

> "The purple-globed clusters their life-dews have bled;
> How sweet is the breath of the fragrance they shed!
> For summer's last roses lie hid in the wines
> That were garnered by maidens who laughed through the vines."

The erasures and interlineations of the "Teetotaler" modify the sentiment, until it takes the following shape:

> "The half-ripened apples their life-dews have bled;
> How sweet is the taste of the sugar of lead;
> For summer's rank poisons lie hid in the *wines!!!*
> That were garnered by stable-boys smoking long-nines."

For this kind of transformation of meaning, the Chinese couplet offers unrivalled facilities, as a single illustration will show. A Chinese School-teacher of our acquaintance had a neighbor who was a butcher. Like every one else, he bought a *tui tzu* to adorn his doors wherewithal, at the New Year's Season. This was the distich which he posted up: 綿世澤莫如爲善好。振家聲還是讀書高。'To make sure that successive generations shall be enriched by (Imperial) favor, there is nothing so good as the practice of Virtue; to render one's family famous, the loftiest method is still the pursuit of literature.' In a country where the slaughter of animals is suspended by official proclamation, whenever a scarcity of rain or snow is felt—with a view thus to propitiate by timely concessions the rain-producing Powers—the trade of a butcher is not likely to stand high. The Buddhist notions in regard to the sacredness of animal life, however disregarded, are widely current among the people. For a wicked butcher to put up a couplet of this sort, was regarded by the School-master as a piece of gross impertinence, and he accordingly pasted over three of the characters, emendations of his own, making it read as follows: 綿世澤莫如爲惡好。振家聲還是屠猪高。'To ensure the enrichment of successive generations by Imperial favor, no method is so good as the practice of Wickedness; to render one's family famous, the loftiest plan is still that of butchering pigs'!

The difficulty of finding an answering line for the one propounded, is often due to the perceived necessity of matching not merely the tone and meaning of a character, but even its shape. Thus a teacher gave out the following: 氷凉酒、一點兩點三點。'Ice cold wine—one drop—two drops—three drops.' In this example, the embarassment arises from the composition of the first three characters. Ice (氷) has one dot or point (一點), cool (凉) has two (兩點), while wine (酒) has three (三點). A praeternaturally clever boy of nine years solved

the problem, however, as follows: 丁香花、百頭千頭萬頭。'Lilac flowers—an hundred heads—a thousand heads—a myriad heads'; where the 'head' of the *ting* (丁) character, corresponds to that of *pai* (百) one hundred, the 'head' of *hsiang* (香) is like that of *ch'ien* (千) a thousand, and the summit of the flower character (花) is identical with that of *wan* (萬) ten thousand.

The following is another example of the talent of the Clever Boy, who so often comes to the front in Chinese legends and literature.

A certain Official of the rank of *Chih fu* (知府) was passing through the streets of a city, seated in his chair, when half a dozen boys just let loose from the dismal monotony and the literally 'howling wilderness' of a Chinese school, were making the air ring with their shouts of merry laughter. However in accordance with Common Sense or the dictates of Hygiene such actions may be, they are horribly incompatible with the Chinese code of behavior for budding Confucianists, —"a code for mummies"—which leaves no room for Animal Spirits or for anything but the Proprieties. Among the rest, the Official observed a lad of bright look, and with a handsome face, whose hilariousness was more marked than that of the others, and who was evidently a leader. Halting his chair, the *Chih fu* had the obnoxious Boy summoned before him, and sternly inquired: "Is this the kind of demeanor which you are taught in your school? To atone for your gross impropriety of action, I shall on behalf of your teacher, beat you ten blows on your hand, unless you make me a couplet on the spot." "Oh," replied the Lad, "that is easily done," whereupon he uttered the following sentences, the first five characters of which, are a quotation from the Confucian Analects. (*T'ai Shou* 太守, it should be remarked, is a synonym for *Chih fu*, who also has a sort of nickname, to wit "Two thousand piculs of grain"—in allusion to an ancient fixed revenue attached to his office). Quoth the Boy: 童子六七人屬汝甚劣。太守二千石惟公最。'Among six or seven Boys, you are the very worst; among Prefects, with their 200,000 pounds of grain, Your Excellency is the most——' "The most *what?*" said the Prefect. "Why do you not finish?" "Because," replied the Lad, "there are two endings—one if you give me a present for my couplet (賞) and one if you do not." "Well," said the *Chih fu*, "suppose I do give you something—what is the word?" "In that case, said the Boy, it is *Lien*" (廉 *incorruptible*, and otherwise officially virtuous). "And suppose I do *not* give you anything?" "Why then," said the youth, it would have to be *T'an* (貪 avaricious, sordid). The Prefect smiled, gave the Boy two thousand cash, and went on his way. It is nearly superfluous to remark that this child was only seven years of age!

A perfectly successful response to a difficult line of a couplet is not simply one which, like the answer to a problem in Euclid, merely satisfies the conditions. For the very highest effect, there is required an indefinable loftiness of style, which resembles expression in music, and without which even faultless execution leaves an impression of a certain deficit. The difference between these methods, is illustrated in the two following examples. In the first, there was proposed a most unpromising combination: 文學堂、武學堂、文武學堂學文武。'The civil academy, and the military academy; the civil and the military academies are the places in which is learned things civil and military.' To this a youth of brilliant natural gifts responded: 東當舖、西當舖、東西當舖當東西。'The eastern pawn-shops, and the western pawn-shops; the eastern and the western pawn-shops—this is where they pawn things. Without depreciating the skill with which the ingenious pupil accomplished his task, the discriminating Reader recognizes the fact that pawn-shops afford no suitable antithesis to institutions in which the great art of governing a nation is taught, and he is therefore not in the least surprised to learn that the author of the reply—despite his intellectual capacity—died a beggar!

On the other hand, witness the following: 風聲雨聲讀書聲。聲聲入耳。'The sound of the wind, the sound of the rain, the sound of the study of books—all these sounds enter the ear.' The usual seven-years-old lad emerges, with the following ambitious response: 家事國事天下事。事事關心。'The affairs of a family, the affairs of the state, the affairs of all under heaven—all these affairs concern my mind.' In view of the comprehensive scope of the boy's reply, every one must perceive that he was foreordained to be a Senior Wrangler, or first scholar of the Empire (狀元), which he subsequently became.

Chinese history abounds in instances in which Emperors have proposed lines of couplets, both as a mere recreation, and as a test of literary ability and character. Of the latter, *Hung Wu* (洪武) is an example—the famous founder of the Ming Dynasty. His elder son having died, the heir apparent was the grandson of the Emperor. The younger son of *Hung Wu* was however spirited and ambitious. The Emperor put forth the following line, to which both his son and his grandson were to furnish a reply. His Majesty's life had been a tempestuous one, from his lonely orphanhood, to his successful leadership of a vast horde of insurgents who rose against the crumbling dynasty of the Mongol usurpers. It was the life of a man on a spirited steed at full speed. These therefore were his words: 風吹馬尾千條線。'When the wind blows the horse's tail, it shows a thousand

separate threads.' To this sentiment his grandson responded: 雨打羊毛一片毡。'The rain beats the sheep's wool into a mass of felt. His uncle replied in a different key: 日照龍鱗萬點金。'When the sun irradiates the scales of the Dragon, it resembles a myriad points of gold.' Nearly every detail in the antithesis in these two answers is characteristic—the rain beating on the pelt of a poor sheep, contrasted with the sun lighting up the horny scales of a fierce Dragon! a single tangled mat of wet wool, opposed to ten thousand luminous sparks of gold! From these data alone, the sagacious fortune teller might calculate the fate of the two lads, of whom the former succeeded his grandfather (taking the title of *Chien Wên* 建文), being driven from the throne, however, at the end of four years, by his uncle, (with his scaly Dragon), who seized the empire and took the famous title of *Yung Lo* (永樂).

The great Emperors of the present Dynasty have been distinguished for their couplets. The following proposed by *Kang Hsi* (康熙) is well known: 泰山石稀爛梃硬。'The stones of Mount T'ai although they seem as if cooked soft, are yet hard.' To which *Wang Hsi* (王熙) replied: 黃河水翻滚冰凉。'The waters of the Yellow River appear to bubble and boil, but are ice-cold.'

The following is said to have been propounded by *Ch'ien Lung*, and consists in an apparently unmeaning repetition of the name of a certain bridge, called 'The Bridge of the eight directions,' 八方橋。八八方。八方橋上望八方。八方。八方。八八方。'The eight direction bridge; the eight, the eight directions; on the bridge of the eight directions, look toward the eight directions. Eight directions, eight directions; the eight, the eight directions!' This line was apparently given out when His Majesty was in his chariot, for his driver promptly replied as follows: 萬歲爺。萬萬歲。萬歲爺前呼萬歲。萬歲。萬歲。萬萬歲。'The lord of ten thousand years; of ten thousand times ten thousand years; before the lord of ten thousand years proclaim ten thousand years. Ten thousand years, ten thousand years, ten thousand times ten thousand years!'

Upon another occasion the same Emperor is said to have been petitioned by a certain Minister, for leave to retire from active employment, that he might go home and care for his aged parents (終養). His Majesty gave him a line of a couplet, upon condition of his matching which, his request was to be granted. The following was the line: 十口心思。思鄉思土思父母。'Ten mouths and one heart constitute reflection; reflecting upon one's village, reflecting upon one's lands, reflecting upon one's father and mother.' The Minister, however, could dissect characters even better than the Emperor, and this

was his reply: 寸身言謝。謝天謝地謝君王。'An inch of body and words, compose the expression of gratitude; gratitude to Heaven, gratitude to Earth, gratitude to the Prince.'

There are some mathematical quantities so obstinately incommensurable, as to be incapable of expression in rational numbers, and which are called imperfect quantities—surds. There appear to be certain combinations of characters the antithesis of which are linguistic surds, impossible of expression. The catholicity of sentiment of the Emperor *Kang Hsi* is well known. What he really believed, it would be hard to determine. The same may be said of his grandson *Ch'ien Lung*. Gibbon has remarked of the peculiar condition to which the Roman Empire was reduced in the early centuries of the Christian era, that to the common people all religions were equally true, to the philosopher all were equally false, and to the magistrate all were equally useful. *Chien Lung* was *par excellence* a Magistrate. All religions were useful which in any way assisted in keeping in order the teeming millions of a populous empire. And as to which is *true?* 'For what, after all,' His Majesty probably said to himself, 'is truth?' And when he had asked the question, he proposed a line of a couplet to illustrate his views on 'Comparative Religions.' The following are the characters: 想忠恕。念慈悲。思感應。三教同心。'When I meditate upon Sincerity and Reciprocity; when I reflect upon Mercy and Pity; when I consider appropriate Recompense—then I perceive that the three doctrines are at heart one.' *Chung* (忠) and *Shu* (恕) are taken to represent the teachings of Confucius, in reference to the passage: 'If one maintains his integrity and practices the reciprocal duties he is not far from the path' (忠恕違道不遠。), *Tz'u* (慈) *Pei* (悲) allude to the Buddhist representations of Buddha and *P'u Sa*, while *Kan Ying* (感應) indicates the Taoist 'Book of Rewards and Punishments.' It will be perceived that here are nine successive characters all with the heart radical at the bottom. Although this line was proposed more than an hundred years ago, no one has yet matched it.

One other characteristic of certain Chinese couplets, deserves a moment's notice, and it is one to which a feeble and imperfect analogue may be found in English. Those who amuse their leisure by contriving new forms of verbal gymnastics, inform us that a sentence of thirty-five words may be constructed in which the word "that" can be grammatically inserted eighteen times; or, what is more to the present purpose, that the same word (for no other appears to be endued with the same tautological capacities) may be doubled, trebled, and quadrupled—nay, repeated until it forms a seven-fold cord, and all

without violence to grammar or sense. In proof, we are treated to doggerel like the following:—

> "I'll prove the word that I've made my theme
> Is that *that* may be doubled without blame;
> And that that *that*, thus trebled, I may use,
> And that that *that*, that critics may abuse
> May be correct. Further, the dons to bother—
> Five thats may closely follow one another;
> For, be it known, that we may safely write
> Or say, that that *that*, that that man writ, was right;
> Nay, e'en that that *that*, that *that* that followed,
> Through six repeats the grammar's rule has hallowed;
> And that that *that* (that *that* that *that* began)
> Repeated seven times is right! Deny 't who can!"

Whether any one will deny it, we do not know, but that every one must congratulate himself that there is only one word in English like *that*, we can have no hesitation in affirming.

Contrast this awkward and precarious 'pagoda of eggs' with the crisp tautology of a well 'woven' Chinese couplet, for example the following: 傳傳傳新傳傳傳傳詞。調調調古調調調調歌。 At first sight, this appears to be a mere verbal chaos, or at best a combination of the motto of a possible Society for the Propagation of the Faith (傳教) in the first line, with the creed of a Peace Society (調和) in the second. The explanation is, however, perfectly simple. Each of the repeated characters is to be read alternately in different tones, with different meanings—*ch'uan* 傳 to narrate, and *chuan* 傳 a story; *t'iao* 調 to select, and *tiao* 調 a tune. With this understanding, the meaning is obvious: 'When you are narrating chronicles, narrate modern chronicles; and when you narrate chronicles, do it in a poetical form;' 'When you pick out a tune, pick out an ancient tune; and when you pick out a tune, pick out a song.'

This couplet is in common use among play actors, but is probably quoted rather for the antithesis than for its inherent value.

The following couplet, also in use among play-actors, is of a somewhat different character: 臺上笑、臺下笑、臺上臺下笑引笑。粧今人、粧古人、粧今粧古人粧人。'There is laughter on the stage, laughter below the stage, on the stage and under the stage—laughter begets laughter; the play actors dress as modern men, they dress as ancient men, dress that is modern and dress that is ancient—men dress as men.'

A correspondent of the *Chinese Recorder* in one of its early numbers (Feb., 1871), writes to inform its readers that he had come upon some couplets of this kind, which he cautiously (but safely) describes as "a certain method of grouping characters," and invites "some person kindly to furnish a full explanation of the meaning and character of this style of composition." As no attention whatever was apparently

paid to this request, either by "some person," or by any other "person," and as the *Recorder* itself about fifteen months afterwards, fell into a condition of (almost) fatal coma, and was long lost to sight—however dear to memory—the couplets will bear reproducing. Here is the first: 書生書生問先生先生先生。馬快馬快追步快步快步快。Of this couplet, the following translation is (doubtfully) suggested by the correspondent who furnishes it: "The pupil of an incompetent teacher, engages in the vain pursuit of knowledge; The swift foot-soldier is swiftly pursued by the horseman." This rendering glides easily over the difficulty of so many repetitions, by ignoring them, and is moreover not readily deducible from the characters as they stand. The general meaning of the lines is quite clear, and may be given as follows: 'The pupil (書生) who is unfamiliar with books (書生), asks his teacher 問先生 how he (the pupil) is to remedy this ignorance of books. The response to this inquiry is somewhat darkly conveyed in the four characters 先生先生, *i.e.* the teacher 先生 replies that he himself formerly 先 (when a lad) experienced the same trouble—ignorance of books, 生 (but by diligence he overcame this ignorance, as his pupil by the same means may likewise hope to do). 'The thief catcher (馬快) swiftly (馬快) pursues the man who serves the warrants (步快); but the warrant-server (步快) is swift of foot (步快). The other couplet is as follows: 朝朝朝朝朝朝夕。月月月月月月圓。This, we are informed, is to be "translated on the same principle." As no principle, however, has been enounced, or even hinted at, we are not much the wiser for the suggestion. Notwithstanding the formidable reduplication, the meaning is obvious. 'Every day (朝朝), has its dawn (朝), and every day (朝朝) has its dawn and eve (朝夕). Every month (月月) has its moon, and the moon of every month is round' (月月月圓).

(To be continued.)

REVIEW OF A NEW MEDICAL VOCABULARY.

ARTICLE III.

By J. Dudgeon, M.D.

It is with the deepest regret I learn that my strictures on the work now under review have given offence in some quarters. I can assure the friends of the author—whose early removal from his useful, self-sacrificing and noble work no one regrets more than myself, that I had no intention of hurting either his memory or their feelings. I have not attempted to criticise the work as a translation. I do not feel myself competent to do so. I believe it to be a very excellent treatise and one calculated to do much useful service. I understood

the Vocabulary to bear the imprimatur of the Committee. The author had drawn it out in the first place perhaps, but it was submitted to one or more competent members of Committee and by them approved and adopted. I understand the nomenclature in all but a few cases, to have been the work therefore of the Committee. The Japanese have most fortunately adopted a uniform nomenclature, and all medical men translators, authors and publishing houses in the country of the "Rising Sun" have taken the same names. There is very great advantage to be derived from this uniformity. It is a pity the Committee has not sought once for all to establish such a system. It is quite practicable. We may never again have such a good opportunity. But the work is not to be done by mere sinologues, however learned, but by the medical missionaries of many years' standing, who have deeply studied the native medical works and even then it would be wise to submit the lists to every medical man acquainted with Chinese in the country, for his suggestions. We ought not to despair of yet producing such a work, and my very feeble remarks are intended in a small measure to lead to such a result. We do not want a Medical "Term" question, as a battle field for medical missionaries. It is perhaps not yet too late for the Committee to prepare such a nomenclature. We had no idea—nothing was further from our mind—than to attach blame to either author or Committee. Our sole object was to point out for the sake of future labourers in the same field, the faults that lurk in this work and bestrew their path. Unless these are pointed out, we are likely to have misapprehensions perpetuated in subsequent writings and an influence for evil is thus wielded which is incalculable. As the most recent work on the subject, it is presumably the best, having adopted all the good and rejected and avoided all the faults of its predecessors. It carries, moreover, the stamp of the learned Committee, and this in itself is a high eulogium on the work. The author only in a few instances, where he differed from the Committee, insisted upon his own terms. To write such a vocabulary is not an easy undertaking. It requires a good knowledge of anatomy, of the Chinese language and of Chinese medicine. It is proverbially easy to find fault and point out blemishes; it is another and a different thing to write out a perfect vocabulary one's self. I offer no apology for the very slovenly way in which the English is printed—this is a matter of imperfect proof reading. Having been engaged for many years past in work of this sort, we have experienced the difficulty. At the same time, this very study and the necessity of finding expressions to suit every case, has rendered us not only more observant perhaps of the faults and omissions in others but made it very difficult to accept

terms which do not meet all the possible circumstances. I feel called upon to make this remark to relieve myself from the charge perhaps of hypercriticism. At the same time in common honesty and as much by way of protecting myself as offering an apology for strictures that to Southern readers may appear uncalled for, if not incorrect, it is but right to say that each province or city has its own peculiar terms and one is apt to think the Chinese of his own particular district the only proper Chinese.

With these few explanatory remarks, we proceed to point out a few additional errors and omissions. And we begin with the urinary organs. The heading of this section has no corresponding Chinese, not at least *in situ*, but we find it transferred to the top of the following page between the kidneys and the bladder. The same remark holds good with regard to the terms in Chinese for the male and female generative organs. Their Chinese equivalents are not in close attendance upon their English superiors. The pelvis of the kidney is called *shěn hsueh* (腎穴). This is the name of the *sinus* into which the ureter enters after having passed the pelvis. The pelvis should have been called according to the analogy of the nomenclature of the book, used elsewhere, *shěn pěn* (腎盆). We think the Japanese term here *shěn ü* (腎盂) good, which describes it correctly and keeps it distinct from the pelvis or basin of the innominate bones. The ureters are called *niau kwan* (溺管) and the urethra *tsung niau kwan* (總溺管). There is here some confusion. The Chinese do not know the functions of the kidneys; they suppose the urine to filter from the small intestines to the bladder. They all know *niau kwan* (溺管) to be the urethra. It is necessary therefore to make some distinction and call the one *nei* (內) internal and the other *wai* (外) external, urethra. For the former we have the alternative of calling it the *shěn niau kwan* (腎溺管). The Japanese call it *shu niau kwan* (輸溺管) and the urethra *niau tao* (溺道) to which there can be no objection. The character *tsung* (總) general, applied to the urethra is I think objectionable. It is not Chinese and it conveys a wrong idea. It is not collective and general in the sense in which the aorta and trachea have the same term applied to them and correctly too. Were the urethra the common or combined canal formed by the junction of the two ureters, without the bladder intervening, then the term would be applicable. The word for *hilus* of the kidney is omitted. As the hilus leads into the hollow space called the sinus, it might with propriety have been called *shěn měn* (腎門). The male meatus urinarius is appropriately called *ma kow* (馬口), but why is the corresponding part in the female not also so termed? It is called *i kwan kow* (遺管口) for which there seems

no good reason. Moreover the character *i* (遺) has nothing to do with the urine but simply means to emit unconsciously and is applied—in Peking at least—in this sense to urine and semen. I cannot imagine how this character has come to stand for the female urinary canal. All I dare venture to hope is that it may be so in the South. In any case it is a strange use of a well-known character. We should certainly expect precisely similar parts to be named correspondingly. The word *kan* (幹) is adopted for the spongy and cavernous bodies, but it is evident that only under exceptional circumstances can it be so termed. The glans penis is termed *yang ching teu* (陽莖頭) not at all wrong in itself, but the term *kwei teu* (龜頭) is very much better, is the proper designation for the part, in the North at least, and has the merit of being Chinese. The prepuce *teu pau* (頭包) is not bad but unfortunately in the North at least, it is the term applied to the band which the women wear round their brows. *Pau p'i* (包皮) would be a good term, or even the translation of our own English word *ts'ien p'i* (前皮). The frænum one would expect to follow the nomenclature of the prepuce, but instead it is called *teu hia chin* (頭下筋) the ligament under the head. *Pau p'i hsien* (包皮弦) would have been a good expression. The male organs of generation are called simply *yang chü* (陽具) which errs by defect; the expression being insufficient to denote all that is meant. It is the expression used to denote merely the membrum virile—a part perhaps taken for the whole. If however it denote the particular organ—then the Chinese equivalents for the other terms are altogether omitted. Of the three tunics or coverings of the testes—the Chinese for the same being likewise omitted—we have one only given, that is the *tunica vaginalis*, but the Chinese given to express it refers not to the vaginalis but to the tunica albuginea. The term for testes is nowhere given, although the word occurs in combination and is plainly indicated by *lan tse* (卵子). The epididymus is called *kau kwan* (睾冠). The first of the two words is the proper word for testes. If the word *lan tse* be used, as it is evident it is meant to be, for testes, why was it departed from in naming the epididymus which is simply the cap of the testes, and therefore not incorrectly perhaps termed *kwan* (冠). The nomenclature and the anatomy both compel that it should be termed *lan tse kwan* (卵子冠). I cannot understand this sort of confusion. If I wished to be hypercritical, I might object to the use of *kwan* here as not representing the idea very exactly. The epididymus hardly stands in this relation to the testes, and is more like the supra-renal capsules to the kidney, which is not incorrectly termed *shên shang ho* (腎上核). The Japanese term *fu kau* (附睾) extra or assistant testes is perhaps

the preferable term. The Greek word, of course means, upon the testes or didymus. The vulva finds itself nowhere separately represented in Chinese. It occurs however in the name of the glands of Bartholine and called *ch'an mĕn* (產門), but why this character is adopted in preference to *yin mĕn* (陰門) I know not. The word *ch'an* is restricted to a certain period and condition of life, and moreover does not cover all the ground, although in a general sort of way it may be applicable. As a book term for pudendum it is deficient. The expression for *mons veneris*—*ts'uan pai* (篡白) has baffled all solution. The first character means to ascend the throne and the second is the colour white. I take refuge in its being a wrong character. In the *Lei ching* (類經) I find the term *ts'uan* applied to a portion of the perinæum. A suitable expression for the part would be *yin fu* (陰阜). The fundus of the uterus is called *ting* (頂); of the bladder and heart *ti* (底). What is the reason of this deviation? It cannot be simply that the fundus is situated at the top, for then the heart, should have been also so called; nor because it is the narrowest part, for then this part of the bladder should have been so called. The *ting* here should have been *ti*, irrespective of its position above or below. The word *ting* necessarily implies something narrower than the body or *t'i* (體) which it is not in this case. The Fallopian tubes and ovaries are as a matter of course called *lan kwan* (卵管) and *lan ho* (卵核). The ovaries as *testes muliebres* of Galen are not incorrectly called from their analogy to the testes in the male although I should have preferred to have adopted other terms. We have the option of taking *ching* (經) instead of *lan* for the ovaries and tube. The Japanese have taken the word *lan chao* (卵巢). The use of this character *lan* (卵) may perhaps be taken as illustrative of what we have said about the differences ruling in different places. It is awkward and vulgar at Peking when applied to the testes and cognate subjects. As formerly stated *lan tse* (卵子) is here a term of reproach. In a similar way in the South we have a term applied to a little boy, without any disrespect, which is here only applied to the litter of animals and is a term of disrespect. Servants or boys of foreigners we believe also so designate themselves, but here the use of the word is quite out of place. A host of misspelt English words—the result of printer's errors and careless proof-reading—are to be found on nearly every page. Take the following as additions to those already given—"opthalmic" for ophthalmic, "vena carva" for vena cava, "fibio" for fibro, "sack" for sac, "humor" for humour, "omenta" for omentum, "Pyers" for Pyer's, "solitary and Peyer's gland" for glands, "perineal" for perinæal, "Meckels" for Meckel's. In Chinese the large *rh* (耳) has dropped down opposite concha. It has lost its place

and ought to be opposite the division preceding. The naming of some branches of the internal iliac artery are defective. The obturator is called simply *basin* artery, as if it were the only artery in the pelvis. This comes of calling the obturator foramen of the pelvis *pěn kung;* a very loose and defective term, as if it were the only opening in the pelvis. It is apt to be confounded with the upper and lower outlets. The name might have been derived from thyroid, by which name, the part is also called, or a new and distinctive name might have been given to it from our Latin word. The Japanese have adopted *so kung* (鎖孔). The sciatic artery is called *kau moh* (尻脉), a mistake originating from calling the ischium *kau kuh*, which has already been pointed out. The naming of the branches of the popliteal are slovenly printed in English, and the contractions have not been necessitated by want of space. Take for example:—

Superior	ex	articular:	instead of	Superior	external	articular.
,,	inter	,,	,,	,,	internal	,,
Inferior	ex	,,	,,	Inferior	external	,,
	internal	,,	,,	,,	internal	,,

If the form is to be retained, surely a P.D. knows to put a period after contracted words and commas where the word is to be repeated. In the naming of the various parts we have the mixing up of English and Latin names indiscriminately. This must be considered a blemish. They should either have been all Latin or all English. In this way not a few errors of spelling have crept in—the Latin and English, being as a rule differently spelt—the former retaining the diphthongs, for example, the latter discarding them.

The anterior and posterior nares of the nose are correctly called *kung* (孔), but if these be correct what of the nasal fossae, which are called right and left holes of the nose, the same word *kung* being employed. This word *kung* seems rather out of place for cavities and some distinction should have been made. The ciliary processes of the eye are correctly enough *yen wěn* (眼紋), but why has the same style of nomenclature not been carried out in the Chinese as in the English? Opposite the two terms ciliary ligament and ciliary muscle, we have simply eye ligament and eye muscle. But the eye has other ligaments and other muscles—we therefore desiderate something distinctive. The word *ching* (睛) is used instead of *yen* (眼) eye to denote these, as probably standing in some close relation to the lens which is called *ching chu* (睛珠), but this will hardly hold, for the whole eye is called *yen ching* and the Chinese are entirely ignorant of the lens. The same difficulty precisely is experienced in ciliary artery and ciliary nerves, the word for ciliary in no case being given. *Lei kwan kow* (淚管口) is given for lachrymal papilla, which denotes rather the orifices of the

lachrymal canals and are called *puncta* lachrymalia. The papilla is the elevated part, at the summit of which the canals commence. A *mouth* cannot be at one and the same time a *papilla*. One would expect to find this term, moreover, under lachrymal apparatus and not under appendages of the eye. In naming the Meibomian glands there is the use of one character *wan* (腕) which denotes the wrist. The character most probably intended was *pau* (胞).

The word *lei kwan* (淚管) is given for lachrymal canal and the ducts leading from the gland to the eye are altogether ignored. I should have preferred to have called these, the *kwan*, to have kept up the uniformity with the ducts of glands elsewhere and adopted *tao* or *lu* for the canals, which carry off the tears from the eye to the lachrymal sac. The nasal duct is called *tsung lei kwan* (總淚管). The term *tsung* here is not happy; it does not indicate the vessel, the result of the junction of the superior and inferior canal, which enter the sac, and as the vessels from both eyes do not join, it is therefore in no sense *tsung* general or common. It should have been called the nasal (lachrymal) duct *pi lei kwan* (鼻淚管).

The auditory canal is called simply (耳管) *ear vessel*. The addition of *t'ing* (聽) to hear would have made it clearer. *Kwan* is used in anatomy so generally for blood vessels, that there is apt to be some confusion. The same objection exists to *rh moh* (耳膜) ear membrane. The addition of tympanum, or drum, or middle ear membrane would have vastly improved it. The cavity of the tympanum is called *chung rh fang* (中耳房) a term good in itself and easily understood; but possibly the term *chiau* (竅) already in use would have been preferable. The helix is called *rh lien* (耳廉). The common expression here is *lun* (輪) and I observe the Japanese have adopted the same term.

I had intended to have continued this series of articles, criticising further the nomenclature of this Vocabulary, of which there is matter already prepared, but as the subject is not interesting to the general reader and my motives are likely to be misunderstood and misconstrued, I desist at present from further criticism. If necessary it can be renewed at a future time. This article was intended to have formed the sequel to the last, so as to have brought this Review to a speedy close, but it arrived too late and was thus crowded out. In conclusion I ought to say, that I have derived considerable help from this Vocabulary in the formation of one of my own.

THE ORIGIN OF THE LOESS.

Translated from the First Volume of Baron von Richthoven's "China."

By Rev. J. L. Edkins, D.D.

IN a country, where so many things are peculiar and striking as in China, there is offered to the observer such a number of different objects, that we might easily regard this circumstance as the cause of the non-existence of notes by travelers upon this subject. The Jesuits of the 17th and 18th centuries had many occasions to see it on their journeys in a state of the fullest development. All the Russian embassies came through regions where they saw loess on the way and Lord Macartney passed through a country of this formation from Peking to Jehol. But with the exception of a few remarks occasionally made, which could be referred to the scenery of the loess-formation itself, no one has ever described it, till Mr. Raphael Pumpelly pushed his successful journey in 1864 to the South borders of Mongolia. He found in that part of the province of Chili which is nearest to Mongolia large basins filled with a peculiar yellow earth with a vertical cleavage, which I was able to identify at a later time with the loess of the whole North of China. In order to explain its origin he (Pumpelly) chose that theory which perhaps everyone thinks first of as the most natural, viz., that there have been once large fresh water lakes, in which the yellow earth was precipitated. In order to explain in what way the material for stratification to the extent of several hundred feet could have been brought into the lakes, he supposed that the Yellow River must have had in former times another course than at present and that it had flowed in a nearly direct line from Ning-hia-fu to Peking through the whole series of the basins. The theory, which was carried through with genius, was greeted by many with enthusiasm, perhaps because in making a great revolution in geography it ascribed an important role to the Yellow River, whose changes have always been a favorite subject for speculation. Subsequent writers on North China have, among all the excellent contents of Pumpelly's copious work, cited nothing so often, and accepted nothing so readily as his theory of the origin of the "terrace deposits," as he calls the loess, and they have left plenty of space to their fancy in enlarging the hypothesis. The missionary, Alexander Williamson, who deserves high praises and whom we have to thank for a number of interesting observations on different parts of China, soon found similar large basins filled with loess in the province of Shansi and applied the same theory to account for these also. The attempt to explain the loess as a lake-deposit

was so much the more favorably accepted as the European, and in particular the loess of the valley of the Rhine, is supposed to originate in the same way. The question here was especially, if it was a mere sedimentary deposit in fresh water or if it was precipitated into the estuary of some large river.

When I first came into the regions of the loess I soon discovered that I had to face a very difficult problem. I found the same kind of earth with unchanged character commencing from the great plain and proceeding higher and higher till it reached several thousand feet above the sea. Everywhere it showed itself with certainty as a formation, which was only formed after the whole country had received its present configuration in its entirety.

The theory of sedimentary deposit in fresh water lakes was herewith shattered. How could such lakes have spread themselves beside the sea and at the same time covered plateaus of 6,000 feet in height and enveloped still higher mountain-crests. With all this there was no trace of stratification and I never succeeded in finding fresh water snails in the loess. A deposit effected under the sea was just as little probable, because then the sea must not very long since have spread over all the mountains of the North of China. One would need to suppose, as Mr. Kingsmill does in opposition to the view which for the first time I explained in 1870, that in recent times the eastern end of our continent sank at least 2,400 meters, and that again a rising just as considerable has taken place; for both of which suppositions there is not offered the least ground. Besides if the loess were submarine in its origin we ought to find sea-animals at least here and there in the stratification, as we do in every instance where the sea has during the latest periods of time encroached so extensively. And further it would be inexplicable how the remains of land-mammals and land snails are found exclusively there. The view which has been taken in reference to the geological history of the valley of the Rhine is that it was by glacier ice that the finely pulverised materials which by deposition have formed the loess strata were carried down from the mountains during the last glacial period till they settled down in their present form. An explanation such as this would not serve for China, *firstly* for the simple reason, that all traces of a former covering of glaciers extending over North China are wanting, and *secondly* for the same reasons which exclude the hypothesis of the fresh water deposits whether in lakes or rivers; since in any other way the materials brought down by the glaciers could not have been deposited on high levels.

So then every attempt to explain the deposition of loess as effected with the help of water is vain. We are forced to the accept-

ance of the opinion that the loess has settled on the dry surface of the continent beneath the atmosphere. So soon as I was in a good position to observe, and while on my first journey through loess regions I conceived this idea. But the difficulties of its application grew daily greater, just in the same measure as I, by observing, came to know more of the vast extent of this formation.

Nowhere has anyone observed deposits on so grand a scale (except in the case of masses of matter shot out of volcanoes), in which one could have supposed a subaërial origin. They were in fact taken for a formation of an inferior kind and in vain would anyone search in Handbooks of Geology for agencies, which could explain the origin of such enormous accumulations of the finest earth without the help of flowing waters. The proofs, however, were altogether beyond refutation to begin with, and beside these negative arguments already given, there are a great number of positive arguments, of which I will now speak.

The first is founded on the way in which the shells of the land-snail come before us. I have mentioned already that these make their appearance exclusively as fresh water snails; that they are strewed everywhere through the whole immensity of the deposits, sometimes sparingly, sometimes heaped together in masses, and that the bleached shells, although they are fine and delicate, are nearly without exception well preserved. We must, therefore, suppose that each of the little creatures died on the spot where we find its shell and further that this shell was not exposed to the influence of any destructive agencies. It is possible to have another explanation for the appearance of the snail-shells. It is to be remembered that a number of different kinds of snails are accustomed to hide during winter several yards beneath the surface of the earth and to make their appearance again in spring. It is believed that many die there and leave their shells in their hiding places. This is without doubt the origin of a great many of those shells which are found in the loess near the surface. This fact, however, is not sufficient to explain the appearance of great accumulations of shells at depths of several hundred feet where I myself have found them in places at the bottom of deep cuttings in the loess where caves, to be used for human dwellings, have been newly hollowed out some 60 or 80 feet in width. The snail shells thus located lead to the acceptance of the idea that the loess grew very slowly in the period of its origination, that its surface at any given period contained the necessary dampness for the success in life of the little creatures then living there, and for the plants which were their food, but that the climate was

still so dry, that it favored the preservation of their chalk shells whether the animals died underground or at the surface of the earth.

To similar conclusions would the bones of land mammals lead us if we could discover their presence with greater certainty. These animals, as well as the snails, must have died in the proximity of the place where their remains are found and consequently suggest that they lived on dry land. The third proof is formed from the traces of vegetation, which do not consist of actual remains of plants, but of millions of empty spaces which have preserved the form and ramification of plant-roots. Perhaps there arise doubts as to the justice of this explanation of their origin. But if we mark now the canals on the walls of cuttings in the loess, which the roots of living plants dig for themselves and which they leave behind when they die, we find that they resemble exactly those which we find in all parts of the same locality; each of the channels once enclosed one of the root fibres of a plant which grew on the surface. If therefore we see before our eyes a loess-bank of a thickness of several hundred feet in perpendicular cutting, we must suppose that each minute division of an inch from the foot to the surface marks the spot where in former times the surface of the deposit happened at the time to be, and that, as long as the slow growth of the soil continued, the surface for the time being was covered with vegetation.

It remains still to find the agencies which procured the material for the gradual elevation of the soil in the loess deposits. At the first a slight observation leads to three different kinds. The first kind of agency is the rain-water, which drizzles down from the higher to the lower parts and which on the decomposition of the stony surface of the adjacent mountain ranges washes away those constituent parts which have become loose.

The second is the wind, the extraordinary effects of which, in the accumulation of hard material broken up into the form of dust, one has continually opportunity to observe in those countries.

The third of these agencies lies in the mineral parts, which the roots of innumerable grass plants, thanks to the moisture diffusing itself through them, draw from the soil and which they leave behind them when they decay. These various constituent materials finely divided are kept from dispersion by a cover of vegetation and it is only an unimportant quantity of them that is carried away by the wind. On the basis of this explanation I have called the loess in my first notice on this subject (Letter on the provinces of Honan and Shansi, 1870) a vast burial ground of the corpses of innumerable generations of grass plants. But at that time proof was still want-

ing. It was quite clear that we could only expect its confirmation in some locality where a gradual growth of the soil still takes place in the above mentioned way. I supposed that this must be the case in Mongolia. The desire to prove the loess theory as then stated was that which in particular induced me to go to the steppes, and I had the gratification to obtain there the establishment of that theory by distinct proofs. Instead of finding a uniform undulating plateau, as this part of Mongolia is often in books described to be, I was surprised to find the same forms of the surface, which are so characteristic of the loess if one subtract from it the systems of the washed out ravines which are formed at a later stage. One sees those same troughs which extend from ridge to ridge, and which, looked at cross ways, resemble a rope loosely stretched between two persons, or which either trend down from three high sides to a fourth which remains open or form a shallow basin closed all round. And these trough-shaped hollows may be recognised as characteristic of the form of the surface in Central Asia generally.

Here are given all those conditions the presence of which at the time of the subaërial formations of the loess is seen to be needed by simply observing the loess as it now exists. The rocky skeleton of the ridges forming the sides of the basins so far as it is still uncovered underlies the detritus caused by moisture and warmth through the influence of vegetation in summer and the formation of ice in winter. Rain washes or pushes the larger fragments, without injuring their edges, gradually down on that side of the basin which slopes the most, and so the filling up goes on. In case of periodical torrents of rain, the fragments will be washed away to a much greater distance, smaller pieces being found towards the middle of the basin, where they will ultimately be covered by fine earthy formations during dry periods. This is entirely analogous to the above-mentioned flat strips of land which separate two loess banks. At each renewed attack the finer parts would be washed further away and they would be found only towards the middle of each of the greater basins. We can see these processes taking place before our eyes. Add to this the appearance of salt on the surface, which is drawn from the depths below by force of the rain and which proves another of our suppositions. The third proof shows itself in the frightful dust-storms which leave a deposit destined in each separate locality, after years or centuries, to prove a not unimportant factor in the elevation of the soil. In other countries the dust is mostly washed away. In these basins without drainage the greatest part remains in the place where it fell, detained there firmly by the vegetation which springs up, helping in this way

the growth of the steppes. But, as I have already pointed out, the salt steppe does not show its formation, because. its curvature from the sides to the central salt lake has exactly the right form to cause the water in shallow beds to flow towards the central salt lake. If ever a sudden event should catise a deepening of the area of drainage, and thereby work a deeper cutting of the brooks in their under course, yet in course of time there would take place a change from depth to shallowness through the addition of new sediment leading to the restoration of the natural angle of inclination. If the middle part should be elevated so much that its soil should become horizontal far above the borders of the lake, the deposition on the slopes would continue in force until the curve took again its earlier form.

It is for this reason that the nature and mode of the filling up of the steppe hollows remains to our eyes not perceptible as long as we continue in any of those localities where there is no outward drainage. The analogy of the formation of the plateau surface with that of the basins of the loess, the resemblance in the way in which the basins in both cases are divided and the circumstance that the observation of the loess shows us the process of formation, as it actually takes place on the salt plateau, all this, I say, makes it in the highest degree probable, that the ravines in the loess basins represent distinctly the nature of the inner structure of the basins of the plateau. Still we can also get a proof of absolute identity. In the loess district in the North of China if a traveler ascend toward the steppe, he comes to the last springs of various rivers, at places where it is irresistibly clear, that here is a district which a short time ago had no outflow, but has now so changed that it sends its waters either through the Yellow River or through the Peiho to the sea. Such localities are found on the other side of the Great Wall in parts of Shansi and Chili along the border of the grass land. It is probable that in each case of this kind, the point of the level of the standing water, whether above the surface or under it was so far heightened in a depressed locality during a rainy period, that it reached a rift in the rock or arrived at the lowest point in a hollow bend and found there an outlet. As soon as this was done and a canal dug, which drew off the salt lake, the flowing away of water would continue even though the climate became somewhat drier. As then the newly dug canal where the water continued to flow off, became deeper, it would in course of time naturally follow that the water would cut its way deeper into the soft parts of the plateau. The same took place with the principal canal, as well as with all the affluents which discharged themselves in former times

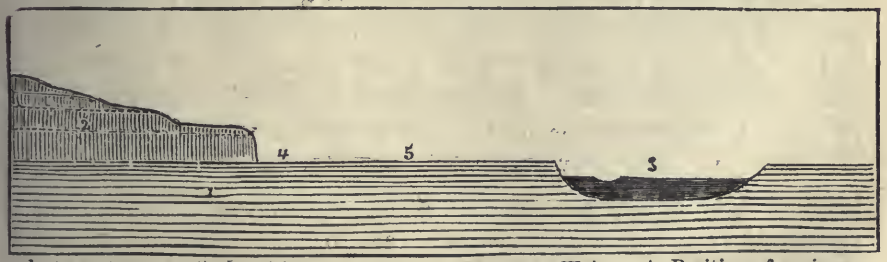
into the lake and those which formed themselves anew. In this manner originated the endlessly ramified water rifts which laid the loess open to view. It can at the present time be seen everywhere near the springs which burst forth along the borders of the plateau and even if the cuttings are only one foot deep, the loess character of the formation is still not to be mistaken. We arrive in this way with sufficient certainty at the two conclusions which here follow:—

1. The contents of the plateau basins of Mongolia, with the exception of the Han-hai, where at least the deposit is of marine origin, are composed principally of loess, which is towards the edges of the basins full of deposits of sharp cornered fragments, but is toward the middle formed of finer materials.

2. Each loess basin was formerly a salt plateau basin without an outlet. We get at last a clear picture of the way in which the levelling of the inequalities of Central Asia was accomplished and how its mountains have obtained their covering. But still we want an analogy by which it may be absolutely shown that the assumption of the identity of the originating process in both cases is right. I mention this in the last place, because it is only after the establishment of all other points that it can be made clear. I myself also was led through observations in Mongolia, to seek for it. The salt lake in the centre of each single basin naturally ought to have left in loess countries proof of its former existence. In what way this occurred is easily to be recognized, for if a lake lies in the deepest part of a depression without an opening, and material is carried to it from the sides of the basin, in the way described above, a part of it settles down on dry land as loess, but another portion is carried into the lake and is here deposited on a system of horizontal stratification. While the surface of the whole cavity gradually rises, the horizontal deposits will always be limited to the middle and those with vertical structure to the sides. In this way there will be a stratified nucleus surrounded by masses without stratification, and according to the abundance of water which might prevail at different times the former will encroach on the latter, farther in some localities and in others not so far. If in later times there takes place a drainage of the basin, the whole structure must be laid open, but as a rule the stratified nucleus will be found more destroyed than the surrounding parts on the sides because the flowing away of water takes place principally through the layers in the lake and many of the rifts of the sides of the basin discharge themselves into the lake from the time of their first origination. Nevertheless in nearly every loess basin it can be observed. I first saw the lake stratifica-

tions without knowing their significance and took them by mistake for regenerated loess, ascribing them to supplementary gatherings of materials on low places. It was only at a later time that I perceived their real significance and observed them in very various circumstances. We might call this formation, the "lake loess," to distinguish it from the "land loess." We ought *a priori* to expect that the lake loess would not possess the porosity and capillary vertical structure, which are caused by roots of plants. Indeed these qualities are wanting except in those places where the growth of plants at any time has itself led to the formation of little canals, and thus it is sometimes difficult to distinguish the two kinds of loess from each other. The lake loess however possesses always a stratification, which is entirely different from the bank-like separation of the land loess, and it has a yellowish white colour. On account of its lack of capillary structure it allows water to trickle through with difficulty. Therefore the water flows to it in brooks and small streams and remains standing on it in lakes. It is always very salt and the water in its vicinity undrinkable. Where the loess rises in walls above the bottom of the valley it is covered with salt marks, although in course of time there must have taken place a great washing out of a substance so easily soluble. Such places I shall need farther on more particularly to describe in the south of Shan-si. Generally its upper parts are continued to some distance. While the deepest points of the loess troughs are to be met with, where the salt lake in former times spread itself out. But the foot of the valley still consists of lake-loess. It is not fit for agriculture and sometimes becomes a large uninhabited salt field. In such places (and they are very numerous) an impure kitchen salt or natron, or soda is gained from the soil. Such places are very instructive when, as sometimes happens, in former times in consequence of temporary shrinking of the lake and the depression of its surface a quantity of land loess has settled down upon the lake loess on the zone which was quitted by the water. We can observe this connexion of the two kinds of loess with great distinctness in the valley of the Wei river in Shensi above and below Si-ngan-fu. This valley is rich in instructive explanations for the knowledge of the lake loess.

DIAGRAM SHOWING THE DEPOSITION OF THE LAKE LOESS THROUGH ACCUMULATIONS OF LAND LOESS IN THE VALLEY OF THE WEI RIVER IN SHENSI.



1. Lake loess. 2. Land loess. 3. Alluvium of the Wei. 4. Position of springs very abundant in water. 5. Terrace on which stand several cities, such as, Si-ngan-fu, Hwacheu, etc.

The lake which once spread itself out here, was of great circumference and reached to the steep granite range of the sacred Hwa-shan mountain. The latter raises itself with its fantastically formed summits like a gigantic pillar on the outer angle of the knee bend of the Hwang-ho, while on the inner angle of the corner ascends the mountain known as Fung-tiau-shan, which was separated from the opposite range by a violent earthquake, if we are to believe the Chinese legend.

From both of them were washed down during periods of heavy rainfall masses of rubbish which had collected in ravines as rounded rubble, reaching the lake in that form. Therefore it is that layers of rough rubble, gravel and sand interchange here with extraordinarily fine hardened loess mud; while this hardened mud is found pure, and almost unaccompanied by gravel and stones, in other lakes distant from mountains. It is to be expected that the lake loess should be rich in lime, since in the land loess a proportion of 20 to 30 per cent of carbonate of lime is nothing rare. The proportion of it collected in the salt lakes is in far greater quantity and by evaporation always takes its place as a deposit sooner than that of the land loess. In fact it not only causes the white yellowish colour of the fine earthen lake loess, but also cements together sand, gravel and an earth resembling fish roe, and is besides this formed into concretions, mostly very small, their size varying from that of peas to that of nuts. They collect sometimes in extraordinary quantities and may then easily be mistaken for lime-tufa. All these formations lie open to view on the fortified pass of Tung kwan and from thence to a point far above Si-ngan-fu, to the natural walls which enclose the alluvial valley. On the large terraces which are made by the above-mentioned formations lie numerous towns of great size, among which is the old capital Si-ngan-fu itself. Above it on both sides of the river ascends the land-loess which has quite plainly been deposited on the stratified formation, and gives the proof that after the period of the greatest enlargement of the lake, another drier time followed in which the lake withdrew and the dry steppe land gained more and more expansion over the region once occupied by the water of the lake. On the strip of plain which separates both formations many springs are found. The difference in regard to penetrability by water in the two formations is here to be seen very distinctly.

With the proof of the salt lake deposition on the ground of the loess trough, disappears the last doubt which could have arisen against the conclusion, that the latter are to be considered as former salt steppe basins. We may affirm with certainty that the North of

China was in former times when the Yellow River did not yet exist, a steppe land which resembled in every way the neigbouring regions belonging to the present Central Asia. North China consisted of single basins (without outlet for water) of very different sizes. In these, rivers discharged themselves into salt lakes where the water evaporated. The evaporation was greater than the precipitation, or equal to it, and a continental climate reigned. The immensity of the slowly growing loess offers a measure by which we can get an idea of the long duration of this period, since we have no data for obtaining a more definite estimate of it. In the south the mountains known as the Tsing-ling-shan formed a sharper boundary to the plateau of that time, than now exists probably to the steppe lands of Central Asia in any one direction, since on the other side of this range there is not found even so much as a trace of loess. But its eastern part, the Fu-niu-shan, stretches into the steppes in a similar way to the eastern outlying branch of the Tiën-shan in Chinese Turkestan.

As to the causes of the great difference between the former state of the climate and the present, only conjectures can be made. One of them might be found in the fact that the mainland of Asia was at that time raised higher in its eastern part than at present and stretched further eastward into the sea, as I shall endeavour to show in another chapter. Therefore maritime influences came from a greater distance and the dampness of the south winds was caught and appropriated by a greater mass of mountains. In the relatively slow sinking of the land and the approach of the sea might be found partly the cause of the change by which countries without an outflow came to have a drainage. This process we can only explain by stating that at first one basin was formed, then another, and so on, beginning from the east and going towards the west, and that by a very minute increase of the precipitation each slowly attained the the power of creating thus a drainage for its waters. In some places a union of several basins might have taken place before the outflow in the direction of the present streams began. As soon as it was once created and the canal so deep dug, that it stood as to height at most on the same level with the bottom of the central water basin, there must, if no great change in the climate took place, be a permanent drainage, and the river system must develop itself more and more to completeness. In consequence of the particular way in which the single basins were arranged it happened that with the exception of the eastern parts of the continent one channel became the principal medium for drainage. It was the Hwang-ho or Yellow

River of to-day. More and more lake basins were drawn into it and it grew slowly till its area of drainage reached its present expansion, and probably it is still encroaching gradually on the undrained plateau. The change is a mighty one, but not necessarily permanent. Even in case of a great diminution of the rainfall in the North of China, the Yellow River would continue to flow, and receive the tributary waters of its affluents, however much smaller that tribute might be. But besides the diminution of the rain other circumstances might occur which would be sufficient to lead matters back to their former condition. I will in the next chapter try to represent the circumstances which make it possible that through climatic changes a district having a well ramified system of streams can be changed into a salt steppe land without outward drainage.

If the North of China were still in its former state, it would be unsuitable for agriculture, with exception perhaps of a few irrigated oases like those that are found in the region lying south of the Tiën-shan range of mountains. Nomades would inhabit them. The change of the salt steppes into loess countries was an infinite blessing. The salt of those parts which were situated above the level of the rivers was washed out, and the soil, which before was only suitable for steppe-vegetation, became fruitful and productive. In the wide bottoms along the banks of rivers, especially in localities where on both sides the former soft surface earth of the steppe troughs is still preserved, as in the great valley of Si-ngan-fu, opportunity was offered for the settlement of a numerous population, and for the blossoming of a culture such as nomades cannot create. By it the soil was here prepared for the Chinese, where they planted the germ of their future greatness and historical importance. They followed the stream downwards and took possession of the Great Plain, formed by the Yellow River from the loess which it had carried with it from its upper course. This is a second element of happy result which attended the change of the steppe land into the district watered by the Hwang-ho, and its tributary streams.

Thus the geological study of the loess countries in the North of China allows a far view to be gained into the primitive history of eastern Asia, into the conditions under the limiting control of which the development of its inhabitants and their culture proceeded, and into the real nature of the central portions of the continent. The question follows close and claims discussion whether such changes as the loess points out to us, have taken place only in the North of China, and not in larger expansions of territory around the present Central Asia. It is evident that the answer would contribute

much to the geographical and historical understanding of the whole continent. To this question which I shall discuss in another chapter I will reply now only by giving in advance an introductory view of the events which create steppes without drainage and those which cause transformations to take place in them in different respects. This I shall do in order to lay a foundation so that we may then be able after learning the present character of the surface of many tracts of country to draw conclusions as to the processes which were formerly in operation in those regions and on their causes.

NOTES ON THE HISTORY OF SUCHOW.

By Rev. A. P. Parker.

THIS so-called "History" is a bulky work of 150 volumes of over fifty pages each. I have read and noted parts of it which may perhaps be of interest to the readers of the *Recorder*. I shall not attempt a consecutive history of the city, but will notice only a few of the more prominent points of interest that I have been able to glean from

THE BOOK.

This gives, in unconnected portions, the principal facts (and fancies too) in relation to the men and things that for more than two milleniums have played their parts in unceasing succession in the history of this great city. There is no attempt made at giving the history of Suchow in this work. It is simply a collection of records and annals—in a word the archives of Suchow.

The first two volumes contain a record of the visits of several emperors to the city, and their sayings and doings while here, together with various Imperial Autographs that had been bestowed upon men whom the emperor had met, or places he had visited.

Not until the fourth volume is reached is any record found of the time when the city began to be, and then only in a very meagre and unsatisfactory manner is the record made. It is only here and there as one wades through this great mass of tedious details that the principal facts of the history are found.

These annals are the work of many hands. According to the preface, the first topographical history of Suchow was written in the Sung dynasty, about A.D. 900, by Fan Wên Kung (范文公), a name held in great reverence by the people of this city and surrounding country. His grave is situated about six miles west of the city and is visited every year on the 11th day of the 3rd moon by many people, who go there to burn incense, and pay respect to the illustrious dead.

The History was twice revised and reprinted during the Ming dynasty, once each in the reigns of K'ang Hi and K'ien Lung, about A.D. 1690–1749. The last and best edition was produced in 1824, in 150 volumes (卷) and was the joint work of a number of Suchow scholars under the leadership of Sung Jü Ling (宋如林). A new edition bringing the history down to the end of the reign of Tung Chi (同治) 1874 and including the dire experiences of the devoted city during the T'ai P'ing Rebellion, is now being published under the auspices of the Fu T'ai.

THE CITY

is more than 2,300 hundred years old. The first wall was built under the supervision of Wu Tz Sü (伍子胥) by order of Hoh Lü (闔閭) prince of Wu in the reign of King Wang of the Cheu dynasty, B.C. 513–496.

In the first volume, actually the fourth, which treats of the principal changes that have befallen the city, it is stated that the country in which Suchow is situated belonged originally to the Yang Cheu District in the time of the Great Yü (大禹) of the Hia dynasty, B.C. 2205. In the period embraced in the Spring and Autumn Annals (春秋時) Suchow was the capital of the kingdom of Wu (吳).

When T'ai Pêh (太伯) and Chung Yung (仲雍) the elder sons of T'ai Wang (太王) of the Cheu fled from their younger brother who had been appointed successor to their father's dominions, they went south and settled in a region of country called King Man (荆蠻), and named the country—which they seemed to have ultimately conquered and ruled—Keu Wu (句吳),* T'ai Pêh dwelt in Mei Li (梅里) about twenty miles north of the city of Hoh Lü. The elder son of Sheu Mung, who was a descendant of the nineteenth generation from T'ai Pêh, moved still further south and settled on or near the place where, four generations later, Hoh Lü built the city of Suchow.

There is still a town in existence some twenty miles north of Suchow, called Mei Li (梅里), which is supposed to be identical with the Mei Li of T'ai Pêh's time.

The History states that Hoh Lü had frequent conversations with his minister, Wu Tz Sü as to the best methods of strengthening his kingdom and securing the safety and prosperity of his people. Among other plans proposed by Wu Tz Sü to this end, one of the most important was the founding of a new city and stronghold for the seat of government. The king agreed to the necessity of this movement, and commissioned Wu Tz Sü to select a site and proceed with the building of the city, which he accordingly did.

* 句 has the sound of 鈎 probably derived from the pronunciation of the aborigines.

There is a village some eight or ten miles north-east of Suchow called "Prospect City" (相城), which derives its name from the alleged fact that it was the site originally "prospected" and selected by Wu Tz Sü for the contemplated city of Suchow, the capital of Wu. But for some now unknown reason this site was abandoned for the one which the city now occupies.

The name of the city, as at first built, seems to have been Hoh Lü city (闔閭城). The name Su was derived from a very high tower, built by the son and last successor of Hoh Lü in or near the city, and named by him "Beautiful Su Tower." (姑蘇臺). This tower was named from the Ku Sü Mountain (姑蘇山). This tower is said to have been so high that from the top of it a man could be seen at a distance of 100 miles. It was built by Fu Ch'a, Hoh Lü's son, principally as a pleasure resort. An artificial lake, a pleasure garden and other accessions were built in connection with it, and here Fu Ch'a abandoned himself to pleasure in the society of the beautiful Si Shi. This female beauty had been sent to him as a snare by the crafty king of Yueh. The latter unable to withstand the power of either Hoh Lü, or his son, resorted to stratagem. Soon after, Fu Ch'a's accession to his father's dominions, the king of Yueh selected one of the most beautiful women of his kingdom, and after training her in all the female accomplishments of the time, sent her as a present to Fu Ch'a. The device was only too successful. Fu Ch'a gave himself up to dissolute enjoyment, notwithstanding the brave remonstrances of the faithful Wu Tz Sü. Ruin gradually stole unawares upon his army and kingdom, and he was ere long completely crushed by the wily king of Yueh and his kingdom overthrown. It would be tedious and unprofitable to tell of the many vicissitudes through which the city has passed since it was founded. It has been the scene of many fierce struggles, and in its earlier history passed frequently from one to another of the three kingdoms that then held this part of China, each new ruler changing its name, and sometimes also changing the names of its gates. The name Su (蘇) seems to have become permanently attached to the city in the reign of K'ai Hwang of the Sui dynasty, about A.D. 590, at which time the kingdom of Wu was finally overthrown and the country added to the dominions of K'ai Hwang.

The city has long been noted as the abode of wealth and luxury, and as one of the principal literary centres of China. The well known saying: "Above is heaven, below are Su and Hang" (上有天堂下有蘇杭), indicates what a paradise each of the cities, Suchow and Hangchow, is in the estimation of the Chinese.

Dr. Williams, in his *Middle Kingdom* says that Suchow is situated on islands in the Great Lake, and contains a population of 2,000,000

inhabitants. I do not know where he could have got his information. He certainly could not have visited the city himself.

The city is situated some ten miles east of the eastern shore of the Great Lake. It is possible that the numerous small lakes surrounding the city at various distances may have led early visitors to believe that the land on which the city is built, consisted of islands, while the fact is that the numerous small lakes are separate and independent bodies of water, each having a different name. As to the population it is hardly probable that there were ever two millions. It is the common opinion among the natives that during the T'ai P'ing rebellion seven-tenths of the population were destroyed or driven away. And yet notwithstanding the rapid recuperation and growth that has been going on for fifteen years since the rebellion was suppressed a recent census shows that the present population cannot be more than 300,000, including the suburbs. It is not probable therefore that in its palmiest days it ever contained more than 1,000,000 inhabitants.

In a future communication I may tell something of the places of interest in and about the city, its temples, pagodas, noted hills, &c., and of the men and women who have had a prominent place in its history.

SKETCHES OF A COUNTRY PARISH.*

ARTICLE III.

BY REV. A. H. SMITH.

MR. PORTER reached here with his family June 30th. The procession of carts conveying his *impedimenta* from the boats, may have resembled the train which escorted Jacob down to Egypt. It seemed evident to the most casual observers, that *he*, at least, had come to stay. The very next evening, a messenger came to us from a few leading men of the village, with a proposition and an inquiry. They said that in China, when a new family arrives, or when a new house is built, it is customary to recognize the circumstance with a kind of Ceremony, called 'The Setting up of the Kettle' (穩鍋)—in fact, a kind of House-warming. They also said that the missionaries had been in their village more or less for fifteen years, and that whatever other villages might think of us, *they* knew, and desired others to know, that missionaries are a desirable class of Immigrants (not to be kept out by an Exclusion Bill). In recognition of the fact that two more families

* This article was intended for private perusal, but permission has been obtained from the writer to publish is as a continuation of the interesting papers which appeared in Nos. 4 and 5 of Vol. XII., under the above heading.—ED. *C. R. & M. J.*

have been added to the village, they wished to present us with a Tablet—if that would be agreeable to us—as the most honorable Chinese way of expressing their sentiments. As it was designed to celebrate both the admitted excellence of our Doctrines, and the still more indisputable virtues of our Drugs, the suggested inscription was capable of a double meaning (雙關語) with reference to both these points. The following was the proposed legend: *I Shih Ming Tê* 醫世明德 'The Healing of the World Illustrates their Virtue,' the last half quoting the opening sentence of the *Great Learning*. We have often heard of a certain kind of welcome extended to missionaries in China, attempting to set up homes in the Interior, but they have generally been of the sort which the Am. Presbyterians experienced in Chi Nan Fu in 1881. Of anything like the present proposition, we had never heard or read. The singularity of the offer, was not diminished by the antecedent circumstances. No one who has not a minute knowledge of the long struggle with the District Magistrate of Tê Chou, can adequately realize what those circumstances were. For nearly a year, he has been fertile in expedients to get us into trouble, danger, and disgrace. He incited the people to mob us, he deliberately, repeatedly, officially and outrageously insulted the U.S. Consul, he ostentatiously ordered a rigorous investigation into the most infamous libels against our Church-members, against our helpers, and against us—libels of his own manufacture. For the past six months he has felt assured of success in driving us out at least of *his* District. After the mobbing of the Consul, the Magistrate gave a series of Theatrical Performances and Feasts, to which Officials and Gentry were invited, expressly to celebrate the joyful victory over Foreigners. At the close of these festivities—extending over half a month—an impromptu representation was ordered up, displaying the 'Burning of Foreign Buildings, and the Murder of Foreigners' (燒洋樓殺洋人) which was given in the presence of the Magistrate and of all the Officials of Tê Chou. In these acts, this Official was in perfect sympathy with the high Provincial Authorities, who are now desperately trying to expel Foreigners, by sub-latent methods. Under these conditions, for a village 8 *li* from the Tê Chou line, and within two days' journey of the Provincial Capital, to offer to Foreigners a Tablet, on the occasion of their threatening to come and live among them—appeared unique.

The proposition of our new Neighbors was at once accepted, (what else could be done with it?) but with a vague apprehension of what it certainly implied. In acknowledgement of the Tablet, it would fall to us, to 'wait upon' (候着) them, and when the nature of a Chinese

Feast (for which 'waiting' is but an euphemism) is calmly considered, no one will be surprised that we were filled with secret terror.

* * * * At the Sunday meeting next day, the proposed villagers' Tablet was abundantly discussed. One of the Church-members, whose heart, we were informed, the 'Lord had touched,' felt that this was a rebuke to the Church. Should some hundreds of Church-members sit impassive, and behold a village, still more than nine-tenths Heathen, visibly 'glorify' the Shepherds with a Tablet? Perish the thought! Hence the war-cry: '*A-Church-Members' Tablet.*' The idea grew rapidly. Almost before we knew of it, it had begun to bud and blossom. The plan of the villagers had been to present their tablet at once, as my departure was known to be set for an early day. This new scheme necessitated the delay of another week, as it was impossible to reach all the members, or even any large proportion of them, except on Sunday, when the names of those wishing to co-operate were to be taken. On some accounts it would have been more natural to postpone the whole affair until Autumn, when we are all completely transferred to the new home; but to this there was the obvious objection that it is often necessary for the best welding effect to strike when the iron is hot. If the villagers could not be put off, much less could the Church-members be denied, especially in view of the nature of their proposition, which was that their part should be to welcome the villagers to the residence of the Shepherds, on behalf of the latter. Each Church-member, or registered applicant for baptism (記名望道的) was to contribute his fixed quota of 200 cash (出分子) just as at Weddings, Funerals, &c. Whatever remained, after paying for the Tablet—which cost 15,000*—went towards the general expenses, as in ordinary Chinese celebrations. Aside from members, and applicants, no one was invited, or allowed to take a part. The contribution of the villagers went exclusively to pay for their Tablet, which was made by the same persons, in the same style, and at the same price as the other. A long list of inscriptions was prepared, and submitted for our choice, of which the following quotation from the Historical Classic, was selected: 欽崇天道 'Reverently Exacting, the Way of Heaven.' While the village Tablet was appropriately dated: 'In the Eighth Year of *Kuang Hsü, Jên Wu* of the Cycle, in the Pomegranate Month and during the last third of the Moon' (光緒八年歲次壬午榴月下澣), that of the Church-members as naturally dates in 'The Year of Our Lord One Thousand Eight Hundred and Eighty-two.' At this point, however, a slight anachronism crept in, for the date is completed as if it

* The sums named are reckoned as in the Northernmost Provinces, where one cash is called two. Each man contributed 100 real cash.

were altogether in the Chinese Calendar 'Fifth Moon and Twenty-sixth Day'—thus exhibiting an unconscious blending of the 'Cat's head and Rat's tail' (貓頭鼠尾). We had now upon our hands the formidable enterprise of 'waiting upon' some ninety persons from the village of P'ang Chia Chuang, and in addition a wholly indefinite number of Church-members, liable to range anywhere from an hundred, to twice that number. Such an undertaking, sufficiently appalling at any time, was doubly so while we were still in the lingering agonies of settling after removing, and under the limitation as to time. But every difficulty may be in some way surmounted (沒有過不去的河).

"The Chinese have a Chinese way,
In all they think, and do, and say."

The best method of getting anything done in China, is to get the Chinese to do it. Accordingly, several days beforehand, several of the leading villagers were invited (on Queen Esther's plan) to a preliminary banquet on a very small scale, in my study. When they had eaten and drunk, Mr. Porter and I appeared with our modest little Petition, which was perfectly understood in advance, and which could not be refused (用人的手短,吃人的口短). This was the drift of our remarks: 'Kind Friends, we may be able to preach to a multitude, but we do not know how to entertain them suitably at a Feast; we may perhaps 'cure the world,' but we certainly can not cook for it. We, therefore ask you having gone so far, to go still farther. 'The Competent execute—the Incompetent enjoy the advantage; the Competent toil—the Incompetent rest' (能者作了拙者用。能者多勞拙者逸). All that *we* know how to do, is to look on (袖手旁觀); and we must therefore invite you to waste your hearts in our behalf.' To this, of course, they blandly responded that what little they might be able to do, would be gladly done, &c., &c.; and then demanded to know *what kind of a Feast we wished to give.* Embarassing inquiry, planted with hedgerows of thorns on either hand! Should we reply that we desired the very best (上等), twelve bowls to a table, and all of acme quality—who *dare* give such an order as that? On the contrary, how could one venture to answer that he wished the cheapest meal known to Chinese culinary art? Who dare say *that?* For, as one of these Managers insinuatingly observed, this is a matter in which the Shepherd's Reputation is at stake, that is to say, where one's *Face*—(compendious character in Chinese!) is to be exhibited (露臉的事情). In China if one is to show Face at all, he would do well to show as much as he can or has, or else keep it altogether out of view. 'Of three roads choose the middle one' (三條道打中間走). It was therefore decided

that a Medium Feast (中等), *i.e.* ten bowls to a table was about what was required.

The next thing to be settled was the size and shape of the Mat-Tabernacle to be erected in the yard, in front of our houses. A form was agreed upon, in which both villagers and Church-members should dine in one Common Hall, with a view to good-fellowship. This fixed, we withdrew, and from that time we were literally mere spectators.

The three men who thus took upon their broad shoulders, our enterprise, deserve a word of description. One of them was formerly in the employ of the Yamên as Inquisitor for Smuggled Salt (巡役), a disreputable business which he gave up. He is always to the fore in village affairs. He is an applicant for baptism. This man was Superintendent of the Kitchen, over the Head Cooks (of whom there were two) assistant cooks, coolies, &c., &c., attending to the endless details in this department, and responsible for the preservation of good order.

The second, a Village Rich Man (莊家財主), is the head of an Oil Mill in the place, with a capital of many thousand taels. This establishment has for years bought nearly all our sycee, without any occasion for our going out of town for a market. For many years this rich and busy man, was upon a strictly business footing with us. It is only within the past two years that he has become positively *friendly*. This change of front is probably entirely due to his obligations to Mr. Porter, and to his medicines. It is *the Curing of the World* which, to the hard-headed and practical Chinese, gives, after all, the best illustration and the most convincing of one's 'Virtue.' Upon this man came the heaviest load of all, for his part was to be Quartermaster General, and to see that there was *enough* (pregnant word) of everything. To assist him in his arduous labors, three or four persons were appointed Custodians of Stores (職房) which must be watched day and night. Nothing was received or given out without being entered on an account. Even the Cooks are under the orders of the Commissaries, who give out so much for so many persons—eight being reckoned as one 'Feast,' which is the Chinese social eating Unit.

The third Superintendent was set to 'serve tables,' and benches, and charged with the general external arrangements. His history is a Romance. When a mere lad, poverty drove him from home without a cash. He drifted into a situation where he attracted the notice of a discerning Official, and became at length the companion and friend of a young Manchoo lad. When the latter became an Official, this man was his *vade mecum*, or *sine qua non*, and so continued through all the stages of a rapid and lofty promotion. The Manchoo Official when he

died, had become Governor General of the Two Kuang (兩廣). He was the famous *Jui Lin* (瑞麟). Our friend, long his Steward, had of course amassed a handsome fortune, and on the Chinese plan, he returned with it to his native village, laid away his elegant robes, watches, curios, &c.—except for special occasions like this—and settled down to the obscure life of a hard working farmer. His property joins us to the north, our only near neighbor, and he is the only Chinese we have yet met, who in dealing with Foreigners is *perfectly willing to give more than he takes.* He was one of the leading men in the village movement. As he knows the world well, and invariably speaks in the highest terms of all the Christianity he has seen, his word has naturally great weight.

Four days in advance of the Feast, the Village Cook appeared in the yard, with one or two assistants, and a lot of mud bricks, and proceeded with amazing celerity to build his cooking range. This consisted of nothing, but a row of half a dozen hexagonal openings, over which a kettle could be set. Chimneys there were none, yet the smoke escaped somewhere, and the draft was strong. When it afterwards became necessary to have a hotter fire, and to burn anthracite coal (炸子), twenty minutes' work with the same simple materials, sufficed to put up a furnace with a strong draft (and no chimney), and without a fragment of iron for a grate, which for the uses of getting a high heat in a small space, and in a short time, was, as one of the assistants simply, (and truthfully) remarked: "A great deal better than those iron stoves of yours!!" with the additional advantage of costing nothing. In the desirable art of accomplishing almost everything, by means of almost nothing, the Chinese probably excel the entire human race.

These, it will be observed, were the labors of the *Cook.* Imagine a Western Delmonico invited to superintend your Daughter's wedding breakfast, making his appearance the week before in his shirt-sleeves, with a spade and pick-axe, preparatory to putting up a Dutch-oven in your back-yard! The day before the Feast, while the cooking was in full blast, the mat-shed over the kitchen suddenly caught fire, and for a few moments there was some danger that this, as well as the main structures might be wholly consumed, the consequences of which would have been most serious. Fortunately, a great deal of yelling, and a little water put out the fire.

The day of the Feast had been fixed for Tuesday. Towards the close of the preceding week, affairs took a turn which plunged us into most unexpected difficulties, from quarters the most unanticipated. The news of the extraordinary performances to take place at P'ang

Chia Chuang had spread far and wide, repeated at every Fair, and perhaps magnified at each repetition. Many supposed that a Theatrical Performance—the inevitable Chinese vent for great joy—was to be given. The first intimation that outsiders concerned themselves in the affair, came from the nearest village to the south, about a mile distant, where we have a few Church-members. Returning from the Sunday meeting already referred to, they mentioned to their fellow-townsmen the proposed Tablet. Several of the latter at once exclaimed: "How is it that you have a part, and we have none?" To this the obvious reply was that the first parties were in the Church, while the others were not. Yet with no consultation with any one, these irrepressible persons—who resembled Banquo's Ghost, inasmuch as they 'would not down,' calmly ordered a Tablet on their own account, the entire village apparently coöperating, and *afterwards* sent us word of what they had done. The most inexperienced in Chinese affairs could appreciate the dilemma—to those able to see into and through them, it was abundantly obvious that here lay slumbering a whole herd of wild White Elephants and Trojan Horses. The motive alleged for the gift, was gratitude for Famine Relief, and also for Medical Mercies. The intention was no doubt excellent, but the occasion was inopportune. Vainly did we struggle to shake them off—sent them back again and again to reconsider the matter, pointing out the stress under which we already were for time, the size of our present undertaking, &c. But all to no purpose; these people had resolved to present a Tablet, and a Tablet they would present, whatever we might say or do. We were now filled with terror no longer secret, for this last affair threatened completely to swamp us. In dealing with a subject of this sort, Chinese and Foreign ideas are so utterly irreconcilable, that the latter must be utterly dismissed and extinguished. To present a person with a gift which cost, say $5, and then to take its 'equivalent' in food costing $25, would seem to us (unless the affair were a Minister's Donation Party) a most surprising proceeding. Foreigners would even the matter, by sending half a dozen persons to represent all, as is the mode in presentations to Magistrates, &c., but this method does *not* prevail in this country. A whole village will assess themselves fifteen *cash* each, and purchase a quantity of paltry toys, for the son of some rich man's old age, and he *must* entertain them in a handsome style. Perhaps he is glad to do so, and perhaps he secretly curses them and their toys. So generally. It is therefore no matter of surprise that this third Tablet, actually added about *sixty* to the number of our guests, nearly all total strangers! The Quartermaster was in despair, and was obliged to double many of his preparations, and to send off to

distant places for reinforcements of provisions. No one who has not been House-keeper to a village (and a Chinese village too) can properly appreciate the difficulties of this exigency. Long before this matter had been adjusted, applications from still other villagers, also bent on Tablet-bearing, began to come forward. *Timeo Danaos et dona ferentes*, would have been a suitable motto for them all. In the village to the west of us, for example, where we once had about a dozen members who deserted us for the Roman Catholics, we now found the leader of the secession movement desiring to return to us, bringing a Tablet as a Wave Offering! The latter was positively declined. He himself, however, insisted upon coming to the Feast, as one of our Church-members! In another village, one of the most obstinately heathen in the whole region, and where we have only one member, we learned that the Village Gong was beaten, and the men summoned to a Town-meeting under some trees in front of a Temple. It was stated that "all the other villages are presenting Tablets to these Shepherds, and why not we?" Gratitude for Famine Relief—never previously hinted at—was the reason given. A Colporteur of ours who heard the noise, arrived just in time to persuade them to await further instructions, by which means they were adroitly nipped in the bud. The Village of *K'u shui p'u* (苦水舖) is the one in which the persons live, against whom the Tê Chou Magistrate brought his infamous libels against our Church, accusations which, however, no one ever believed. This village, which is a very large one, also insisted upon presenting its Tablet, in which both Chinese and Mohammedans were united. When this project was broached, and the power families were consulted, some of them declared that they would most assuredly contribute to such a Tablet, even if it involved breaking up their kettles and selling the iron (砸鍋賣鐵), a proverbial expression for extremity.

Straws of this sort show that some latent gratitude for Famine Relief, a gratitude to which Chinese custom does not ordinarily give much expression, does nevertheless exist. All these offers, as well as others, to the number of six or eight, were absolutely declined. The slightest encouragement would doubtless have multiplied them indefinitely, as Famine Relief extended to about 120 villages, and Medical Relief is beyond all computation. The Chinese are a most gregarious race, and much of this kind of action is due to the sheepish instinct of blindly following a leader (一羊行衆羊繼). With judicious manipulation, the very same persons might often be led up either to a Tablet or to a Mob. Only less honorable than a Tablet, is the Scroll Couplet. These were offered from an unknown numbers of villages, all such offers being declined, (although in some cases the materials

had all been purchased) with a view to escape death by suffocation. Four scrolls were presented without any request for permission—two of them in acknowledgement of the supernatural virtues of Mr. Porter's method of 'Healing the World.' Of the other two, one was found to be from a village where we formerly had two or three members, who were dropped because they never came on Sundays. On examining the names on the scrolls, the excommunicated individuals are ascertained to be the responsible parties, representing many more. As this couplet is somewhat singular in its origin, and contains an ingenious allusion to the functions of the Shepherd (牧師), it is appended: Complimentary Couplet to the Shepherds, by two Excommunicated Sheep.

'The Shepherd feeds—his kindness is deep—all are fed and clothed;*
The Master sets the standard—the Doctrine is established, many believe and follow.

牧養深恩公推解.
師範道立多信從.

Had the smallest encouragement been extended to such testimonials, there would have been no assignable limit to their number. The reception of scrolls is, indeed, a much simpler affair than that of Tablets, but if conducted on a large scale, as ours must certainly have been, would inevitably have become burdensome.

For a day and two nights before the fixed date, our compound presented the appearance of a place where a Fair is to be held. All night long men tramped back and forth, and each one of the busy throng was 'something in the yard.' All day on that Mad-Monday, the kettles were full of various forms of food, cooked by the bushel. Here again, Chinese and Occidental habits are quite irreconcilable. Except in engaging Theatrical Companies, arrangements are seldom made for a fixed price for anything—*and no extras.* Everyone is to be fed as long as he remains about, and the assistants often come early and stay long. Besides this, no one ever knows how many may be expected. What with Cooks, Deputy Cooks, Coolies bringing water &c., men bringing tables and benches, and a small Army putting up mathouses, it did not seem at all surprising (though somewhat depressing as an item of news) to learn that about *eighty persons* were 'browsing around' in our lot on this Monday! All day carts were arriving with poles, mats, benches and tables. The mat-structures rapidly took shape—an outer room 25 × 35 feet, an inner Guest Hall (客廳) surrounded with an ornamental roof like a temple, the middle apartment 15 × 25 and each wing 15 × 15. Behind these, the principal hall for the Feast, 42 × 50. The Guest Hall, or Reception Room, decorated in Chinese style, was

* This expression conceals two Historical allusions too long to be here explained, and embodied in the phrase *T'ui Shih Chieh I* 推食解衣.

hung with Antithetical Couplets, &c., and in the middle a gigantic Old Age (壽) character, showed its head only, being concealed by an expansive portrait of the late American 'Emperor.' For we were invited to contribute *our* quota to the decorations—notably two standing mirrors, much admired, a pair of Peking vases, two clocks, and an 'eight-sound music box' (八音盒) so called because it could play only four tunes, positively *struck* on three of those, confining itself exclusively to the remaining one. 'Better one well learned, than a thousand half-learned' (不要千着會、只要一着熟。).

The second hand couplets which were rented with the mats and poles as part of the furniture, were soon buried under those sent in, as already described, expressly for the occasion. All the previous night-men kept watch, some sleeping on the village wall, which forms a considerable part of the boundary of the compound—for it was necessary to keep a good look out. Ready for the Feast, were lying in the Kitchen department, four tremendous Hogs, and other supplementary trifles had been prepared, such as forty-five chickens, fifty and more salt fish, over 1,200 eggs, and somewhere between *three and four thousand* Chinese bread cakes (饅頭). 'When one is eating one's own, he eats until the tears come, but when he is eating at other people's expense, he eats himself into a perspiration' (吃自己的吃出淚來。吃人家的吃出汗來。). There were no doubts on this occasion, as to whose food was eaten. We saw no tears, but there was an abundance of perspiration! The selection of an appropriate costume for such an occasion presented a difficulty. We happened to be nearly out of long Confucian robes, (except night-gowns) never having hitherto found it necessary to keep them in stock. At length by a happy inspiration one Shepherd was attired in a Japanese silk dressing-gown, and the other in a steel grey linen duster, each very long, each fastened by a cord with red tassels, and each much admired! Before the exercises began, an Individual was introduced as Band-master, who fell reverently on one knee, and presented what appeared to be a little account book. It was far too early to settle *his* bill—nor was this his errand. His memorandum-book was a catalogue of 'operas' or pieces to which his company was equal, and from which we were to choose. The very first one stumbled upon, happened to be called the 'Harmonious Waters of the Wei' (渭水河), which was chosen out of respect to the memory of the late Chiang T'ai Kung (姜太公), who was engaged in this identical piece in fishing on his platform with his straight iron rod, awaiting the Chou Emperor's summous to become a Minister of State. On purely professional grounds, however, Dr. Porter, suggested as a suitable variation a few strains from the piece on the opposite

page, in which the God of Medicine, Yao Wang (藥王) was feeling the pulse of Niang Niang (娘娘) with a telephone (走線), (thus anticipating Grey and Edison). A special pavilion had been erected for the Band, and there they 'blew' the most doleful strains almost all day, but they might have thrown overboard Chiang Tzu Ya altogether, and sung pæons to Huang Ch'oo and his rebellion, and substituted Yen Wang for Yao Wang, for all *we* knew to the contrary.

About 9 a.m. we were notified that the Procession was at the gates. Everyone else appeared to be there too, insomuch that it was with difficulty that we could make the proper bows of welcome, without being pushed over into the dust. The Tablet, a huge plank more than five feet long, two inches thick, about two feet wide, and handsomely spattered with gilt, came on a table (happily it ate nothing) 'borne of four.' After the reciprocal boors, the villagers filed into the court-yard, between two lines of about one hundred and fifty Church-Members assembled to receive them on behalf of the Shepherds. Of these members, some had come from villages fifteen miles away. Behind the villagers, and their Tablet, came the Shepherds (in their red-tasselled duster and dressing-gown), and after them the Church-members and their Tablet. Arrived at the outer apartment of the mat-house, the villagers were ranged on one side, and the Church-members on the other. The Christian character of the ceremony was recognized in the singing of the Doxology, and in a Prayer. After this, the villagers in a mass saluted the Shepherds, and the Shepherds simultaneously saluted the villagers (大家作揖咱毛腰). Then the villagers and the Church-members simultaneously saluted each other. The villagers were next escorted to the inner rooms, whereupon the Church-members and the Shepherds exchanged salutations. The Ladies were then invited to appear, and were saluted in turn by the villagers and by the Church-members—the terrible Band all this time either fishing in the Waters of the Harmonious Wei (a harmony lost upon Shepherds and Shepherdesses) or feeling the Lady's pulse with the String, we being entirely unable to decide which. After this we were allowed to roam about in comparative freedom until an hour or so later when the other Village Tablet arrived—thus delaying by so much the Feasts—when similar ceremonies were observed, except that the Ladies escaped a presentation. The theory was that they were to remain in strict seclusion, except when the women Church-members called, (of whom, with children, there were about two dozen, 'none but members admitted') and a mat fence had been erected with a view to keeping those precincts secure. But the Chinese are not naturally a bashful folk, and in the country, especially, there is neither round nor

square (沒有規矩無方圓), so that what with peeping over the fence, and crawling under it, and slinking around the other end, it was hard work to keep even the 'inner apartments' free from invasion. Some of the women Church-members had come from considerable distances, and many others would have been glad to do so, but for the almost insurmountable difficulties of transportation. After the women had finished their Feast, they all spent a considerable part of the afternoon in a visit to the Ladies.

By the time the main Ceremonies had been completed, the attention of nearly every one—especially those who had come from a long distance, and who, as yet, had seen no signs of food, began to be turned to the 'inner man.' 'He that attends to his interior self has business,' especially on an occasion like the present. The consequences of the unexpected deluge attending the last Tablet were soon apparent. There was not room at the tables for all at once, the Tablet-bearing Villages were therefore regarded as the guests of honor, entitled to the first place, and the Church-members who came to receive them, cheerfully waited. Lest the Feasts should prove inadequate in some particular, those first served—the villagers—had everything complete (全席) ten bowls all in the proper order. Although there was a great abundance of food, the Church-members' meal was more promiscuous, and ten sat at a table instead of eight, the bowls being fewer in number. Before they even had a chance to dine at all, it was already three or four o'clock! An equal number of Occidental 'Christians' would have whiled away the weary hours by gloomily and impatiently scolding and snarling at their environment, but these patient Chinese, to whom time is *not* money, and who always intend in such cases to make it up when the meal does come, remained in the most perfect good humor all day. 'Oh, it is no matter about *us*, we are all in the family. It does not singnify if we wait until dark.' Such was their temper, and extremely fortunate did it prove for them, that they were able to preserve it. For when the villagers had 'completely done,' and took their departure (the Shepherds begging them *not* to forsake them!) and had been escorted to the street in due form, an emergeney arose. The report of the strange performances at P'ang Chia Chuang, had gone all abroad. People had collected from all the villages about, and even from great distances. An impression prevailed that there was to be a grand exposition of Foreign Valuables and Rarities, such as Railways, Music-boxes, Electric-batteries, and Steamboats. The same misapprehension in regard to the real nature of Foreign inventions, was exhibited a few days later by a Chinese woman, who gravely inquired of one of the ladies: 'Have you *really* not brought a steam cotton-

mill with you?' Arrived at the place, the crowd found a high wall around every part of the premises, which to their disgust, prevented anything from being seen. A part of the village wall which commands a view of our compound, was packed all day. Others contrived to scale the walls in the rear of the premises, and hung there for hours in joyful misery. All the neighboring high trees, were secured as 'reserved seats' from morning to night. Yet but a minute fraction were able, after all, to see anything, and it was becoming increasingly difficult to maintain any kind of control over the gate—which in a Chinese house would not even have been attempted. If every body is not freely admitted everywhere, there is much bad talk and bad feeling; and impossible as it is to allow ourselves to be trampled in the dust all day, by a wild throng of curiosity hunters, eager to see a miracle or other curio, it was evidently especially desirable in our case to make some concession to the curiosity of outsiders. Fortunately, one house was entirely empty, the Church-members patiently consented still further to defer their meal, and some dozens of them were appointed a *posse comitatus*, two or three in each room, to see that no damage was done, and to urge the crowds, like Little Jo, to "move on." Under this guidance, they were able to make 'the grand tour' of the whole house. We had, however, but a very inadequate notion of the multitudes outside. "Crowd," remarked one of the Church-members, "why the crowd in Heaven won't be as big as that!" It was like a State Fair! Pedlars of water-melons, cakes, and other eatables came from distant places, and set up booths and tents at our front-gate and drove a brisk trade. All day the throngs without had been impatiently steaming and stewing in the sun, and great numbers must have gone away disappointed. When at length permission to enter was given, and 'unloose their anxiety' as to what a Foreign house is like, it was like opening a 'mouth' in the Grand Canal. The yard was filled in an instant. When the house doors were opened, a steady stream poured in on one side and out at the other, for an hour or two. *More than twelve hundred* of these 'tramps' were counted, and the total must certainly have been in excess of fifteen hundred—a large proportion of them from some distance. That such an invasion could at this time be allowed, was most fortunate, for it can never be practicable again. Its occurrence once, shows that we do not fear inspection. We had hoped for an opportunity which never presented itself before, to say some things to our new Neighbors which it would have been a most auspicious opportunity to utter. The circumstances, however, rendered this entirely impracticable. By the time the Church-members had finished their meal, it was time for them to go home. Before some of them could have reached there,

the clouds, which had rendered the day a delightful one for July, began to give promise of a most urgently needed rain—the first for months. It fell continuously all night, and a good part of the next day, a circumstance which, with many, doubtless went to establish the 'Virtue' of the Shepherds!

An incidental disadvantage, however, was the interruption of the demolition of the mat-houses, and the disagreeable necessity of having an unknown number of persons about the premises all night and the next day, all of them fed at our expense! The exact total number who participated in the 'Feast' will never be known, but it was certainly nearly *five hundred, in addition to the fifty or sixty persons on hand during a part or the whole of the preceding and succeeding days.* No wonder that it is the sick man who is said to furnish the perspiration (汗出在病人的身上).

The 11th of July was certainly an extraordinary day for the Shantung station of our mission. As a whole, everything passed off in a satisfactory manner, and with the exception of the inevitable delay of the Feast, which no one laid to heart, there was not a single untoward circumstance. A red sheet of paper accompanied the P'ang Chia Chuang Tablet, containing a list of 87 names of the donors, including every family in the village, *and each of these* 87 *families was represented at the Feast.* It has often been remarked in a general way, that the village as a whole is favorable to our residence among them, but this comes nearer to furnishing a proof of it, than we had any reason to expect.* Ten years ago, when the present members of this station first knew it, its total Church-membership was one man, three women, and four girls—all but the first named, in one village. The contrast is striking.

No one with the smallest acquaintance with Chinese affairs, will be surprised to know that the cost of such a celebration is considerable —about $150. It is a perfectly legitimate inquiry: "What is all this worth?" To this there are a variety of answers. From a purely Chinese point of view, an expenditure of this kind, is a most satisfactory one. To part with one's money and hear no sound (送銅不響) is indeed folly, but what more attractive investment than to buy a name

* As an instance of the prevalent good feeling, it may be mentioned that about eighteen months previous to this time, when the Shepherds had put in operation a Brick-kiln to furnish material for the new houses, the villagers volunteered to wheel into our compound the first kiln-full (about 30,000 bricks) *without any compensation.* It is nearly superfluous to remark that this friendly service was recognized by providing for the workers a 'Square Meal.' The delivery of each subsequent kiln-full was contracted for on a strictly business basis, at the rate of between $5 and $6. This is a characteristic Chinese method of procedure. Friendship rules the first time, and after that Custom decides 一次爲情兩次爲例.

(買名)? There is another Chinese aspect of the matter which deserves attention. The long Tiger-fight which, for nearly a year, we have been compelled to maintain with the Te Chou Magistrate, has had tens of thousands of interested spectators. During its progress, while the official had showed his hand, and before we had yet showed ours, we were in many ways reminded how fatal in the sight of the Chinese is the loss of Prestige. 'When luck fails, even Gold loses its color' (運敗黃金失色). 'When Fate is opposed, the Phoenix is not equal even to a Chicken' (敗運的鳳凰不如雞). Now although, so far as is known, no hint to this effect was even dropped by any one, it is still quite certain that but for one event, no such change as we now see could have come about. Of the internal ramifications of the dispute at Chi Nan Fu, and of affairs in Peking, the People know absolutely nothing. One thing, however, they do know, and perfectly comprehend, viz: that the Te Chow Magistrate had staked everything on a struggle with the Missionaries, and—lost! A single character reversed the situation—*ch'é la* (撤了). Magic Word! 'When Luck returns, even a carrying pole bears flowers' (時來扁担開花). It was the energy of the Secretary of our Legation which paved the way for this Feast of Tablets. Between January and July, what contrast more conspicuous! No wonder that to the popular apprehension, it was a progress through difficulties to glory—*per augusta ad augusta.*

That Protestant Missionaries in China do not seek prestige and power (勢力) for its own sake, goes without saying. But when a clear Treaty-right is assailed, and successfully defended, it is evident to every one that the right, and those who claim its exercise, are better secured than before they were attacked. While at the Provincial Capital matters are quite different, so far as our neighborhood is concerned this is our present situation. The immediate and calculable effects of this occurrence may be regarded as three-fold.

So far as concerns the village of P'ang Chia Chuang, of which we have now become *Natives*, and with the Freedom of which we are formally presented, it is well understood that in repairing Wells and Bridges (there being no streams) we do as our Fellow-townsmen do. (隨鄉入鄉). But if any revival of the temple repairing business should chance to take place (it being at present somewhat in abeyance), we shall not be obliged to claim the benefit of Minister Angell's late arrangement with the Chinese Foreign Office, that citizens of China cannot be compelled to contribute to heathen enterprises, when they prefer to be Christians!

The village has been described as nine-tenths heathen. By a strict computation, it is only Christian in a much smaller fraction.

Assuming ninety families, with an average of five members each, we have a population of 450, of whom only about 25, or say five and a half *per cent* have been baptized. Of these, few are heads of families, and several are women, who, in Chinese social statistics count for little or nothing. Upon all the scores on scores of little children, we have as yet made no impression whatever. They have all been born since we came to the village, and while they are perfectly respectful to us, nearly all of them are as substantially heathen as ever they were. To have 'eaten salt'—not to speak of the other incidental ingredients of a Tablet Feast—with the heads of every one of these families, may mean much, and we hope it will. At all events, it makes a good background for whatever may follow.

Again, as concerns the Church-Members. It is rare that those from distant places *all* meet, or any considerable number of them. That the straggling out-pickets, mustered to attend a tremendous Review of this sort, should be greatly encouraged by what they saw, or even stirred, as by the sound of martial music, is natural and inevitable. Whatever promotes the *esprit du corps* of the Church-Members, must in virtue of that effect alone, possess a certain value.

In the third place, as to Outsiders. In a densely populated 'Country Parish' like ours, there are multitudes who *know* almost nothing about us, and who are governed entirely by what they hear. 'When a Horn is blown beside a crack in a door, the sound goes out' (隔著門縫吹喇叭名聲在外). The story of the occurrences on the 26th of the 5th moon, will spread far and wide. It can not fail to dispel many prejudices. Confucius may be supposed to have known the people of his own country, and he remarked that when those that are near are pleased, those who are remote will come likewise (近者悅遠者來). This is exactly what we hope for. As a specific answer to the general affirmation that all Christian Missionaries are every where and always odious to the Chinese, such a demonstration is worth citing as a tangible evidence of good feeling. Indefinitely extended, they would, indeed, soon lose all meaning. "When *you* come to move in the Autumn," said one of the managers good-humoredly, "we will plan on a larger scale—for 200 Feasts" (1600 people)! *That* Feast, it is safe to say, will not be given. Our celebration, in short, like the bestowment of some honorary decoration, is a thing which may be done once—and is not to be repeated (可一而不可再的事). Such as it was, it came unsought and undesired. To have prevented it, without doing indefinite mischief, was morally impossible. It was therefore accepted, in the classical language of the last Tablet presented: 欽若天命 'Reverently Obeying the Decree of Heaven.'

APPENDIX.

BILL OF A TABLET FEAST.

"So comes a reckoning when the banquet's o'er,
The dreadful reckoning, and men smile no more."

I. FOOD.

"Victuals and Drink were the chief of her diet."

		Cash.	Cash.	Cash.
One Pig—Weight, including head,	132lbs. ...	17,000		
,, ,, ,, ,, ,,	106 ,, ...	14,200		
,, ,, ,, *acephalous**	81 ,, ...	9,700		
,, ,, ,, ,,	77 ,, ...	9,200	50,100	
Extra Meat, 39½lbs.†			5,148	
Chickens, 50			8,420	
Eggs, 1226‡			6,300	
Fish 50⅓lbs.			6,060	
Fruit, Confectionary, Sea-weed, and other edibles, §			92,800	
Bread Cakes (饅頭) 662 lbs. and 10lbs. Flour, ...			26,450	
Wine, 173lbs. @ 13,000 per 100lbs.‖			23,218	
Sesame Oil, ...			1,770	220,266

* Pig's head is a favorite object for temple offerings, being held to represent 'the whole hog.' No priest would be likely to turn away one who was in possession of an offering equally pleasing to gods and men. Hence the saying: 'What! When I have a pig's head can I not get what I want at a temple?' 有豬頭還求不出廟來麽。

† Four hundred pounds (catties) of pork, might appear to some an adequate provision, even for a Tablet Feast. The Chinese entertain, however, a vivid sense of the disgrace appertaining to a too scanty provision for guests. The stingy Host is vexed, as the saying goes, when the food is in preparation, because he is certain that there is too much, but when it is eaten, he is equally annoyed to find that there is too little 造飯嫌多、吃時嫌少。 'It is better to have what you do not need, than to need what you do not have' 寧可備而不用、不可用而不備, for 'When the food is dainty, who wants to lay down his chopsticks?' 好吃的果子誰肯放快子。

‡ 102 dozen eggs, if bought in the New York market at this time of year at wholesale rates (say 22 cts. per dozen), would have cost nearly $22.50, whereas the price paid on this occasion was only about $2.75. After making all allowances for the circumstance that hen's eggs in China are at least one-third smaller than in 'nominally Christian lands,' it still remains true that Chinese hens can afford to lay their eggs five or six hundred per cent cheaper than Occidental fowls.

§ It is not surprising that in view of the number of persons fed at the general table (大家的飯大家辦), the 'fragments that were left' did *not* fill 12 baskets, nor one. No Chinese saying is more true than that which declares that 'Cooked food when hot meets with calamity' 飯熟菜遭殃, or as the current slang goes, 'gets punished.'

‖ A Chinese Feast without wine (unless the guests chanced to be of the Temperance Fraternity known as the White Clothes Sect 白衣道, or Ritualists 在禮), would be to play Hamlet with the part of the 'undecided Dane' omitted. The common name of a banquet is a 'Wine-feast' 酒席.

	Cash.	Cash.
Brought Forward, ...		220,266
II. FUEL *et cetera.**		
Anthracite Coal, 79lbs.	2,370	
Charcoal, ...	1,200	
Adobe bricks for cooking range, ...	700	4,270
III. MAT PAVILION.		
Rent of 50 rolls matting, 20 mats in each roll, @ 300...	15,000	
,, ,, poles, ropes, etc.	12,000	
	8,000	
Work, ...	6,000	
Millet stalks, ...	3,480	
Taking down Pavilion, ...	1,000	45,480
IV. OTHER FURNITURE RENTED.		
Bowls, Plates, and Fifty Tables, ...		18,000
V. LABOR.		
'Many hands make light work; the fewer the hands the more to eat,' 人多好做活,人少好吃飯。		
Head Cook,† and seven assistants, ...	18,000	
Scullions, 12 men, ...	7,000	
Waiters,†† 12 men, ...	7,000	
Hot Tea Stands, 2 men, ...	4,000	
Head Musician, ...	2,000	
Other Musicians, ...	5,000	
Bearers of Tablets, ...	1,800	
Watchman for Pavilion, ...	1,000	
Gatekeepers,**	1,400	
Water-carriers, ...	400	
Butcher, ...	400	48,000
		336,016

* The items given under this head are simply the extras. A pile of brushwood and branches which would have sufficed for the ordinary consumption of a whole year, was within 48 hours entirely obliterated.

† 'An inexperienced cook can not manage a hot oven' 毛廚子見不了熱鍋台. 'If a cook has not served an apprenticeship with a master, he is sure to ruin the taste of the food by too much fermented sauce' 廚子不經師。總是醬性氣。

†† "They also serve who only stand and wait."

** The Gate-keepers proved to be a couple of Beggars, who were employed on the thoroughly Chinese principle of fighting the devil with fire, in order to keep the place from being inundated with other beggars from all quarters. It would be interesting to know into how many shares the 1400 thus earned was subdivided before it reached its ultimate destination. The venerable Mendicant who devoted his energies to watching the Pavilion, was doubtless selected on the same basis.

	Cash.	Cash.
Brought Forward, ...		336,016
VI. Miscellaneous, ...	20,260	
Spikes for hanging Tablet, ...	1,400	
Supplementary Scrolls,*	200	21,860
VII. Final Complimentary Feast to Managers, ...		3,000
		360,876

Receipts.	Cr.	Dr.
151 Church-members @ 200 each, ...	30,200	
Final Feast to Managers, ...		2,000
Hanging the Tablets, ...		1,000
Silk for Decorating Do. (Still on hand)† ...		1,500
Cost of Tablet,‡		15,000
Balance to Credit,§		10,700
	30,200	
Total Final Cost, ...		350,176

=Tls. 107.54 = $153.48.§

MISCELLANEOUS MEMORANDA.

Persons Employed. (Food furnished for three days.)	
Village Managers, ...	5
Church-member Managers, ...	5
Cooks, ...	8
Pavilion Men, ...	14
Scullions, ...	12
Waiters, ...	12
	56

Number at the Feast.	
Guests, 'Feasts' 55 × 8=4 ...	40
Managers and Assistants, ...	56
Total number feasted, ...	496

E. & O. E.

* These Scrolls were sent in some days after the Feast, and were acknowledged merely by giving the bearers the trifle named. 'When meat is cheap, customers are particular' 肉賤鼻子聞.

† 'It is not the Horse which costs money, but the Saddle' 馬不值錢、鞍子值錢。 This saying is widely pertinent to a great variety of Chinese affairs.

‡ These items are not inaptly illustrated by the saying: 'To pick up a bit of board when abroad, and at the same time to lose a door at home' 外頭拾了一塊版。家裏丟了一扇門。 the gains not equal to the expenditure 入不抵出.

§ It is to be understood that this expense was an entirely private matter with which the Mission has no concern. As already remarked it may be regarded in either of two aspects. To a Chinese, it would be money expended on the sword's edge—exactly where it is most useful 花錢要花在刀刃上. From another, and less sympathetic standpoint, however, to Borrow money to fill the mouth, is to find every mouthful leaving a hole, (debt) 借錢買嘴吃、口口是窟窿。 There is a story of a couple of English sportsmen returning from a long but somewhat unsuccessful hunting excursion in the wilds of Scotland, the contents of whose gamebag—consisting of only two grouse—they exhibited to an old Scotch farmer, with the remark: "Those birds cost us £20 a piece." "In that case," observed the thrifty Scot, "it is well for you that you got no more of them!"

OUR NATIVE AGENTS.

By Rev. John S. Fordham.

FIFTY years ago, a group of Islands in the South Seas was deservedly dreaded by mariners, both on account of its dangerous—because unmarked—reefs, and the cannibal propensities of its inhabitants. To-day it is a British possession, paying its revenue in kind, and in a highly advanced stage of commercial prosperity. To what is the transformation to be attributed? Few will deny that the foundation of the good work has been laid by the self-denying men who, braving danger and with intense faith in their message, have preached the Gospel in Fiji. Government Blue Books, the reports of Naval Officers and others who have visited the Islands, abundantly testify to the thoroughness and success of the work done by the missionaries. Sir Arthur Gordon, the late Governor, says that out of a population of 120,000, 102,000, are regular worshippers in connection with the English Wesleyan Church. The Executive Commissioner, in his catalogue of Fijian Exhibits for the late Sydney International Exhibition reports the "entire native population not only civilized to a large extent, but also Christianized and educated."

The methods employed to accomplish such a work are so suggestive, that it may be well for as to ponder them, especially at the present time and in view of the strong bias many missionaries in China have for the teaching of English in schools and colleges, and in the training of native helpers.

One prominent feature is that the missionaries have never sought to denationalize their converts. They aimed at changing a savage native into a Christian Fijian. No attempts have been made to compel a convert to deviate in the slightest degree from his own customs of daily life. The claims of climate and habit have been regarded, and whilst he has been required to give up everything heathenish, his amusements have not been condemned simply because they were Fijian. The mode of worship in the old heathen temples has been retained, and prostration is the attitude of prayer. The missionaries throughout have aimed at Christianizing the natives and have never sought to foist upon them foreign customs.

Education has been largely employed as an agency in the work. Even preaching has been made secondary to the more laborious work of teaching in the school. The early missionaries felt that hope centred in the young, and that if they gained them over and trained them up in the fear of God, there would result not only a strong Church, but a Church with its own pastors and teachers.

The system of education was thorough, and every village had its school, connected with the more important training school at the mission station. The more promising of the students in these training schools were passed on to the theological colleges, there to be trained as catechists or native ministers. These training institutions have been the making of the Fijian Church. The seed sown in them has brought forth a hundred fold in the remoter parts of the group. Most of the students are married, and especial care has been taken to instruct their wives, so that these in their turn have been able not only to make their own homes brighter, but to largely influence the women and children of the places in which they had been located. Valuable testimony has been given as to the efficient character of these training institutions. Let one suffice:—"The whole establishment forms a model village, whose inhabitants are trained to habits of cleanliness, order and decency, as well as method and industry. . . . We examined the students, and were much gratified with the practical nature of the system pursued and the intelligence and proficiency of the young men. They are taught everything necessary for their position as village pastors."—Captain Hope, R. N.: quoted in *Fiji and Fijians*, p. 440.

And that the village work done by these trained men is equally efficient is well attested by the opinion of the captain of a French ship of war, who in an article on Fiji accounts for the non-success of the French Roman Catholic priests by the influence of the native teachers. Intelligent young men with the Bible in their hands confront the priest in every village. Perhaps in no mission has a native agency been more largely or more successfully employed. And now the real work of a missionary in charge of a Fijian circuit is that of a bishop, directing a native ministry, and superintending a widening system of education.

As may be expected the natives are proud of their countrymen in such positions and willingly support them. And had there been in Fiji a crisis such as happened in New Zealand the work would still have been maintained, just as in Tahiti, the Protestant Mission has held its own since the French occupation, because the English missionaries, then compelled to leave, were able to entrust their work to well-trained native helpers.

The secular training given to the students has been of a modest character, but thorough. English text books have been translated and are diligently studied, but the main reliance of the missionaries seems to have been on the Scriptural training the students underwent. Even the best men have not been taught English nor Europeanized in any way. With a superior education the teacher or the native minister

was still one of his people, and as such was the more looked up and supported.

It will easily be seen that such an organization would be self-extending. So it has proved. A writer in a recent number of the *London Quarterly Review* to whom I am indebted for much information as to the present state of Fiji, says: "Forty of the Fijian teachers have gone forth to New Britain and other islands on the coast of New Guinea. They have acquired the language of the people, and gathering congregations and founding schools, they are preaching the Gospel of peace in the midst of savages even more degraded than were their own forefathers. Of these islanders 2,300 have already been led to accept Christianity." The difficulty of missionary societies in England in securing men who will not count their lives dear unto themselves does not yet trouble the Church in Fiji. In the ardour of its first love it is stretching out helping hands to regions beyond.

Some one may ask what all this has to do with us in China. This at any rate—to encourage us in our endeavour to raise an efficient native agency. The hope of our work lies in our native evangelists, teachers, and pastors. Our need is not so much an increase in the foreign missionary staff, but an increase in the number of men, not with English at the tip of their tongues, but with a good sound knowledge of the Scriptures, able and willing to preach in their own language and in their own style the unsearchable riches of Christ. An evangelizing Church, a Church supporting its own pastors, and every member of it a witness for Christ is China's hope. The foreign missionary may be needed for many a long year, but God hasten the time when he shall be a superfluity, and the native Church, strong as a Church of converted Chinamen, be the Missionary Society of China!

THE POPULAR RELIGIOUS LITERATURE OF THE CHINESE.

By Rev. W. Scarborough.

MY design in writing this article is to give an approximately correct idea—not of classical Confucianism, Buddhism, or Taoism—but of the popularised amalgamation of the three, as found in the religious tracts commonly circulated amongst the people. And since, as missionaries, we are at present manifesting considerable zeal in the attempt to supply the Chinese with a Christian literature, it would seem that a favourable opportunity is afforded for the consideration of this, a cognate subject. In attempting to supply the Chinese with religious tracts, it is very desirable that we should know, and bear in mind,

what they already possess of that nature. Having made a study of a number of these native tracts, I propose to give to the reader a general idea of their contents.

The size of these tracts varies from 10 to 350 pages; and nearly all of them are well printed. They are intended for gratuitous but not indiscriminate distribution, since the majority of them are in easy classical style, and the rest, with one exception, in a style more difficult. Nearly all of them are in prose, a few are commented upon, and two or three are illustrated.

It is a very common custom for writers of these tracts and religious books to claim for their productions some sort of divine inspiration. This has the appearance of great presumption on their part, but it may even be modesty, or a pious trick to catch the ear, and awaken the conscience of the reader. The author mistrusts his own authority and influence, and therefore calls in the authority and influence of the gods to his aid. It is a dangerous thing to do, for the gods themselves are sometimes made to appear anything but wise. One author claims to be inspired by His Majesty the God of War. Two or three others claim the inspiration of the God of Literature. The Goddess of Mercy is claimed as the inspirer of another tract; whilst another is assigned to the great Taoist deity Hüen T'ien Shang-tì; and another to Nan-yoh. The only other instance I will mention is that of a tractate ascribed to Mi-leh Buddha, who for the purpose of communicating it to a certain Mr. P'en, descended at midnight, date and place all minutely given. In several instances the God supplies the text, and a commentary ten times its length is supplied by the humble scribe. This bold ascription of these religious books to the inspiration of the gods is very suggestive of the fact that some revelation or other is found necessary by universal man. It points to the conclusion that we mistrust all religious teaching which cannot base its claims on the supernatural: it is a confession of need.

The general design of this class of books may be easily described; it is in fact repeatedly stated either on the title-pages or in the body of the books themselves. In the introduction of the first book examined we are told that, 'This classic is delivered and handed down by His Majesty the God of War, who is desirous that men should act virtuously, and not commit wickedness; and who herein teaches mankind how to distinguish between virtue and vice, showing also that both have their appropriate rewards, in order that he may cause men to know how to cultivate virtue and guard against vice.' Some of them aim simply at the promotion of filial piety; and others aim vaguely at saving the age, or arousing it. The two-fold design of all these books

is to exhort men to do their duty, firstly, to men, in their various social relations; and, secondly, to the gods: and hence the two grand topics discoursed upon are Ethics and Religion.

ETHICS.

Grave are the charges of immorality laid, in the plainest terms by these authors, against the people of the present day. The great god, Yuh-huang himself, is made to declare that, 'At present bad men fill the earth.' The following is an abbreviated list of the most prevalent sins laid to their charge: blasphemy and impiety with regard to the gods; undutifulness to parents; oppression of the people and deception of the prince; lewdness of all sorts; careless scattering about of the five kinds of grain; ridiculing and breaking the images of the gods; slaughter of oxen and dogs for food; use of false weights and measures; the injuring of others for personal profit; cheating of the good by the wicked; ill-treatment of the poor by the rich; aggravated forms of covetousness; crimes of violence; housebreaking; selling of adulterated goods; cheating the simple in buying and selling; trampling underfoot lettered paper; deceiving the aged and despising the young; breaking off of marriage contracts; striking and cursing grand-parents, etc. It would scarcely be possible for their bitterest enemies to say anything worse of the Chinese, than they say of themselves. I, for one, have no disposition to call in question the substantial accuracy of their statements. The picture, as drawn by themselves, is sad enough, revolting enough; but it furnishes a very sufficient reason for the presence of Christian missions in the land.

Against the crying evils of the times these tracts utter their strongest protests. 'All men ought to be on their guard, and that against everything that is contrary to the rules of propriety. Beware of drunkenness. Beware of lust. Beware of covetousness. Beware of niggardliness. Beware of violence and anger. Beware of litigation. Beware of prodigality, gambling, opium-smoking, song-singing, theatres, and the like."

That a man may be fitted to play his part in society, these tracts insist on his paying strict attention to manners, conduct, personal character, and the cultivation of virtue. 'Constantly seek to oblige. It is impossible to exhaust the subject of obliging others. How to do so time and circumstances will show; but let none say this is a trifling affair, and so neglect to attend to it.' 'Every man must pay strict attention to his conduct. But this is a life-work and difficult to explain fully.' Nevertheless our author descends at once to the most trivial details. Men must not omit the practice of self-examination. "Whenever you expect anything from heaven, you must consider what

your conduct merits." "Should anyone perchance speak evil of one, then it would be well for me to retire and enquire of myself whether I have done anything to deserve it." To heart culture the utmost importance is very properly assigned. 'The preservation of the heart is a matter of the first importance. Everything proceeds from the heart, and if it is pure, all that comes out of it will be so; and *vice versa.* Good thoughts will result in good actions; and *vice versa.* All that you have to do is to expel evil thoughts, and in all affairs to preserve an upright disposition—a heart level and correct as the beam of a pair of scales.'

The Five Constituents of Work, commonly called The Five ConstantVirtues, namely, Benevolence, Uprightness of Mind, Propriety in Demeanour, Knowledge or Enlightenment, and Good Faith, are clearly explained and strongly enforced. 'Benevolence is a virtue of the heart, and the principle of true love. It expends itself first on men; but it extends also to animals and even to insects. The reverse of it results in hard-heartedness.... It is not enough that this word should be familiar to our lips; our hearts must understand it.' Uprightness of mind is the shame of doing evil; which shame will greatly prevent a man from sinning against both gods and men.' 'Propriety is the regular order of Heaven, the right rule of Earth, and the proper conduct of Man. What difference is there between persons who do not observe the rules of propriety and the brutes?' 'To know and practise loyalty, filial piety, benevolence, and uprightness, and to be able to distinguish clearly between things that differ, this is knowledge.' 'Good Faith is that which controls the relations of friendship; but it is also indispensable to all the other social relations.' But even more strongly enforced than any of these is the virtue of chastity. 'To debauch other men's wives and daughters is, of all vices, the chief. And its judgment in the infernal world is correspondingly severe.' It is condemned on the principle of the royal law, also as a sin against one's ancestors and parents, against one's wife and daughters, and against one's sons and grandsons. 'For a mere short-lived gratification to bring all this enduring disgrace on several generations, is a sin reaching up to heaven, which the gods will certainly not excuse.'

Descending from the general to the particular, we come to the application of these moral precepts and warnings to the various actual relations of life. And, though not infrequently the teaching of these tracts is somewhat vague and general, they are distinguished for nothing more than for their persistent endeavour to reduce their precepts to practical applications.

The Five Relations, viz: between Sovereign and Minister, Father and Son, Husband and Wife, Elder and Younger Brothers, and between Friend and Friend—are discussed with wearisome reiteration, and with seldom a new idea; but the prominence given to this subject by all Chinese moralists renders it necessary to note as carefully as possible the teaching of their works thereon. The importance attached to the subject may be gathered from the following quotation. 'Turn your heart towards the right way. The way here meant is, that Ministers be loyal, Sons filial, Husbands and Wives harmonious, Brothers affectionate, and Friends faithful. . . . Would you even desire to become one of the Genii, or a Buddha, nothing beyond strict attention to the doctrines of the Five Human Relations is needed.'

The first of the Five Relations need not detain us long. Raised by his position into a region of solitary grandeur, the Emperor is compared to the sun and the moon, and is regarded as the father of his people. It is required of him that he should be upright and impartial, and that he should keep the laws of the country like any other man. He is regarded as the formation of many blessings, of rank, emolument, order, prosperity, and tranquility. The one sun in the firmament of the state he 'rules according to propriety,' and 'controls all affairs without relaxation,' 'benefiting his subjects like refreshing rain.' His benefits reach to all, from the highest to the lowest, even to 'barbarian foreigners;' therefore it becomes the duty of all to manifest their gratitude to him for his favours, mandarins of all ranks by unswerving loyalty and integrity, people by paying their taxes and keeping the peace.

It will not be such an easy matter to sum up and deal with what is written on the second relation, since this introduces us to the interminable and inexhaustible subject of filial piety. 'Father and Son' are supposed to include, although they seem altogether to ignore, Mother and Daughter. Very little is said on the subject of parental duties; and very little also on the female side at any time, and under any relation, except what is said to teach woman her duty and subordination. Her rights have not yet become a popular subject with writers of this class. Infanticide, or more particularly the drowning of female infants, is condemned, and threatened with severe punishments. 'Tigers and wolves are most cruel beasts, and yet they recognize the bond between parent and offspring; but man, the greatest of created things, is not even equal to them.' One hundred marks of merit, (in one place fifty), are assigned to the person who saves a child from being drowned; one hundred marks are given for repairing important roads and bridges.

"Honour thy Father and thy Mother," is as plainly written in these tracts as in the Bible. 'The first of all duties is that of filial piety.' 'Of a myriad virtues filial piety is the first.' It therefore receives an extensive treatment at the hands of the writers under review. In condensing their remarks let us first glance at the picture presented of Chinese parents, styled, even by the God of Literature, 'The two Living Buddhas.' It is duly noted that from them the child derives its bodily existence. They are next pourtrayed as the nurses and bringers-up of their children. Here the descriptions are often powerful, vivid, and affecting; but they sometimes descend into such homely details as would not read well in this article. One writer, after a very fine attempt at description, bursts out, 'Where on the face of the earth, whether rich or poor, are the parents who do not love their children? But think you that the pains and trouble parents endure can be fully described? Who ever has been able to write an exhaustive account of parental goodness and virtue?' Much credit is given to them for the part they take in promoting the education of their children, as also for their carefulness and anxiety in the selection of wives for their sons, and husbands for their daughters. Mercy is supposed to be their distinctive attribute; and the conception is most appropriate and beautiful. And it seems a pity to be obliged to mar this fine ideal; but truth obliges me to do so. The God of Literature, in the tract just quoted from, destroys the force of a very striking description of parental tenderness and self sacrifice, by admitting that what the parents mainly looked out for was to have some one to take care of them in the time of old age. To secure descendants who shall worship at the ancestral graves, is also another of the selfish hopes of Chinese parents. The appeal to gratitude—'They nourished you when you were young, and you must nourish them when they are old'—is fair enough; but the view just presented of parents caring for, and rearing their children, mainly in the hope of being benefitted by them in the future, dims the lustre of parental love amazingly.

There is perhaps more difference between the ideal filial child and the real one, than has been noticed between the ideal parent and the real one. One of our writers finds great fault with the hollowness of modern filial piety, and says that, 'Sons listen with their ears but not with their hearts; they obey formally but not heartily.' Another writer says that it is very common now-a-days to neglect parents whilst living, and to make much ado about them when dead. Grievous, however, are the punishments threatened against undutiful children; parents will even desire to die to be released from their unkindness; and they themselves will probably be killed by a thunderstroke, which will leave, written on their backs, a sentence of condemnation.

The ideal filial son is 'loving and obedient;' he 'reverently serves his parents so as to cause them gladness of heart;' he tries 'to relieve them of all anxiety,' and thinks that, 'though he should slay himself in serving them, he could hardly recompense their favours.' Aged or infirm parents he 'feeds and clothes with kindness and thoughtfulness.' He 'daily appears before them in a jocund mood, so as to make them cheerful and happy.' He also shows his filial piety by 'taking great care of his own person, since this he received from his parents, and to neglect it is to involve them in injury.' He 'watches his sick parents with tender care, carefully preparing for them soups, medicines, and food; and no excuses such as 'It is an old complaint,' are allowed to damp the ardour of his filial service.' And when 'the dread calamity of their death' occurs, he 'carefully enshrouds their corpses, and attends to everything belonging to their burial with reverential care.' He does not 'allow any ideas of economy' to interfere with the gratification of his filial grief and veneration.' He "buries them according to propriety; and sacrifices to them according to propriety." He "sacrifices to them, as if they were present;" and, 'though father and mother do not come to partake of the offerings, it is all the same to his heart as if they did.'

The unfilial son's character and conduct may be left to the reader's imagination; but I venture to say that the reader would never imagine that what Mencius says is true, "There are three things which are unfilial, and to have no posterity is the greatest of them."

The next of the Five Relations introduces us to the subject of marriage, in all its bearings. Marriages are commonly believed to be fated, or made in heaven, or by Heaven's appointment, or in a previous state of existence. Still certain persons, such as parents and marriage brokers, have a good deal to do with arranging them. To us it seems strange that the principals have nothing whatever to do with their own engagements. Betrothals are generally made when the parties concerned are too young to take any interest in the matter; but when such is not the case they have still little or no voice in it. There are several conditions of marriage which must be strictly observed. And should any supposed impediments exist, on either side, they must be plainly stated before hand. Persons of the same surname must not marry. There must be similarity of rank, age, and possessions. Parents are warned against coveting grand matches for their daughters. The directions of the brokers must be obeyed, and suitable betrothal presents exchanged.

(*To be continued.*)

LIST OF PROTESTANT MISSIONARIES IN CHINA, ETC.

By Rev. R. H. Graves, D.D.

THE following tables drawn from the above-mentioned *List* may prove of interest to some. Though the *List* is not without errors it is sufficiently correct to furnish a fair basis for these comparative tables.

In estimating the number of "laborers" I have made some deduction from the total numbers as some of the wives of missionaries are occupied with their domestic affairs exclusively and cannot be justly put down as missionary laborers. Of course the number deducted is only a rough guess.

SYNOPSIS OF TABLE OF MISSIONARIES IN FAR EAST.

I.—NUMBER OF MISSIONARIES.

	China.	*Japan.*	*Siam.*
Ordained	229	79	10
Medical	19	4	2
Others, teachers, &c.	58	6	...
Single ladies	84	45	5
Married „	237	80	11
	627	214	28
Total	869		

II.—RATIO TO POPULATION.*

China, Say 500 labours to 350 millions.
or 1 „ „ 700,000
Japan, Say 200 „ „ 36 millions.
or 1 „ „ 180,000
Siam, Say 25 „ „ 8 millions.
or 1 „ „ 300,000

III.—ACCORDING TO NATIONALITIES.

AMERICAN.	*China.*	*Japan.*	*Siam.*
Married men	100	61	12
Single men†	14	5	...
„ women‡	60	42	5
	174	108	17
Including wives of missionaries	274	169	29

ENGLISH.		
Married men	84	18
Single „	49	7
„ women‖	23	4
	156	29
Including wives of missionaries	240	47

GERMAN.	*China.*
Married men	16
Single „	2
	18

IV.—ACCORDING TO DENOMINATIONS.

	China.	*Japan.*	*Siam.*	Total.
Congreg. English 22, American 33	55	28	...	83
Presbyterian. English 28, American 55	83	4, 24	28	10	121
Methodist. English 24, American 42	66	3, 19	22	...	88
Episcopal. English 27, American 11	38	17, 13	30	...	68
Baptist English 6, American 22	28	1, 8	9	2	39
Luth. & Ref. (German)	18	5	...		23
Inland Mission. English (undenominational)	67	...	...		67
Bible Societies' Agents. English 8, American 6		3, 3	...		20

* As to the Ratio of Missionary laborers to population China has the greatest destitution, while Japan is the best supplied of the three countries.

† It will be noticed that the English have a larger proportion of unmarried *men* as compared with the Americans in China; 49 to 14 or 7 to 2, while the latter have a larger proportion of unmarried women, 60 to 23, or a ratio of 3 to 2 about. As far as the men are concerned this is at least partly due to the fact that some of the English societies allow their men to marry only after they have been two or three years on the mission field. This however will not probably account for all of the disproportion.

‡ The proportion of unmarried women to married is, among the American in China, 60 p.c. in Japan, about 65 p.c. while among the English, they amount to 25 p.c. only.

‖ As to countries, in China the number of single ladies is equal to 35 p.c. of the married, in Japan to 56 p.c. and in Siam to 45 p.c.

Missionary News.

Births, Marriages & Deaths.

BIRTHS.

At Sawtow, on June 29th, the wife of Mr. Wm. Paton, teacher, English Presbyterian Mission, of a daughter.

At Hongkong, on July 4th, the wife of Rev. G. Morgenroth, Basel Mission, of a daughter.

At Hongkong, on July 10th, the wife of Rev. G. Reusch, Basel Mission, of a daughter.

At Ningpo, on July 26th, the wife of the Rev. F. Galpin, United Methodist Free Church, of a son.

At Wuchang, on July 29th, the wife of Mr. H. Sowerby, American Episcopal Mission, of a son.

At Hongkong, on August 10th, the wife of Rev. P. Kammerer, Basel Mission, of a daughter.

At Hankow, on August 17th, the wife of Rev. T. Bryson, London Mission, Wuchang, of a son.

At Kiukiang, on August 20th, the wife of Rev. M. C. Wilcox, American Methodist Episcopal Mission, of a daughter.

DEATH.

At Kiukiang, on August 27th, the beloved wife of Rev. M. C. Wilcox, Am. Methodist Episcopal Mission.

Arrivals.—Per str. *Peking* and *Tokio Maru* on August 31st, Rev. J. H. and Mrs. Worley, Kiukiang; Rev. T. H. and Mrs. Worley, Yangchow; Rev. G.W. and Mrs. Woodall, Chinkiang; in connexion with the Am. Methodist Episcopal Mission.

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Departures.—Per P. and O. str. *Kaisar I-Hind*, for London, on July 1st, Rev. C. J. Corfe and Mr. W. H. Topp, of the S.P.G. Mission, Chefoo.

Per str. *Nagoya Maru*, for United States, on July 27th, Mrs. Griffith John, of the London Mission.

Per str. *Hiroshima Maru* for Europe, viâ America, on August 4th, Messrs. James Cameron and George Nicoll, both of the Inland Mission.

Per str. *Glaucus* for London, on August 12th, Mr. E. Pearse and Miss M. Kerr, of Inland Mission.

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Shanghai.—These "Twenty-four Questions on the Religious Condition of China" were presented to the Shanghai Missionary Conference by the distinguished Lecturer of Boston, U.S.A., Mr. Joseph Cook, requesting written answers, which he might use publicly. We print them in the *Recorder* that our readers may see on what subjects intelligent students seek information. The pages of the *Recorder* are open to articles on all those subjects except the one presented in question third. We will be glad to receive and publish communications on any of these subjects, and we will, if it is desired, send a printed copy of such papers to Mr. Cook:—

1. As to what points are missionaries in China generally agreed, and as to what are they disagreed, concerning the evils of the Opium Trade and the remedies for them?
2. What opinion do the missionaries in China hold as to the probable future of Chinese Emigration and as to the Anti Chinese agitation in California and Australia?
3. In the Chinese Classics, and in the ritual of the State Religion of China, what is the meaning of the designation *Shang Ti?* As judged by the prayers publicly used by the Emperor of China at the solstitial services at Peking, is his State worship monotheistic?
4. What are the chief objections made by the best educated among the Chinese to the acceptance of Christianity?
5. What are the chief hindrances to its acceptance by the uneducated among the Chinese?

6. In Confucianism, Buddhism and Taoism, what are the most powerful working forces, when these systems of belief and practice operate independently of each other?

7. What are the most powerful working forces of these systems when they act in combination and mixture in the eclectic belief of the average individual or community in China? Is the worship of ancestors the most efficient religion of China at the present day?

8. What are the most mischievous forms of inherited unbelief among the Chinese?

9. What are the most mischievous forms of imported unbelief?

10. What has been the religious and philosophical attitude of the foreign teachers who have been invited to China to give instruction in the modern sciences?

11. What is the average religious effect of the best education now obtainable in the highest native seats of learning in China?

12. What is the usual effect of liberal education in America or Europe upon the religious and political opinions of Chinese students?

13. What books opposed to evangelical Christianity and a theistic philosophy are the most read by the educated Chinese?

14. What books defending Christianity are the most useful in China?

15. By what aspects of Christian truth are the most conversions made?

16. Is it advisable that a series of graded educational institutions, open to all classes and preparing students for taking university degrees or their equivalent, should be organized in China, as such a series has been in India, in connection with missionary effort?

17. How far ought the study of the English language to be pushed in China under the direct or indirect agency of missionary organization?

18. What systems of self help have been found the most efficient among the native churches of China?

19. What ought to be the standard of admission to full communion in the native churches?

20. What is the duty of missionaries in vindicating the treaty rights of native Christians in China?

21. Ought the native churches of China to be united ecclesiastically and made independent of foreign churches and societies?

22. What are the worst evils in the condition of women in China? What is being done for their removal and what more ought to be done?

23. What hindrances does the progress of Christianity in China experience on account of merely nominal Christianity, or infidelity or immorality in the lives of European and American residents?

24. What mistakes do the churches and average public sentiment in the West make as to the religions and political condition of China?

Rev. E. W. Elliott, B.A., has been appointed to Foochow, and Rev. A. R. Fuller to Shaou-hing, by the C.M.S., and are looked for at an early date. The Rev. Dr. Nevius, Rev. D. C. McCoy and Rev. J. Butler, of the Presbyterian Mission, were to leave San Francisco by the August or September mail-steamer for China; this Mission hope also to be reinforced by some three or four fresh members. Rev. G. B. Smyth and J. L. Taylor, M.D., are *en route* for the Am. Methodist Episcopal Mission, Foochow; and we hear that several other Missions are promised reinforcements. Altogether the outlook for the near future is very cheering.

By the Annual Report for 1881 of the Agency of the American Bible Society for China, only just received, we learn that during that year their Chinese *publications* numbered in all 4,020 Bibles, and 91,099 Portions, making a total of 10,338,358 pages. The figures for *distribution* were 393 Bibles, 13,031 Testaments, and 99,171 Portions, or a total of 105,595. More than half the entire circulation was effected through the *Colporteur Service* which reports 121 months' of labor, 40 months by Foreign Colporteurs, and 81 by Native. By the Foreign Colporteurs 40,167 volumes were sold, and by the Native 15,740,—a total of 55,740 volumes.

We are glad to hear that the Anti-opium Memorial has met with a considerable degree of success. A large number of signatures have

gone forward, principally English, owing to an idea on the part of American brethren that they can hardly be expected to sign an address to the British House of Commons. This, however, has been happily overruled by the statement of Sir Thomas Wade, who, when asked on the subject, replied there could be no objection whatever to their signing such a Memorial and he would inform the British Government that he had said so. It is a common thing at home for persons of various nationalities to address other Governments than their own. In the case of the Missionaries in India, they have united to the number of upwards of three hundred in signing an Anti-opium Memorial similar to the one now under consideration in China. If indeed such a Memorial can have any good effect, or even if it simply represents the combined opinion of Missionaries here on the subject, it may well be taken in hand, and obtain as many signaturas as possible. There can be no divison of sentiment among them at least in regard to the evils of opium, as used in China, and so the address in question may be expected to go forward sustained by the sympathies of one and all. We venture to suggest here there ought to be a combination on the part of the Missionaries in China, such as exists in Japan and eleswhere, on the principles of the Evangelical Alliance. There are many topics which might well be considered by such an association, and while good would be done and evils corrected by it, the whole is neglected, from there being no Agency of the kind to take up the matter. Cannot such a movement be organised amongst us? Might not an association be at once formed, having Shanghai, perhaps, as its head quarters, with its wide spreading branches in other parts? Were this to be done a general review of Missionary work might be issued from time to time in connection with it for circulation at home and abroad, and current evils around us might be taken up and represented with power and effect, that are at present allowed to run riot and inflict tremendous mischief. We shall be glad to receive any communications on the subject.

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TIENTSIN.—The Mission Hospital at Lao-ling, the property of the Methodist New Connexion Mission, and under the charge of Dr. Stenhouse, was, on the 9th August, totally destroyed by fire. The disaster was caused through the accidental ignition of a cask of spirits of wine, and all medicines, instruments and furniture were completely destroyed. Dr. Stenhouse barely escaped with his life; but we regret to hear he received several burns more or less severe during the conflagration.

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FOOCHOW.—We have been favored with the following under the heading "Euthanasia in China":—"The unusual interest prevailing at present in all Christian lands on the subject of the sufferings of animals induces the writer to give the following account of a peculiar custom prevailing throughout a large portion of the Fuhkien province. Beginning at a village about thirty miles above Foochow and extending

west along the Min, a distance of at least one hundred miles, the people practice drowning instead of the ordinary mode of killing pork. I was interested to find that the desire to reduce suffering is at the bottom of this custom. The custom of tieing the animal's snout, which I have often noticed, shows the susceptibility of the Chinese to pity for even the lower order of beings. But this custom of drowning seems to be an attempt to avoid this means of rendering the heartrending screaming impossible which, however much we may dislike to hear we nevertheless know to be a boon in extreme suffering. And it is significant that while both the above customs are known to the Chinese they as a people, like ourselves, prefer giving the animal doomed to suffer free scope to get all the amelioration possible through the exciting process of intense screaming. The people of this region along the Min abhor the "white pork" of Foochow. The writer would inquire whether anything of the kind has been observed in other parts of the country.—*Etonnant.*"

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HONGKONG.—On the 12th of April, an agreement was come to between the Basel Mission and the Berlin Mission in regard to division of labour. Some stations were exchanged, and things are expected to go on smoothly henceforth. Two brethren are expected to arrive soon in connexion with the Berlin Mission. Mr. and Mrs. Loercher of the Basel Mission are returning to China after a three years' absence. The troubles on the outstations Ho-schu wan in Yun-on, and Thung Ichun tshai in Chonglok have not come to a satisfactory settlement yet. In Yun-on the mandarin refuses to stamp a deed of sale of a house which the owner, a Christian, had sold to the congregation for the purpose of using it as a chapel, and the mandarin of Chonglok refuses to sanction the building of a place of worship on ground that belong, to a Christian.

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NORTH FORMOSA.—An Educational Establishment for Chinese youths was opened at Tamsui on July 26th, in the presence of a large assembly of foreigners and natives. The building has been erected with funds subscribed by the home friends of Rev. Geo. Mackay, of the Canadian Presbyterian Mission. It embraces an auditory in the central front which is airy and well-lighted, flanked on either side by studies and sleeping apartments capable of accommodating twenty-four students. It as proposed the give the students a general course rather than a religious training only.

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HONOLULU.—Dr. D. B. McCartee, for many years a member of the American Presbyterian Mission, Ningpo, writes from Honolulu as follows:—"We have come to take up our residence, for a while at least, on these islands. The Chinese here are very numerous and many of them married to native women. Their houses are comfortable and neat, and in some cases they have handsome villas. There are many Christian Chinese here, mostly Hakkas, from the Basel Mission. One of them has given several hundred dollars toward paying for the Church which has lately been built."

Notices of Recent Publications.

The Ely Volume; or The contributions of our Foreign Missions to Science and Human well-being. By Thomas Laurie, D.D. Boston: American Board of Commissioners for Foreign Missions. 1881.

THE collocation of the words Missions and Science will surprise many readers as much as it did one who was connected with a scientific journal to whom Mr. Ely spoke about the debt of science to our missionaries, when he replied, "I was not aware that missionaries had ever done anything for science."

The author in his Introduction states the origin of this volume thus: "This volume had its origin in the same devotion to the kingdom of Christ that leads some to found lectureships for the better elucidation and defense of the truth. The late Hon. Alfred B. Ely inherited his father's love for the missionary work. He felt that the amount of scientific information given by it to the world was greatly underestimated, and, therefore, made provision for the publication of this volume, to show what the missionaries of the American Board had done, especially for geography, philology and archæology, not overlooking any contribution they had made to the advancement of human well-being. He hoped thus to interest some in the great work, through its incidental results, who had not learned to love it for its own sake."

The volume which has been prepared for this purpose is a large 8vo. of 532 pages. It is printed in the best style of the Boston press, and illustrated with a large number of illustrations.

It will interest some of our readers, who have not yet seen the volume, to quote the testimony of some learned men to the value of the contributions made to different sciences by missionaries. "Carl Ritter, the prince of geographers, confesses he could not have written his *Magnum Opus*, the *Erdkunde*, without the aid of material collected and transmitted by missionaries. "*The Missionary Herald*" he says "is the repository to which the reader must look to find the most valuable documents that have ever been sent out by any society,—and where a rich store of scientific, historical, and antiquarian details may be seen."

Mr. L. H. Morgan, in the preface to *Smithsonian Contributions to Knowledge*, Vol. XVII, says: "No class of men have earned a higher reputation as scholars or philanthropists than our missionaries. Their contributions to history, ethnology, philology, geography and religious literature form their enduring monument."

Mr. G. M. Powell, of the Oriental Topographical Corps, in a paper read before the American Institute, 1874, says: "Probably no source of knowledge in this department has been so vast, varied and prolific as

the investigations and contributions of missionaries. They have patiently collected and truthfully transmitted much exact and valuable geographical knowledge, and all without money and without price, though it would have *cost millions to secure it in any other way.*"

One writer says: "Missions enable the German in his study to compare more than two hundred languages; the unpronounceable polysyllables used by John Elliot, the monosyllables of China, the lordly Sanscrit and its modern associates, the smooth languages of the South Seas, the musical dialects of Africa, and the harsh gutturals of our own Indians."

This volume is taken up with details showing how much the missionaries of only one Society—the American Board of Boston—have done. The matters presented are arranged in separate chapters under their appropriate heads as Geography, Geology, Meteorology, Natural Science, Archæology, Philology, Ethnography, Bible Translations, General Literature, Contributions to History, Education, Natural Regeneration and Philanthropy. The volume is furnished with a full Index. We can not copy more from its pages—but refer all our readers, who are interested in the matters of which it treats, to the volume itself.

Plain Questions and Straight-forward Answers about the Opium Trade. By the Rev. Griffith John. London Missionary Society, Hankow China. London: 1882.

THE discussion on the Opium Trade continues with increasing interest and earnestness. Mr. John writes like one who has strong convictions on the subject and the courage to declare them. We commend this pamphlet to the consideration of those who have been reading the Lectures by Mr. Breriton and the recent statements of Sir Rutherford Alcock. The five questions which Mr. John answers are these: viz., "Is England responsible for the introduction of the opium vice into China? (2) Has opium been forced by England upon the Chinese? (3) Is opium-smoking in China as injurious as it has been represented? (4) Are the Chinese sincere in their desire to put down the traffic? (5) What is the duty of England at the present time in view of the actual facts of the case?" We quote a paragraph from page 10:—"Opium the cause of the War. Yet this war, of which we are now speaking, will always be regarded, and justly regarded, as an *opium* war, and as such wholly indefensible. In spite of the sincere desire of the Chinese to put an end to the traffic in opium, the East India company did everything in its power to foster it. The English Government never did a thing to discourage the cultivation of the poppy in India, or to check the contraband trade in China. When Captain Elliot was appealed to, as Superintendent of the Foreign trade, the Chinese authorities were told that the trade did not come under his cognizance,

and that Her majesty was not supposed to know anything about it. The principal opium dealers were residing in Canton under the protection of the British flag, and yet the Superintendent declared his inability to deal with them. The evil was fairly brought before the British Government by it representative in China, but no notice was taken of it, and nothing was done to suppress it, or even control or mitigate it. What was the Chinese Government to do, in the circumstances, but to take the matter into their own hands, and make a final effort to put the trade down? The Chinese had a right to seize the opium and destroy it. While no one would attempt to justify many of Lin's proceedings, his whole conduct shows that he had but one object in view—namely the delivery of the opium and extinction of the illicit trade. Surely the Chinese Government has a right to execute the laws of the country on this matter, and protect the people from a terrible evil. In reply to one of Captain Elliot's dispatches, Lord Palmerston had said:—"No protection can be afforded to enable British subjects to violate the laws of the country to which they trade. Any loss, therefore, which such persons may suffer in consequence of the more effectual execution of the Chinese laws on this subject, must be borne by the parties who have brought the loss upon themselves by their own acts. A sound principle was thus enunciated by Lord Palmerston; but the moment it was called into play the British Government violated it in the grossest and most flagrant manner." The author gives the history of the introduction and progress of the trade and the consequences thereof. Our readers who can procure the pamplet, or as it was originally published in the "Nonconformist," will find it very interesting reading even for the dog-days.

The Opium Trade and Sir Rutherford Alcock. By B. Fossett Lock. Of Lincolns Inn, Barrister-at-Law. London: 1882.

THIS is a reprint in pamphlet form of an article which appeared in the "Contemporary Review." There are some who would rather read a barrister on this question than a missionary. Mr. Lock gives his reasons for receiving the testimony of Sir R. Alcock as given in 1871, rather than the testimony given in 1881. At the former period Sir R. Alcock held sentiments, which Mr. Lock says "may be stated as follows: 1. Opium is a dangerous drug, seriously demoralizing and enervating to the population of China, 'a source of impoverishment and ruin to families.' 2. The Chinese authorities, who are a paternal government, sincerely desire to check in every way, and, if possible, abolish the consumption of the seductive drug. 3. They are foiled in their efforts to do so by the action of the British Government, which has forced the trade upon them. In 1881 Sir R. Alcock

expressed an entirely different opinion of each one of these points." Mr. Lock goes over each point in succession showing that Sir R. Alcock had no just grounds for changing his statements. We commend the discussion to all who are interested in this subject as it now engages the public attention.

The China Review. May-June. Hongkong: 1882.

THIS number completes Vol. X. of this valuable publication. Each succeeding volume is better than the preceding. The article of most interest to general readers in this number is the continuation of the account of Mr. E H. Parker's journey in Szch'uan Province. It gives a great deal of information about that part of China. "The Cases in Chinese Criminal Law" will interest those who are investigating the intricacies of Chinese law. Mr. O. F. von Mollendorff contributes some valuable suggestions for perfecting the compilations of Chinese Bibliography.

But the most striking paper in this number of the *Review* is the one by "Scutica," in which he criticises the defects and inaccuracies of the Translation of the Rev. E. Faber's "*Mind of Mencius*," from German into English by Rev. A. B. Hutchinson. The writer appears to write with an animus which is not all due to a literary taste or an impartial judgment of the work done. But we refer any who wish to know of the inaccuracies of the translation to this paper. We wish every success to the future volumes of the *China Review.*

Report of Christian Literature in China; with a Catalogue of Publications. By J. Murdock, LL.D., Indian Agent of the Religious Tract Society. Shanghai: 1882.

THE Author of this pamphlet of some 56 pages has been the agent for the London Religious Tract Society in India for nearly forty years, seeking to promote the circulation of the publications of that Society, both in English and in the various languages of that populous country. At the Society's request he came to China, on his way to Great Britain, that he might collect information in regard to the preparation, publication, and circulation of tracts in China which would be useful to the Society when communicated to its officers. This pamphlet contains a portion of his observations. The short prefatory note reads as follows." The Report was originally prepared for the Committee of the Religious Tract Society. It is circulated in China, that the suggestions offered may be examined by those who are most competent to weigh them and by whom they must be mainly carried out, so far as approved." A very casual examination of its contents shows that the name on the title page does not convey a very adequate idea of the

subjects treated of. The matters presented for consideration in this very useful pamphlet are arranged under some ten heads. The first contains Introductory Remarks on "Missions in China, The Press as a Missionary Agency, The Chinese Language, Publication work in Wen-li and Colloquial, the Term Question, Use of the Roman Character, and Roman Catholic Publications."—II. Protestant Publications existing or required. In this chapter a reference is made to the following items; viz.: "Catalogues, Pastor's Library, Christian Family Library, Child's Library, Tracts, Periodicals, Popular Literature, special effort for the Literati, Anti-opium Movement, School Books, Illustrations, and Wall Pictures."—III. Printing. In this chapter the author presents some views in regard to Block Printing, Type Printing, Chinese Paper, cost of Printing, Wrappers and Binding.—IV. Circulation. The points referred to are "Sale or gratnitous circulation. Prices, Circulation of Catalogues, Establishment of central Depositories, Sales in Preaching Halls and Book shops, Colportage and Periodicals."—V. Organizations. Under this head the Author refers to "the present organization" for printing and circulating tracts and then suggests "Proposed Arrangements, and Examining Committees and General Committees."—VI. Is in reference to the encouragement of Native effort, and discusses the importance of having "Native members of Committees and of Native Authorship, Native Contributions and Tract Distribution." This summany does not exhaust all the subjects referred to by the Author in his survey of the subject. We give this number in detail to show to our readers the wide range of subjects referred to. We commend the pamphlet to the consideration of all. Many of these subjects might be profitably discussed in the pages of the *Recorder*. We invite missionaries to send contributions to its pages that will be profitable to helping all to do the best things in the best ways.

The Eleventh Annual Report of the Foochow Medical Missionary Hospital in connection with the A.B.C.F.M. Mission, under the care of Henry T. Whitney, M.D. 1882.

THIS Report is drawn up with great care and shows the Institution to be in a very prosperous condition. Dr. Whitney carries on these benevolent labors in the spirit and with the same success as did his lamented predecessor Dr. Osgood. We refer all interested in the details of such medical work to the Report. Dr. Whitney, in his report of the Opium Asylum, refers to the fact of a smaller attendance at the asylum than in some previous years. But in the same connection he makes a statement which fully accounts for this diminished attendance at the Foochow Asylum. He states that some *five* native opium Asylums had been opened by men who had been formerly connected with the

Foreigner Asylum and had thus learned the manner of treatment. Some of these being situated some distance from Foochow it was much more convenient for the victims of opium smoking to resort to them than to come to the Foreign asylum. Dr. Whitney makes the same statement as other medical missionaries have made, that there is no diminution in the quantity of the drug consumed. This fact presents a most sad future for China.

Report of the Medical Missionary Hospital at Fatshan, in connection with the Wesleyan Missionary Society, in charge of Charles Wenyen, M.D., M.Ch., (Q.U.Q.), L.B.C.P.Ed. For the year 1881.

THIS is the Report of a new Hospital. The buildings were only ready for use at the middle of October of the past year. The Report of the commencement of the work makes it evident that the populous manufacturing town of Teatshan presents a most favorable field for medical missionary work. We feel assured that Dr. Wenyen's hopes for success in his medical work at Teatshan will be fully realized during the current year. We wish him every success in his arduous labors for the good of his fellow men. Dr. Wenyen relates one fatal case of opium smoking which will be interesting from the pending discussion of that subject. Dr. Wenyen says: "A fatal case of opium smoking also came before us a few weeks ago. The patient was a man 35 years of age. He had been smoking opium for about five years, and had consumed daily only a moderate amount of the drug, but *the pitiable condition* in which he was carried by his friends to the hospital *was regarded by them*, and not without reason, as *a direct consequence of the habit*. He was extremely anaemic and emaciated, was suffering severe neuralgic pain, and his stomach was unable to digest the simplest food. Seeing at once that it was too late to help him, we declined to admit him to the hospital; his friends, however, refused to take him away, and at length left him in one of the unoccupied rooms. Shortly afterwards he was found there dead, with the opium pipe in his hand, and the opium lamp burning by his side." And while we were writing these lines a missionary of the London Mission who had just returned from a visit to stations in the country, stated to me that he, in one of the passenger boats, had met a most pitiable case of the evils of opium smoking. The man was reduced to nearly a state of idiocy as well as of *abject poverty*. He had sold two sons to get money. His aged mother and wife were in great distress. His neighbors were reproaching him for having brought all this misery upon himself. The reproaches of his neighbors and family were only noticed by a silly idiotic laugh.

Transactions of the Asiatic Society of Japan. Vol. X. Part 1. Yokohama: May 1882.

THIS Part of Vol. X, contains papers of much more than usual value and interest. We transcribe the Contents for the benefit of those

who have not seen this Part.

I. A Chinese and Japanese Vocabulary of the XV. Century, with Notes chiefly on Pronunciation. By Joseph Edkins, D.D., Peking.

II. Notes on this Vocabulary of the XV. Century. By Ernest Satow.

III. Konodui and its spots of interest. By J. M. Dixon, M.D.

IV. On the early History of Printing in Japan. By Ernest Satow.

V. Birds of Japan. By T. W. Blakisto and H. Pryer.

The paper which will most interest general readers is the one by Mr. Ernest Satow on the History of Printing in Japan. It is a very valuable article and connects itself with the general history of printing in other lands. The writer says, page 48:—"In Japan the earliest example of block printing dates from the middle of the 8th century; but in China block printing was known at the end of the sixth century. Printing with movable type was introduced into Japan at the end of the 16th century. At page 63 Mr. Satow, after describing a certain book from Corea, part of which was printed from movable type, says, "This book is most important for the history of printing in all countries, since its date is at least *a hundred and twenty-six* years before the earliest printed book known in Europe." The writer says, "the Japanese were indebted to the Coreans for the knowledge of using movable type, as "In 1420 the King of Korea ordered copper movable types to be made, and further ordered large copper types to be made for the purpose of printing this book." page 62. Thus it would appear that the nation *last* to open its ports to trade with western nations was *the first* to use movable type in printing books.

This List of the Birds of Japan is the most complete that has been prepared, reaching the number of 365 species, while the List of the Fauna Japonica only enumerates 199.

"*Around the World Tour of Christians Missions.*" By Wm. F. Bainbridge. Boston: D. Lothrop & Co.

Many of our readers made the acquaintance of Mr. Bainbridge and his genial wife during their visit to China a few years ago. These and many others will be glad to know that Rev. and Mrs. Bainbridge have each written an account of their observations in the various mission fields visited. It is with Mr. Bainbridge's book that we have now to do.

During his travels Mr. Bainbridge met with over 1000 missionaries, and conversed with them respecting the methods and results of their work. Many advantages attend such an extensive survey of the mission field at large and actual contact with the mission work in its various departments. All missionaries know the advantages of visiting other mission fields than their own and comparing their own methods of work with those of their brethren. To all who wish thus to enlarge their field of vision and who are

ready to adopt suggestions from the practice of their fellow-laborers this book will prove of great value.

Though prepared apparently in haste, so that there are occasional slips and defects in the English, it is written in a pleasant style and brings the different subjects treated clearly before our minds.

Besides giving a glance at the prevailing systems of religious thought in the lands visited, and a detailed account of mission work there, Mr. Bianbridge gives his own views as to different points of missionary policy. In almost all of these opinions he shows such a grasp of his subject, such an appreciation of the arguments on both sides, and such sound judgment that these thoughts will be to many the most attractive part of the book. Indeed the author states that this is the special purpose of this volume. His disclaims their being merely personal impressions from a world-wide range of observation, and says truly that the value of the book depends on its being "an attempted compilation of the matured thoughts and feelings of hundreds of experienced missionaries, met in frequent conversations face to face with their work in almost all lands throughout the world." All missionaries feel their need of just such knowledge and while the book will be valuable at home in diffusing missionary information it will be none the less so to missionaries on the field.

As a popular book on Missions Mr. Bainbridge's volume will prove more useful than Prof. Christlieb's valuable little work. It contains the same valuable information, but not in so much of a dry, statistical style; while the personal recollections of the lands visited serve to give variety and to excite the interest of the reader; for we always feel more interest in a living person than in a mere subject.

Their are occasional inaccuracies, as when it is stated that 25 per cent of the students at an A.B. examination are successful, and that "almost all" sonless mothers in China are in dread of being sold by their husbands. These exaggerated statements must have resulted from some lack of knowledge in his informants, but we all know how full books of travel are apt to be of such inaccuracies.

The book has proved an attractive one at home as three editions were printed within a month from the first issue, and an edition (Subscription) on better paper and with illustrations is now in course of preparation.

An Appendix contains a list of Christian missions, and there is a full Index rendering the book an admirable one for reference.

It is to be hoped that all missionaries will have this work in their libraries and I am sure no one will regret spending the small sum needed to put it there.

R.H.G.

THE

Chinese Recorder AND MISSIONARY JOURNAL.

VOL. XIII. SEPTEMBER–OCTOBER, 1882. No. 5

THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

BY REV. ARTHUR H. SMITH.

(Continued from page 259.)

III.—ODES.

THE relation between Chinese Proverbs and Chinese Poetry (not classical) resembles that between Proverbs and Antithetical Couplets. All those qualities of the Antithetical Couplet which adapt it for quotation, are frequently found in poetry, with the additional attraction of the rhyme. Proverbs and other Common Sayings are often caught up by the composer of an Ode, and woven into his verses, while on the other hand, a well turned poetical expression sometimes gives it a permanent currency, as is the case with so many of the lines of Pope. Whether the Proverb has been made poetical by its setting, or the poetical expression has become proverbial by constant quotation, it may be sometimes difficult to determine. In cases of the latter class, the remote origin of a poetical 'Common Saying' has often been lost sight of by every one but Scholars. An examination in detail of the Rules governing the construction of the different varieties of Chinese poetry (vaguely classified as *Shih*, *Tz'u*, *Ko* and *Fu* 詩詞歌賦), is fortunately quite unessential to our purpose, since the subject is somewhat complicated, and as full of intricate details and thorny Exceptions as a Latin Accidence. In the Literary Examinations, the *Shih* and *Fu* are the only recognized forms of Poetry. The *Tz'u* and *Ko* are more spontaneous, or even lawless, sometimes descending by rapid stages into a species of rythmic prose, or even into mere doggerel. While the *Shih* has either five or seven characters to the line, other kinds of verse often enjoy unfettered license. To avoid the introduction of confusing distinctions in the appended examples, whatever assumes a poetical form, is generically termed an Ode. The examples themselves have been selected, as in the case of Antithetical Couplets,

not only to show how Proverbial Sayings are often found in such poetical forms, but also to make it incidentally evident how smooth verses may easily become current linguistic coin. A little book called the Poems of *Shen T'ung* (神童) or the Divine Child—also known as *Hsieh hsueh shih* (解學士)—is in general circulation, and contains many lines which have become proverbial. The verses are reputed to have been composed by this supernatural Infant before the age of ten years. The following is a common citation from *Shen T'ung*:—

'He was only a Common Farmer, when that morning brought its light,
And yet as the Emperor's Minister high, he trod his halls at night;
For Generals and Statesmen too, are seldom raised from seed,
That every youth should struggle hard—this is the vital need.'*

朝爲田舍郎。暮登天子堂。
將相本無種。男兒當自强。

FAMILY ODE.

A 'Princeless Medicine' for preserving peace in the household.

'When sisters-in-law are joined in heart
No family comes to ill;
When sons all act a filial part
It works like a Harmony-pill.'

萬金難買之藥。
妯娌密和家不散。子孝雙親順氣丸。

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* In the collection of *Shen T'ung's* Odes, these four lines are generally found under the title: Exhortation to Study (勸學). The obvious intention is to urge to extreme diligence (當自强), since the fruit of such a course will be a certain and perhaps sudden reward. The practical embarrassments of an arrangement of proverbs merely by 'subjects,' is illustrated in the circumstance that in Mr. Scarborough's volume the first two of these four lines are separated from the last two, and placed (No. 688) under the caption 'Luck.' A more inappropriate situation it would be difficult to select. The quest of the expression is by no means facilitated by the fact that no reference occurs in the index to any word in the couplet, or to anything cognate to its contents. The same inconveniences are met with in the classification of Antithetical Couplets, as in that of Odes. Thus, under the title "Concession and Forbearance," is appropriately found (No. 1852) "Imitate *Chang Kung* who wrote so many times the *Jen* character" (效張公多書忍字). The other line of the couplet is, however, placed (No. 34) under the head of "Example": "Imitate *Ssu Ma* who laid up much secret merit" (法司馬廣積陰功). So also under "Wine," (No. 1005) we find: "Wine does not intoxicate men—men intoxicate themselves" (酒不醉人人自醉). The second line of this couplet is banished to the title "Hypocrisy and Deceit," where we have (No. 1719): "Beauty (or lust) does not bewitch men—men bewitch themselves" (色不迷人人自迷). Yet in other cases where the connection between two lines of the same distich is even less intimate, they are allowed to remain undisturbed in their union. That it is undesirable to learn separately, and with no knowledge of their appropriate connection, lines which to the Chinese ear belong together, must be obvious. Imagine a Dictionary of Quotations from English authors, classified according to subjects, in which the words: "Hope springs eternal in the human breast," is found under "Hope," while the following line: "Man never is, but always to be blest," are entered under "Man"! Divorces of this kind are quite unnecessary, since judicious cover-references would obviate every difficulty.

ODE.

Designed to demonstrate that the more one has, the worse off he is.

'Oh, why should men long with a longing so sore
For ill gotten riches that Heaven can not bless?
When the Owner is dead, riches serve him no more—
It is better to live and to covet wealth less.'

爲人何必苦貪財。貪得財來天降灾。
卽是有錢人不在。不如人在少貪財。

ODE.

Intended to show that a Title-Deed and a Lease come to the same thing in the end.

'The mountains green, the lovely vales, a prospect fair to see—
Those lands which now the fathers own, their children's soon will be;
Yet let them not with sudden wealth be too elate in mind,
They too have their Posterity which follows close behind.'

一派青山景色幽。前人田地後人收。
後人收得休歡喜。還有收人在後頭。

ODE.

Showing how Prevention is better than Cure.

'The Man who rules his appetite
Will always keep his spirits light,
But many anxious thoughts combine
The vital force to undermine;
Refrain from wine and save your health,
Nor yield to wrath that wastes your wealth.'

慾寡精神爽。思多氣血衰。
少盃不亂性。除氣免傷財。

DIETETIC ODE.

Explaining some physiological facts, and imparting some valuable advice which costs the Reader nothing.

'Long not for dainties rich and rare,
For dangers lie in ambush there;
Along the surface of the tongue
The nerves of taste are chiefly strung.
Consider this important fact—
No matter what the food you eat,
Once past this gustatory tract
You can't distinguish sour from sweet!'

滋味勿多貪。生靈害百般。
乍過三寸舌。誰更辨甜酸。

ODE TO A NEW BRIDE.

Showing how a Young Woman should first learn to cook, and then wed a man who has an unmarried sister.

'Three days the newly married bride
In strict seclusion ought to hide;
With dainty hands then sallies forth
To mix her trial pot of broth.

In China, as is known to most,
The husband's mother rules the roast,
But to the new made Bride alone
This lady's tastes are all unknown.
Lest, wrongly mixed, her soup she waste
She makes her husband's sister taste.'

新嫁娘。
三日入廚下。洗手作羹湯。
未諳姑食性。先遣小姑嚐。

IMPROMPTU ODE.

Showing how a thimbleful of water taken from the middle of a Pond, leaves no perceptible Hole.

ON RETURNING TO ONE'S NATIVE VILLAGE. *By Ho Chih Chang.*

'He left his village a wee little Mite,
He came back old, with his temples white;
His face was strange, but his brogue was true,
Cried the laughing juveniles: "Whence came you?"'

回鄉偶書。　賀知章。
少小離家老大回。鄉音無改鬢毛衰。
兒童相見不相識。笑問客從何處來。

ODE.

Showing the disadvantages of marrying a man who is liable to be sent away to a distance, of sleeping late in the morning, and of allowing shrubbery to grow in the vicinity of one's bed-room.

THE EXASPERATIONS OF SPRING. *By Chin Ch'ang Hsü.*

'Drive off those Orioles from that tree
Nor let them on its branches scream,
To join my lord in far Liao Hsi
I took my journey in my dream;
These birds awaked me with their call—
I failed to reach there after all!'

春怨。　金昌緒。
打起黃鶯兒。莫教枝上啼。
啼時驚妾夢。不得到遼西。

The reputed author of the following verse is *Chiang T'ai Kung* (姜太公 12th cent. B.C.) a character to be referred to hereafter. His wife insisted on a divorce, because of his extreme poverty, and in spite of his tears, she laughed as she left him. With a fine irony, this lady has come to be regarded as the goddess of the eight varieties of Insects noxious to grain (八蜡神), especially grasshoppers. Her functions in this capacity are, however, somewhat ill defined.

ODE ON COMPARATIVE TOXICOLOGY.

Showing the extreme facility with which a Man may be bitten (or stung) when he is least on his guard and showing also Who does it.

'The Serpent's mouth in the green bamboo,
And the yellow Hornet's caudal dart,
Little the injury these can do—
More venomous far is a Woman's Heart!'

青竹蛇兒口。黃蜂尾上針。
兩般猶自可。最毒婦人心。*

SCHOLARS ODE.

Showing the influence upon the Chinese intellect of the movement of the Earth in the Ecliptic, and furnishing a fresh argument for the Unity of the Human Race.

'On our studies in the Spring-time, it is hard to fix our mind,
While in incandescent Summer days to sleep we feel inclined;
Then the Autumn soon reminds us that the Solstice must be near,
When we pack our books and scramble home to welcome in the Year.'

春天不是讀書天。夏日炎炎正好眠。
到了秋來冬又至。收拾書箱過新年。

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* Attention has been already called, under the head of Variations in Proverbs, to the very different forms in which the caustic saying this Ode concludes with, is met 最妒[毒]不過婦人心. From a sentence in the commentary on the *Liao Chai* (聊齋), a famous composition of *P'u Liu* (蒲留), [See Mayer's Manual No. 567], it appears that these characteristics of the feminine nature are regarded as not only analogous in quality, but as ultimately identical in origin, and as differing only in degree. The following is the quotation referred to: 婦人無德有三。曰、獨、妒、毒、未有獨而不妒者。未有妒而不毒者。 *i.e.* 'The absence of Virtue in Woman is of three grades, known as *Tu* (獨) *Tu* (妒) and *Tu* (毒).' [The first of these denotes that state of mind in which the attention is concentrated upon Self—Egoism—and is expressed in the phrase: '*I* rather than You,' or in the ancient baronial motto: '*Thou* shalt want ere *I* shall want.' This feeling inevitably results in Envy (妒)—grief at the excellent qualities or gifts of another, and this in turn ends in Malignity (毒), a fixed purpose of doing mischief to the object of the feeling.] The Reader will observe the significant predicate with which the commentator concludes: '*No Woman was ever egoistic, without becoming envious, nor envious without becoming malignant.*' Hence the expression, 'Women can share one's adversity [which calls out the better side of their nature], but can not share prosperity [which results in the moral descent explained above] 婦人可以共患難、不可以共富貴。 So also: 'The short-sightedness of Woman' 女人短見。 *i.e.* Women can appreciate what is immediately before their eyes—(and they can appreciate nothing else). Yet more opprobrious is the current saying: 'Like a Woman's Benevolence, and a Mean Man's Courage' 婦人之仁。匹夫之勇。 *i.e.* a very inferior article. In a still stronger sense, the expression is also employed to denote an excellence merely pretended, as when one reads the Buddhist Sacred Books in public, and then turns to reviling his neighbors. Such incidental testimony to certain Chinese views on the moral nature of Woman, is worth more than a volume of essays on the subject, for the reason that the positions are assumed as self-evident, and are not reached by argument.

The following Verse is by *Li Po* (李白) the most famous of Chinese poets, who lived in the golden age of Chinese poetry—the T'ang Dynasty.

RESENTMENT.

'A beautiful woman rolls the screen,
Deep frowns upon her brow are seen,
We mark the tear-stains all too plain
But can not tell who caused the pain.'

怨情

美人捲珠簾。深坐顰蛾眉。
但見淚痕濕。不知心恨誰。

The following is by the same author; the subject is a favorite one with Chinese poets.

NIGHT THOUGHTS.

'Before my couch the moonbeams bright
Resemble the hoar-frost pure and white;
I raise my eyes to the moon above—
But they fall, as I think on the Home I love.'

夜思

牀前明月光。疑是地上霜。
舉頭望明月。低頭思故鄉。

That the present age, whatever it may be, is degenerate as compared with every preceding one, has been a leading tenet in all times and in all lands, and China is no exception. Confucius declared that 'People now-a-days are stupid and yet deceitful' (今之人愚而詐。). Similar observations are proverbial in manifold forms. 'The Present is not to be compared with the Past' (今非昔比。). 'Each generation is inferior to the last' (一輩不如一輩。). 'In Benevolence and Justice the Present is not equal to the Past, but as regards ruin of conscience, the Past can not compete with the Present' (論仁義今不如古。喪良心古不如今。). To a similar purport is the following

ODE.

Showing that the alleged Progress of the Human Race is a fraud, and that all which is strictly essential to Man is his Stomach.

'Books, Drawing, Chess, and Music, with Odes, and Wine, and Flowers,
These pleasures seven were once the joy of rich men's leisure hours;
But now the tune of life is pitched on a totally different key,
'T is only Fuel, and Rice and Oil, Salt, Vinegar, Pickles and Tea!'

書畫琴棋詩酒花。當年富足不離他。
而今七字都更變。柴米油鹽醬醋茶。

ODE ON THE SIGNS OF OLD AGE.

Recapitulating a few facts which the observant Reader may have discovered for himself, and appending one fact of which he is probably in comparative ignorance.

'When Men grow old their loins are bent, and their heads are drooping too,
When Trees grow old the branches dry and the leaves are scant and few;
When a Beast grows old his hairless tail between his legs he jams,
When Birds grow old they enter the water and there they are changed to Clams!'

人老毛腰把頭低。樹老焦梢葉兒稀。
獸老脫毛夾着尾。禽老入水變蛤蜊。

ODE.

Showing the surprising effects of a difference in the Angle of Vision, imparting the secret of True Happiness as discovered by Little Jack Horner, and concluding by anticipating Robert Burns.

'The Bald man thinks, though his pate is bare
Its luster bright is better than hair;
The Hedgehog chooses filth to eat,
And yet declares his diet is sweet;
The Sea-crab travels his zigzag gait,
And still avers his course is straight;
Oh would some Power the giftie gie us
To see ourselves as others see us!'

禿子無毛他說光。蝍蝟吃糞他說香。
螃蟹橫行他說正。只有旁人話短長。

ODE.

Showing the embarassments to which the truly Great Man may be subjected—especially at night.

'The Heavens are my embroidered spread,
The Earth a blanket for my bed,
And all the stars that fill the sky
Are my companious where I lie.
I dare not stretch my limbs at length
When vexed by midnight's restless dreams,
For fear the Mountains by my strength
I overturn—and spill the Streams!'

天作錦被地作毡。滿天星斗伴吾眠。
夜半不敢長舒腿。恐怕蹬倒山和川。

ODE.

Showing how the Soft gets the better of the Hard (柔能尅剛).

FORBEARANCE.

'The Tongue is an instrument yielding and pliant
Yet safe in the mouth it forever remains,
While the Teeth are inflexible, hard, and defiant
And frequently broken to pay for their pains.
As we think of it then, this character *Jên*
Is a joy and delight to all sensible men.'

忍

舌柔常在口。齒折只爲剛。
思量這忍字。好個快活方。

ODE.

Showing how the less is said the better (多言不如少言。少言不如無言。).

'When wicked men the virtuous man revile
The virtuous man will hold his peace the while;
If he in turn reviles, 't is a confession
That he and they alike have no discretion.'

惡人罵善人。善人總不對。
善人若還罵。彼此無智慧。

ODE.

Showing the necessity of Reciprocity, elucidating the true functions of Friendship, and explaining one of the fundamental principles of the Chinese Empire.

'When heaven sends rain earth turns to mire, each mortal slips and falls,
In struggling to regain his feet each mortal creeps and crawls;
If you expect your friends and kin to lend a hand to thee,
Repay each sip of wine with wine—each cup of tea with tea.'

天上下雨地下滑。各人栽倒各人爬。
要得親友拉一把。酒換酒來茶換茶。

ODE.

Showing the *Facilis est descensus Averni.*

'Whenever the Bliud instruct the blind
The more is taught the less they think,
The Teacher slides down Hade's brink,
The obsequious Pupils close behind.'

懵懂勸懵懂。越勸越不醒。
師傅下地獄。徒弟後邊拱。

ODE.

Showing the advantages arising from getting back into one's Sphere.

'A golden Bell lay in the mire,
Men took it for a useless stone;
At length 't was hung,
When forth it rung
In such pure tone
Its fame to all the world was known.'

一口金鐘在淤泥。人人拿着當頑石。
有朝一日懸掛起。響亮一聲天下知。

ODE.

Showing the folly of unbounded Ambition.

'Ye mortals on this dusty earth, strive not to be the first,
For mingled with the best of men, are others who are worst;
I, too, once thought my foot could tread as yet untrodden ground,
I wot not that beyond the heavens, yet other heavens are found.'

人生紅塵休爭先。好漢後有好漢奸。
常想我到無人到。那知天外還有天。

Every one is familiar with the perpetual observation of the Chinese, whenever any allusion is made to the 'Three Doctrines' of China, that after all they come to the same thing (三教歸一). The convenient ambiguity of Chinese characters admits, however, a somewhat more rational explanation of this formula, than that each of the sects is merely an allotropic aspect of the same fundamental thought. Every one of the three doctrines is based upon a *Unity*. In the Taoist formula, this is expressed in the words: 抱元守一 'Embracing the original principle (元氣) and maintaining the unity,' where the last character refers to the chapter in the Book of Changes, beginning: 'Heaven is one, Earth is two' &c. (天一地二). Among the Buddhists it is a common saying: 'The ten thousand precepts revert to one' (萬法歸一). In the Confucian Analects, Confucius informs his disciples that his doctrine is that of an all pervading Unity (吾道一以貫之). Since each of these great systems professes to be based upon a single character, and that the simplest in the language, how vast and far reaching must this symbol be! That it is so is a current formula among many of the countless Sects (門頭教口), as in the following

ODE TO A STRAIGHT LINE (一).

Showing how, though it may perhaps be the shortest distance between two points, it is capable of being made as comprehensive as if it were a Polyhedron.

'O wide is the scope of the character *I*,
Deep and profound is its mystery;
Who dare attempt to define and explain it?
All the Four Continents can not contain it;
Rare is the man and felicitous he
Who fathoms the depths of the character *I*,
Seated on Ling Shan's lofty peak
In the host of Immortals he dares to speak.'

一字大。一字大。四大部洲掛不下。
有人得了一字傳。靈山會上能說話。

LONGINGS FOR THE UNATTAINABLE.

Showing the importance of getting on the right side of a River in the first place, and the hopelessness of trying to get around it when it appears that one is on the wrong side.

'Across the river an ingot of gold,
The river is deep, its waters wide;
That prize your hands will never hold
Because you are on the opposite side!'

隔河一錠金。河寬水又深。
空急不到手。枉費那場心。

ODE.

Showing that a Balloon with a large Hole in the side, can not maintain the same position in the Air which it occupied before it sprung aleak.

'Your horses are white, their trappings bright, with tassels fresh and new,
Each guest pretends to be one of your friends, as he comes with high ado.
Death spirits away your horses gay; your riches fade from view;
When gold has sped, your friends have fled—a Nobody now are you!'

白馬紅纓彩色新。不是親者强來親。
有朝馬死黃金盡。親戚如同陌路人。

THE 'CRY OF THE CHILDREN.'

Showing how Human Nature—especially that of Infants—rises superior to the trammels of Civilization, and (incidentally) exploding the statement of the Trimetrical Classic that at his origin everyone is perfectly good.

'Ye gods in the Heavens! Ye powers on the Earth!
My Baby began from the hour of his birth,
With horrible screams to rend the night.
Oh! passing Stranger, these my rhymes
Read, I beg of you, through three times,
And then he will sleep till broad day light!'

天皇皇地皇皇。我家有个夜哭郎。
過往君子念三遍。一覺睡到大天亮。

ODE.

Showing how, though some Persons may be the worst in the world, there are Others just as bad, if not worse.

'Unceasing Heavens! Laborious Earth!
Pray what is one's existence worth
Whose Daughter learned as soon as born
To cry all night till early morn?
Kind hearted mortal passing by,
Thrice on this stanza fix thine eye,
Thus shall our infant fall asleep
In somnolency sound and deep.'

天碌碌地碌碌。我家有女夜間哭。
過往君子念三遍。小女一夜睡的熟。

ODE.

Exhorting to kind treatment of the Animate Creation in general [on the ground that since the Chinese have once acquired the habit of being transmigrated into Animals, one never knows which of them are to be one's future playmates, and can, moreover, never be certain that any particular Insect is not an allotropic form of one's Grandmother!]

'Hook up the hanging door-screen,
Let the Swallow homeward hie,
And punch a hole in the lattice-work
For the sake of the Blue-bottle Fly.

For lack of suitable nourishment
Let not the Rats decamp,
And pity the injudicious Moth
With a gauze-net round your lamp.'

鈎簾歸乳燕。穴牖放癡蠅。
爲鼠盤留飯。憐蛾紗籠燈。

ODE.

Showing plainly, and yet beautifully, that there are two sides to some of the most obvious propositions, and explaining the vitality of Mormonism.

'For peace in one's domestic life
No treasure like an ugly wife,
While one most beautiful and fair
Will fill your days with grief and care.
But if abroad one shows her face
And mingles with the human race,
Why then, the truth must stand confessed
Your handsome face is still the best.'

醜是家中寶。俊人惹煩惱。
要得人前點。還是俊的好。

ODE ON WORSHIPPING AT THE GRAVES IN THE SPRING.

Showing the advantage of taking things when you can get them.

By *Kao Chü Chien* of the Sung Dynasty.

[The two last lines have become proverbial.]

'Along the hills from north to south the cemeteries reach,
Spring sweepings and libations come—confusion reigns in each;
The burning paper's floating ash is changed to Butterflies,
Where tears of blood have dyed the soil, the red Agaleas rise.
At sunset fairy Foxes come, and on the graves encamp,
While home we turn with Boys and Girls to laugh around the lamp
If living men but have the wine, they *must* get drunk, I ween,
For how can a single drop descend to regions Subterrane?'

清明節上墳。　宋人高菊磵作。

南北山頭多墓田。清明祭掃各紛然。
紙灰飛作白蝴蝶。血淚染成紅杜鵑。
日落狐狸眠塚上。夜歸兒女笑燈前。
人生有酒須當醉。一滴何曾到九泉。

EXCELSIOR.

'The Sun is quenched by the Mountains high,
The Yellow River flows to the Sea;
Would you inspect a thousand *li*,
Climb one more flight and open your eye.

白日依山盡。黃河入海流。
欲窮千里目。更上一層樓。

The Emperor *T'ang T'ai Tsung (Chen Kuan* 貞觀) inquired of *Hsü Ching Tsung* (許敬宗), "What do the people say about Our faults?" *Ching Tsung* replied: "The spring rain is like ointment, all

Nature rejoices in its enriching moisture; yet the travellers complain of the sticky mire. The harvest moon is like a mirror, the beautiful woman enjoys its delights; the thieves, however, are disgusted at its brilliancy. Since Heaven can not give perfect satisfaction, how much less can Man! *Ching Tsung* then continued, dropping (like Mr. Wegg) into poetry, the last line of which has become proverbial.

'Men's idle words—'t is well to hear them not,
Or if thou hear them, let them be forgot;
For those that heed them, are thereby undone—
The Prince and his Advisers—Sire and Son—
And Wife and Husband breed a jealous heart,
While closest Friends are often wrenched apart;
Of many members in one body tall,
The Tongue is least, and yet the worst of all,
For in the Tongue there lurks a Dragon's den*—
No blood is seen—and yet it murders men!'

"Quite true," remarked the Emperor.

唐太宗問於許敬宗曰。人言朕的是非何如。敬宗對曰。春雨如膏。萬物喜其潤澤。行人嫌其泥濘。秋月如鏡。佳人喜其玩賞。盜賊妒其光輝。天尚不足。何況人乎。又曰、

是非不可聽。聽之不可信。
君聽臣遭誅。父聽子遭殃。
夫婦聽之離。朋友聽之絕。
臣身六尺軀。隄防三寸舌。
舌上有龍泉。殺人不見血。

太宗曰然也。

The following Ode affords an excellent example of the way in which proverbs spring out of verses. The first two lines are essentially unquotable, while the two remaining ones are exactly adapted for every day popular use, which in fact they have attained in the south of China. In the north, however, where mulberry cultivation and silk-worms are almost unknown, and where the crops are planted, instead of being transplanted, the last line is nearly always omitted.

RURAL ASPECTS OF THE FOURTH MOON.

'All verdure clad are hills and plains, the streams are brimming too,
And promise of a misty rain comes from the loud cuckoo.
The month of May has idlers few, abundant work it yields,
For when the mulberry silk is through, 't is time to plant the fields.'

綠遍山原白滿川。子規聲裏雨如烟。
鄉村四月閑人少。纔了蠶桑又插田。

The appended Ode is by *Li Po* (李白) who was a Court favorite, and naturally had at his command more money than he knew how to dispose of. The concluding line is a common proverb, but embodies a statement preposterously inexact. Whatever may have been true

* A poetical name for a Sword.

in the palmy days of the T'ang, that a purse contains money, is now anything but certain.

'He knew me not where I stopped one day
At a Sylvan Spring beside the way;
"Fear not to lose your wine," I cried,
"A purse is sure to have cash inside."'

主人不相識。偶坐爲林泉。
莫謾愁沽酒。囊中自有錢。

In the following verses any single line by itself, or any couplet may be regarded as a Proverb.

ODE.

COMPRISING A VARIETY OF USEFUL INFORMATION.

'A Stick that is crooked, though ironed out straight, is as crooked at last as before,
And the Wolf that you train to behave like a Dog, will hardly stand guard at your door.
The Raven, though powdered and washed till he's white, not for long will appear to be clean,
And the pure Fairy Crane when you've dyed him in ink, will never look fit to be seen.
The juice of the Wormwood, with honey though mixed, yet its taste it is hopeless to sweeten;
So Melons and Fruits that are picked while they're green, will never be good to be eaten.
To do as he should, whatsoever is good, is in none but the Princely Man's reach, [teach.'
But whom Heaven at his birth has endowed as a Fool, 't is a waste of instruction to

曲木熨直仍又灣。養狼當犬看家難。
粉洗烏鴉白不久。墨染仙鶴不受觀。
蜜餞黃連終須苦。强摘瓜菓不甚甜。
好事全憑君子作。天生愚魯教不賢。

The Ode, like the Antithetical Couplet, is a favorite means of conveying reproof. A School teacher with whom the writer is acquainted, composed the following lines for the benefit of his brother. Opium-smokers, it is unnecessary to remark, are not reformed by reason—much less by rhymes.

'The Opium-smoker alas! alas! affairs have come to a horrible pass;
Wife and children hungry and cold, and he cares nothing for young or old.
No filial Posterity 'll burn for him the fragrant incense sweet;
His friends exhort him again and again, till he hates the sound of their voice,
Already he's only a bag of bones, with never an ounce of meat;
Yet when he looks in the mirror clear, it makes his heart rejoice,
So thin and light his body has grown, when he is dead 't will rise alone—
Rise to heaven, or float in the air—and Pluto will gladly greet him there!'

鴉片鬼。寔可嘆。妻兒凍餓全不管。
爲死爲活只爲烟。絕後代。斷香烟。
朋友規勸嫌煩厭。瘦弱枯乾筋骨連。
覽鏡照。自解寬。死後身輕好上天。閻君見我甚喜歡。

In a hamlet in the province of Shantung, a few persons had been baptized, in connection with a Protestant mission. The village contained two small temples, one to *Kuan Ti* (關帝) the god of War, and the other to All-the-gods (總神). At the New Year's time, one of

the villagers copied a familiar verse, in which by an easy adaptation of the original significance the old religions were allegorically represented as a Pine tree on the Mountain, while the new faith appears as a conceited little Flower, ridiculing the old Tree as inferior to itself. But the sharp Frost (by which the righteous anger of *Kuan Ti* and All-the-gods was figured) demolishes the Flower, leaving the Tree unscathed. The four lines of this verse were most absurdly separated from each other, the first two being pasted on the posts of the temple at the eastern end of the village, and the remaining two upon the pillars of the temple at the western end. The leader of the new sect, perceiving his faith thus assailed, rushed to the rescue with a counter set of verses, which he pasted on the temple wall, where they were allowed to remain until blown away by the wind. Each of these poetical disputants was a poor and hard-working farmer, neither of them could lay claim to any education, and neither of them could write without inditing false characters. The verses, themselves, which are given below, are of no other interest than as exemplifying in a striking manner, the irresistible propensity of the Chinese (as already mentioned) to reach an opponent by indirection. The ingenuity of the attack, lay entirely in its obliquity, converting an Ancient Verse by implication into an Ode against Christianity.

'High on the mountain a dark green Fir—a Floweret on the plain;
But the Flower is proud and laughs aloud at the Fir with high disdain,
Yet there comes a day when the biting Frost descends on hill and plain,
The Fir trees stand serene and grand, but the Flower is sought in vain!'

山上青松山下花。花笑青松不如他。
有朝一日嚴霜降。但見青松不見花。

REPLY.

BY A ZEALOUS (BUT IMPERFECTLY EDUCATED) CHRISTIAN.

'The Fir was made to shoot up tall, and the Flower to bloom below;
Each has its cause, and its hidden laws, as you, at least, should know.
The dark green Fir—the blooming Flower—now what by these are meant?
Each has its birth from the mother earth—but what do they represent?
And you that sit at the Sage's feet, and would his pupil be,
"He that is good, acts as he should," what mean such words to *thee?*
The wise man's awe of Heaven's decree, is an awe you sadly lack,
As forth you pour at the temple door your incoherent clack.'

松是松來花是花。較比二物理不達。
一般都是根在土。誰是青松誰是花。
既在孔門爲弟子。君子務本說的麽。
三畏天命你不懼。人裏面前胡扯拉。

Chinese history abounds in Odes—as we have seen to be the case with Antithetical Couplets—which have been made on special occasions, real or imaginary. In the horrible wars carried on by the Northern Tartars who founded the Yüan Dynasty, vast regions of country were

involved. Among other places the city of *Chi An* (吉安) in the province of Kiang Hsi was stormed and captured, and its inhabitants subjected to spoliation and insult. A beautiful woman whose surname was *Chao*, was pursued by the savage Tartars, and clasping to her bosom her infant boy, fled to the refuge of a temple. The soldiers soon overtook her, when she reviled them, at which they were so exasperated that they plunged their swords into the child. The mother immediately dipped her finger in his blood, and wrote the following verse, after which she dashed her head against the wall, and died. The blood stains, we are assured have outlasted six hundred years, and are still visible. The verse has been cut in the stone upon which it was written.

ODE.

A MOTHER'S SORROW.

'If I had died before my son his heart had swelled with grief,
And since I see him snatched away my woe finds no relief.
Ah! happy fate which suffers us to perish hand in hand,
So with a smiling countenance we enter the Shady Land.'

我死兒悲傷。兒亡我斷腸。
幸兒同娘死。含笑入泉鄉。

It is common in China to punish thieves, by tattooing upon the temple the character *ch'ieh* (竊) 'Thief,' which is done by pricking its outline with needles, and afterwards rubbing in coloring matter. There is a story of a certain culprit thus treated, whose brand when inspected by the Magistrate, was found to be only the abbreviated form of the character (窃) whereupon he required that the operation should be performed all over again in the regular way. These occurrences having rendered the prosecution of his calling somewhat inconvenient, the thief took to begging, and as he begged chanted the following

ODE OF A TATTOOED BEGGAR.

Showing the disadvantages of bearing a Bad Character, how it may be painful to acquire, and hard to get rid of.

'In my hand I hold a mirror, as I scrutinize my face
I see the fresh blood dripping from the wound in the same old place.
Had I dreamed of this disaster when first I learned to steal,
Of reduplicated tortures which *he* would make me feel,
As I practiced my profession I'd have taken greater heed
To avoid a District Magistrate who knows enough to read!'

手把菱花仔細看。淋漓鮮血舊痕斑。
早知今日重爲苦。學盜先防識字官。

The forms of versification afford a convenient vehicle in Chinese, as in other languages, for little tales with a moral. Popular Proverbs are easily introduced to point the moral, and adorn the tale.

QUADRILATERAL ODE.

Showing the folly of Avarice, and the universally subjective tendencies of the Human Race. A rich and avaricious man who was

dangerously ill, called his family about him, in hopes of finding some one of them who was willing to die in his place. His first appeal for a substitute is to his Daughter. Her Husband immediately nips this plan in the bud.

'Quickly the Son-in-law comes to the fore,
Oh Father-in-law, quoth he,
I grieve to say that your words to-day
Are as silly as words can be.
Your Son inherits your ample wealth,
While we have never a share,
Then why should the burden of Life and Death
Be laid upon *us* to bear?

女婿近前叫岳丈。你今說話理不當。
萬貫家財兒擎受。爲何生死叫俺當。

Perceiving that he has no hope of a reprieve in this direction, the old man next summons his Son, and begs him to die in his Father's place. Upon this the Son's Wife promptly comes forward:

'In haste the Daughter-in-law draws near,
Oh Father-in-law quoth she,
I'm sorry to say that your words appear
Absurd to a high degree.
Death summons *you* and you ask your Son
To meet the messenger grim;
Your Father died with you at his side—
Why did n't *you* die for *him?*'

兒媳近前叫公爹。你今說話理上缺。
你的生死叫兒替。爲何當初不替爺。

Disappointed by his unfilial children, the dying man turns imploringly to his old Wife, and makes his petition to her. She responds:

'Each mortal eats to the full, and tries
To satisfy Number One,
So every mortal is born and dies,
And when he is dead, he is done.
The heavy burden of Life and Death
You wish me to bear for thee,
But then *my* burden of Life and Death
Pray who is to bear for *me?*'

各人吃飯各人飽。各人生死各人了。
你的生死叫我替。我的生死誰替了。

This exasperating unanimity of opposition to his request, puts the old man into a passion. He reminds them that all his property is of his own gathering, and since no one of them will take his place and allow him still to enjoy it, he will embarrass them with conditions as to its expenditure—conditions which they will not dare to disregard. His coffin is to be magnificent, and a part of his wealth is to be placed in it for his own use in the Shady Land, and especially is a gold coin to be put in his mouth for immediate use when wanted. The splendor of the funeral attracted universal notice, and the fact that treasure had been buried was notorious. On the very first night after the

interment, a gang of robbers split open the coffin, and rifled its contents. The corpse was left on the ground, a prey to dogs who soon scattered the bones, until nothing remained at the grave but the skull. A party of children were one day gathering fuel in the neighborhood, and finding the skull, struck it with their rakes. This produced a clinking sound, and upon examination they perceived the shining piece of gold within, and were unable to extract it, but this was at last effected by shattering the skull with a brick-bat. Just as this final act of despoliation was complete, *Han Hsiang tzu* (韓湘子) one of the Eight Immortals (八仙) chanced that way:

'Wide scattered now beside the road
His bones lay on the ground;
Hsiang tzu on his chariot-cloud
Came navigating round.

'Ten thousand strings of cash, he cried,
And goods of every kind
This mortal owned, but when he died
He left them all behind.

'What now has become of his ample wealth
And his coffin so heavy and thick
It has gone to smash—and for only a cash
His skull is split with a brick!'

湘子游走在雲端。 觀見死尸在路邊。
萬貫家財代不了去。一文錢挨了頓半頭磚。

THE POPULAR RELIGIOUS LITERATURE OF THE CHINESE.

By Rev. W. Scarborough.

(Continued from page 307.)

THE wedding ceremony over, the bride takes up her residence in her husband's home, or rather that of the family to which he belongs, and her education begins. The virtue which she is especially called upon to cultivate is compliance. She must first learn this in connection with her parents-in-law. Rumour says that the mother-in-law often assumes the character of a tyrant with regard to her daughters-in-law; but these books suggest that not infrequently the girl's own disobedience is to blame for that. She must also be taught to behave amiably towards all the females of the family, to speak always mildly and kindly, and to be diligent and economical. 'And should her husband happen to be very fond of her, she must on no account assume a proud and haughty demeanour. She must preserve a most correct and respectful carriage, and treat him always as an honoured guest.' Indeed 'if a wife loves her husband as she ought to do, this will result in complete respectfulness in her behaviour to him.'

She herself is to be treated with respect and kindness. If a dull scholar in this school, she is to be treated patiently. She must neither be scolded nor beaten. In sickness she must be fed and nursed with tenderness. If she should turn out to be a worthless wife, she is threatened with horrible infernal tortures. If she proves to be a good wife, this is her portrait: 'She knows how to keep silence, and how to excel in speech. If not of great talents and power, her disposition is excellent. Grave and authoritative, she deserves to rank with the best. She sets but a light value on ornaments, and sacrifices herself for the good of her children. She assists her husband in the practise of filial piety. In poverty she is never dissatisfied; in wealth she is plain and economical. And she treats all under her with consideration and respect.'

The special virtue which the husband is expected to display is benignity. He should be bland, gracious, and condescending. He should know how to behave with propriety to his wife. 'There is an ancient code of regulations to be observed by husbands and wives in their mutual intercourse. Now-a-days many men fail to observe this code. The husband may not allow his treatment of his wife to depend at all on her good looks. She must, under any circumstances, be treated as an honoured guest. And where this code is mutually observed, the customs of the house will be kept in order, and all the proprieties of home naturally maintained,' 'husband and wife will go singing on to old age in concert, and family doctrines flourish.'

A few words of good advice on the physical aspects of marriage are given in these tracts; and different classes of unworthy husbands are lampooned with considerable severity.

Concubinage forms the weakest point in the morality of Chinese marriage customs. Against it we are bound to protest on the double ground of God's law and man's welfare. Unfortunately, with the Chinese it is or may be a matter of religion and conscience to take a concubine. Should the wife prove childless, and the husband reach the age of forty without children, he is bound to take a concubine lest he should be so supremely unfilial as to die without progeny. 'Money without children is not wealth. Children without money is not poverty. That a man of thirty should have no children passes unnoticed. He is coldly treated if he has none at forty. No one shows him respect if he reaches the age of fifty without offspring. Should he have none at sixty, he snaps off the six degrees of ancestry. And he who reaches old age and has no child is truly miserable.' The wife is exhorted to receive the concubine kindly, and to treat her with respect. In actual life, however, the concubine often takes the place of a superior maid

servant, being entirely at the command of the wife, unless the fondness of the husband redeems her from this bondage. Then *her* duty is to treat the wife respectfully, and not to presume on the husband's especial favour. The taking of concubines for any other reason than that above stated, is strongly condemned; but, as everybody knows, condemned in vain.

Widows are taught to remain such to the end of their lives. For them to re-marry is a crime which is sure to bring its calamity with it. Notwithstanding this, in common life, such marriages are quite usual; and they neither appear to entail disgrace or trouble.

The law of divorce seems to be somewhat arbitrary, and to press with cruel severity on the weaker sex. A wife may be put away for any of the following seven reasons:—Persistent unfilial conduct; barrenness; adultery; an envious disposition; a loathsome disease; garrulity; and dishonesty. These reasons, however, are subject to the three following merciful restrictions:—She must not be put away unless she has a home to go to; or if she be at the time in mourning for her parents; or if her husband has grown rich since he married her.

As a rule, native authors treating of the Relation between Elder and Younger Brothers, leave Sisters altogether unnoticed; but in one of the books under review they are graciously included, and brothers are exhorted to treat them kindly; and should the parents be dead, to undertake the responsibility of seeing them suitably married. Harmony is the great desideratum of this relationship; and to promote it the elder brother must be cordial, and the younger brother respectful. A concise rule is given as the standard of brotherly conduct:—'Treat brothers as in your parents' presence, and all will be right.' 'Brothers are of one and the same vital essence. Their natures may be much alike. The younger should study the character of the elder, in order to please him, and to avoid giving offence. The elder should study the character of the younger, in order to see how far he may indulge him, so as to avoid vexatious fault-finding. Brothers must not listen to the gossip of their wives; nor, for profit, fall into quarrels with each other. They must be mutually loving, and so maintain one perfect round of unbroken harmony. Parents still living, witnessing such a happy state of things, will be greatly delighted; and if they be already dead, it will give peace to their spirits. But if brothers pursue a quarrelsome and selfish line of conduct, not only will they give distress to their parents, but will also render it impossible for them in their turn to teach their own children to be loving towards each other.'

The last of the Five Relations is that between Friend and Friend. It is to the credit of the Chinese that they say so much about friend-

ship, and say it so well. One may reasonably conclude that, where there is so much smoke there must be some fire. The following is one of the best extracts I can furnish on the subject: 'Good friendship is not a thing which consists merely in drinking wine together in the morning, feasting together in the evening, discoursing about money, position, profit, and the like; it necessitates truth and integrity of motives and affections, absence of all deception, and a constancy which death itself cannot change.' 'The benefits of friendship are great. If I have a good intention, a friend will prompt me to bring it forth into action. If I have a fault, a friend will exhort me to reform. In straights and difficulties, a friend will come to my help. In doubt and perplexity, a friend will discuss the matter with me. In calamity, a friend will save me out of it. Hence sincerity, as the special virtue of this relationship, is indispensable.'

The selection of friends is a subject on which much wise and weighty counsel is given. 'Be intimate only with the virtuous. Virtuous men who are old enough to have gained much knowledge and experience, upright and unbending, without selfishness, intolerant of wrong and vice, sincere and straightforward. These are the men to become intimate with. They certainly will never lead one wrong. They may be difficult to obtain, but the benefits of having them are great.' 'Avoid vicious companions. Sly, false, sharp, cunning, mean men, men given to gambling, lechery, and the like—these are the men you must avoid. Those who are wise see such like men as if they were tigers or snakes, and try to keep as far from them as possible.' In the matter of friendship the principle that, "birds of a feather flock together" is acknowledged: 'If there are Superior Men in the house, Superior Men will come to them.' The great influence friends exert over one another is recognised, and the consequent need of caution in selecting friends carefully enforced. Position, conduct, disposition, learning, talents, possessions, and virtues, are all to be taken into account in selecting a friend. Unfortunately there is evidence in all these advices of a selfish spirit, which somewhat detracts from their excellence. In making friends, I must always think supremely of my own advantage; and never form a friendship purely to do another good. A good deal is said in these books of friends which are not wanted, and also of the evils of pernicious friendships, which I need not here reproduce.

The relation existing between Owners and Slaves in China is, in theory at least (and I am ready to believe in practice also), much more tolerable and in accordance with the claims of humanity, than in any other country. Still, human nature being what it is, and being at

least no better in China than elsewhere, I feel bound to class this slavery with infanticide, concubinage, and the general degradation of woman, as one of the foul blots on the otherwise tolerably fair picture of Chinese domestic and social life. It is the special object of the tracts under review, whenever they refer to this subject, to promote the welfare of the enslaved by exhorting their owners to treat them with consideration and kindness. Hence the darker aspects of the subject are only hinted at, and are rather to be guessed at from prohibitions, than to be plainly learnt from straightforward statements of fact. That the children of slaves are born slaves, and that the children of masters enjoy their fathers' rights over slaves from generation to generation, are acknowledged facts. The ranks of slavery are recruited from two other sources, viz., the sale of children (against the strict letter of Chinese law,) on the plea of poverty, and the forfeiture of civil rights by crimes against the Government.

Owners of slaves, male or female, are bound to treat them well. They may not abuse and strike them unjustly. They may not so stint them of bedding and clothing as to shame them; nor of food as to pine them. And when sick the slave must be properly cared for, a doctor called in, and medicine provided. Male slaves when grown up should be allowed the privilege of redeeming themselves; and the female slave's family or friends may be called on to redeem her. If they cannot do so, the owner may select a husband for her and marry her as though she were his own daughter. After that let him set her free. Kind and generous masters are encouraged to expect substantial reward for their goodness, in the shape of augmented riches and increased length of days. Ungenerous owners, unreasonable owners, unrighteous owners, licentious owners, are warned of such changes of fortune as shall deprive them altogether of the ability to own slaves, and plunge them into poverty and misery. It may finally be observed, that the rigours and misery of slavery in China are mitigated considerably by the fact that the owner and his slaves are of one and the same nation: it is not a case of white men *versus* negroes.

Besides the social duties already specified, the Chinaman is taught to acknowledge certain claims upon him coming from his Clan and his neighbours. 'Promote harmony in your Clan. In the eyes of the common ancestor all are his descendants; and if he sees one of them quarrelsome, it is as if one of the veins in his body ceased to flow, so causing him pain in that part. He delights in those who strive to promote harmony in the clan. When harmony prevails the poor of the clan are relieved, the bereaved comforted, slight offences are overlooked, trifles are passed over, all mix together peaceably, all present

an appearance of joy and peace, and all their ancestors are tranquilized at the sight.' 'Promote concord amongst neighbours. Neighbours resemble the lips and teeth, they are mutually dependent and beneficial. This is evident in cases of robbery, fires, and litigation. As the proverb says, 'Neighbours first; relations afterwards.' The great object is to dwell together in good fellowship; and to secure this respect must be shown to the aged, kindness to the young, speech must be affable, deeds must be just, generosity must be shown to the poor, there must be no fawning to the rich, the orphaned and distressed must be cared for, the overbearing must be treated with forbearance, women and children with patience, there must be avoidance of tittle tattle, and one must be good to his own children.'

There is yet another grand duty which the model Chinaman owes to society at large: namely, the education of his children and grandchildren. Daughters and grand-daughters are not entirely shut out from the benefits of education. They get less than their share, but they get a little. 'All who have sons are bound to educate them. Otherwise they will grow up to be licentious, gamblers, indolent, and undutiful to their parents. Hence their education must begin early.' On dull children special care must be bestowed. And no matter how many sons a man has all must be educated. They must be guarded carefully against moral evil, and instructed in all ancient lore. The complaint is made that many parents pet and spoil their sons, and so neglect their education. 'Now if a child be a born genius such neglect will not hurt him. But only boys of this first class are naturally good without instruction; and these are very few. The second, middle, and lower classes, are very many; and they must be taught in order to become virtuous.' The evils of neglected education are well pointed out, and it is asserted that, 'Children early trained in the right way, when grown up will be wise and good, as a matter of course.'

The education and training recommended for girls is extremely cautious, and seems never to lose sight of the fact that they are soon destined to become wives and mothers. Hence many things are taught in their text books which we should not think of mentioning to them; and by rule they are stiffened up into proper, prudish maidens, knowing much, but seeming as innocent as doves.

RELIGION.

Next to morality, Religion is the most important and most prominent topic discussed and enforced in these native tracts. I have never met with a passage, to my recollection, in which the gods were said to help men to become virtuous and to remain so, in any similar way to that in which we Christians expect the help of the Holy Spirit.

Punishment and reward are oft repeated subjects; and the fear of the one, and the hope of enjoying the other, may be reasonably admitted to have some influence for good. But that neither of these motives of fear or hope is strong enough to effect a moral renovation, the condition of the Chinese as a people is pretty satisfactory proof. Threats of the direst calamities are laughed to scorn before a first rate opportunity of indulging in sin; and the most tempting offers of future reward become impalpable as smoke when some solid present profit can be made, even at the sacrifice of righteousness.

In regard to religion, the Chinese may be called either tolerant or latitudinarian, according to the tastes of their critics. They are certainly quite willing to allow the existence, side by side, of three different forms of religion, and that without any violent manifestation of a desire to persecute either the one or the other. Some few supercilious scholars may pretend to look down on Buddhism and Taoism; but their opposition ends there, and is not sincere even as far as it goes. I have known rigid Confucianists go through all the follies of the Buddhist or Taoist ritual on the occasion of a father's death. Fair and honest critics claim, and rightly so, for Confucianism the first rank among the religions or quasi-religions of the country; and there seems neither attempt nor disposition on anybody's part to call that in question. Let Confucianism be first, then let Buddhism and Taoism take their places. Such is the spirit of the present age as clearly reflected in these tracts. 'The Confucian religion instructs men by the Five Relations and the Five Constant Virtues. But, because in after ages, men's hearts grew more and more degenerate, Buddhism and Taoism introduced the doctrines of rewards and punishments, without question seeking to turn men's thoughts towards virtue. And from ancient to modern times these three correct religions have continued to exist.' 'Widely spread the Three Religions.' Men are equally exhorted to edit and publish with care the Confucian, Buddhist, and Taoist classics, and to circulate them widely wherever they can be read. Such actions are supposed to be highly meritorious, showing clearly to us that tract writing and circulation are things which the Chinese are predisposed to approve. But whilst the Chinese are tolerant of the Three Religions, they are not of any others. 'To come to the propagation of such religions as those of The White Lily, The Lord of Heaven (Roman Catholics), with others of various names, these are all depraved and false. They are altogether without divine doctrines, and their classics, charms, etc., are all a set of vile and deceitful productions.'

The objects of worship held up for veneration are many and various. The highest and most spiritual worship known to the com-

mon people is that of Heaven and Earth. Exactly what is meant by this phrase 'Heaven and Earth' it is difficult to discover. The first sentence in the God of War's tract, is, 'Revere Heaven and Earth.' The comment asserts this to be a duty of paramount obligation. No definition of the terms is given, but the existence of the being or beings intended before all things is assumed. 'Heaven and Earth being in existence, then were all things born. Heaven and Earth gave birth to things. And of all things man is the most honourable.' Whatever the Chinese mean by this phrase, in connection with it they approach very nearly to a plain statement of the sublime doctrine of the Fatherhood of God. 'Heaven and Earth are one great parentage. And as there are no Earthly parents who do not love their children, so man is the beloved of Heaven. Such being the case Heaven and Earth are bound to nourish preserve, and bless mankind. If man shows sympathy for man, much more do Heaven and Earth. Heaven and Earth feel for man, but cannot excuse him.'

In common conversation one often hears the word 'Heaven' alone, used apparently as the equivalent of 'Heaven and Earth,' but in these books I have not found it so. The term *Lao T'ien Yie*, however, often occurs, and he is represented as actively engaged in the government and control of human affairs. And this is a name, which by a very common consent of missionary opinion, may well be used by Christians for the true God: indeed, if we may translate it into Venerable Heavenly Father, it seems to be a term of peculiar value. This Chinese recognition of Fatherhood in the person or persons forming their highest object or objects of worship is a grand fact; and yet it is not so very extraordinary in the case of a people who trace up the same relation from their actual parents to their magistrates, and from them up to the emperor himself—the father of his people.

Without further particularizing it will be sufficient to say that Buddha, Yuh-huang, and all the gods in the Chinese pantheon are represented as being worthy of, and demanding the worship of mankind. 'Worship the gods' is the second command in the important tract just quoted. The commentator says that by 'the gods,' are meant Buddhist and Taoist gods of all sorts, who inspect the good and evil happening amongst men, and to whom every one is bound to pay respectful service. 'The gods, like lightning, are vital every where, examining men's good and evil deeds with clearest discrimination. Reflect on this, and do not secretly violate conscience, for Heaven hears whispered words as the reverberations of thunder.'

From the worship of those supposed to be gods, we descend to that of sages and ancestors, who certainly are worshipped as though

they were gods. Not so much is said in these books on the worship of sages as one might expect to find; perhaps it is taken for granted, or rather perhaps it is left as a subject of special interest and importance to the literati, a class of persons for whom these tracts were not specially written. Still, men are here plainly enjoined to venerate these great men of antiquity, to whom we are indebted for the classics which teach the doctrines proper to man; and calumniation of the Sages is denounced as almost an unpardonable sin.

Ancestral worship is a subject closely connected with filial piety, and therefore might have been treated of under the relation of 'Father and Son;' but, since it is at this point that filial piety becomes religion, I have reserved the consideration of it for this place. It may be remarked, that equally in the Classics and in books written for the learned, and in the class of books and tracts under review, the worship of ancestors is taught and insisted upon as one of the first duties of men. Doubtless this is correctly supposed to be the centre and core, the very heart of Chinese religion. 'Venerate Ancestors. Men have ancestors just as streams have sources and trees have roots. The welfare and prosperity of a family altogether depend on the spiritual energy and protection of ancestors. At the four seasons, the eight terms, and on the anniversaries of their deaths, they must be sacrificed to with devout sincerity. Their graves must be yearly put into good repair, and at the same time worship offered to the deceased. Thus doing you will properly fulfil your duty, and escape the crime of forgetting your own origin. And, in the world of shades, your ancestors will be gratified, and will in consequence afford you their protection.' Lord Lytton would have admired the Chinese for this branch of their religion at least, for he says,—"Beautiful was the Etruscan superstition, that the ancestors became the household gods.' The favourite illustration used in speaking of the relation between ancestors and descendants is that of a tree. Ancestors are the root; descendants are the branches, flowers and fruit. 'Of all men ancestors are those whom we are supremely obliged to venerate.' And, 'though ancestors may have long ago left the earth, descendants must never forget their root and stock, but at all the stated periods honour them with the proper sacrifices.' Yet, notwithstanding the assumed abundant reasonableness of this ancestral worship, and its imperative obligation, the author of one of the best of these books complains bitterly of its neglect. 'Since ancestral worship and filial piety are one and the same virtue, how is it that there are those who know not their own root and stock; who, whilst their grand-parents are yet alive will not serve them respectfully, and when they are dead will neither bury

them decently, nor at the four seasons sacrifice to them, nor in the ancestral temple observe the proper ceremonies?' Other faults are complained of, and he indignantly concludes by asking, 'What think you will become of such descendants as these?' The loss of posterity is generally the chief punishment threatened; a punishment, it would seem, which must affect the ancestors themselves as much as those for whom it is intended.

With respect to the nature of divine worship, one is surprised to find any thing in these books so good as the following: "True worship of the gods does not consist in noise and outward observance, but in sincerity and truth.' 'Men ought always to be as careful and respectful in the presence of the images, as though they were actually in the presence of the very living gods themselves. The respect due to the gods does not solely consist in making the three kinds of meat offerings to them, or in employing actors to play before them.' Some kind of spirituality seems to be here implied—the very thing most conspicuously absent in the conduct and demeanour of persons actually engaged in worship. The use of images is justified by the effect they are supposed to produce on the consciences of beholders. 'Good men seeing the images pay to the gods themselves more abundant honour; and bad men seeing them are struck with terror.' This may be the correct theory of idol worshippers, but in practice it is found to fail. The images of the door gods fail to keep out thieves; and the images of the God of Wealth, found in almost every shop, fail to prevent the sale of adulterated articles, and the charging of fraudulent prices. They may have great power over men's consciences, but in real life, few are content to leave the custody of their wealth, goods, or home, to them; nay, a dog in a temple is often found more effectual in keeping away prowling thieves, than all the images of the gods it contains.

The theology or doctrine which one discovers in reading over these books is neither very systematic nor intelligble. The aim of the books is not to teach doctrine, but to inculcate virtue; and hence we find a great deal more about what men are to do, than what they are to believe.

Very little is said about the origin of things, or the creation of heaven and earth. But it is worth while remarking that the little which is said is in the right direction. Whilst the materialistic philosophers of China resolve spiritual beings into impalpable nature, or laws of nature, losing mind in matter, so making matter eternal, and the eternal cause of itself, the authors of these tracts plainly assert that all things had a beginning, and that all things were caused or born by Heaven and Earth. 'Heaven and Earth gave birth to things.'

'Heaven and Eurth combine their generative influences, and all things are born.'

Having thus briefly and dimly accounted for the existence of things in general, they proceed to account for the origin of man. And here again it is satisfactory to note that they do not trace his descent from any lower forms of animal life, but at once assert of the newly formed man that he is the 'Soul of Creation,' the 'most honourable thing or being created.' "He who formed things, in forming man gave him two hands, two ears, and two eyes, and but one tongue, thus signifying that he should see, hear and do a great deal, but should say little." With regard to the nature of the man so formed by Heaven, the teaching of these tracts is in harmony with that of the Classics; but they rather assume, and run on the lines of the orthodox doctrine, than state it in so many words. That man is by nature pure is accepted as an indisputable dogma, and all that is said agrees, or rather is intended to agree, with this assumption. 'Ability to manifest filial piety and perform virtuous deeds, is all to be attributed to the fact that Heaven has bestowed on man a pure nature.' 'His body is begotten by parents. First indeed he receives from Heaven and Earth the pure etherial vital energy; and his powers of speech and action after birth are all the results of this atom of etherial principle. So it is that he differs from plants and trees, from birds and beasts.' 'Man being endowed as the Soul of Nature and the Universe, ranks with the Three Powers and the Five Elements.' The first and second of the Three Powers being Heaven and Earth, it seems something like blasphemy to place man in the same category; but if it be so it is supported by the higher authority of the Classics, in which man is said to form a ternion with Heaven and Earth. And if it be blasphemy, it errs on the side of giving man a higher rank in the orders of being than he deserves, and not a lower.

Like other people these writers are puzzled with the mystery of suffering and the origin of evil. The benevolence of parental Heaven and Earth is fully acknowledged, but they find it difficult to account for "a God of love and of hell together." In spite of the benevolent purposes of Heaven, 'hunger and want are unavoidable, dangers and difficulties are unavoidable, and so are untimely deaths. Alas! there are also troubles of war, of pestilence, of famine, of flood; the blood of the slain flows in streams, and their corpses are piled upon heaps, while the living, in terror, fly hither and thither in vain for safety. Thousands and myriads of disasters, in all shapes, befal us. Alas! what sort of a heart is that of Heaven and Earth?' It is worth remarking, to the credit of the Chinese moral philosopher, that in

answer to this last question, he does not say that, "a God of love and of hell together cannot be thought." No; he says, Heaven is not to blame for this mysterious anomaly. Man is himself to blame for his own sufferings. They are the fruit of his evil conduct. 'What man does he does of himself; how then can he complain at all against Heaven and Earth?' Put 'God' for 'Heaven and Earth,' and we shall not have much to complain of in this teaching.

The doctrines of Repentance and Faith occupy a position of some importance in this system. 'Reform and lead a new life. Who, not being sages, can claim to be faultless? And knowing this, let each reform, and that without delay. Become a new man.' 'All virtuous deeds are possible to the believing heart. There is a class of persons, free from many vices, who nevertheless are unable to record the performance of any very virtuous deeds. The good they do is only partially done. Not having true faith they get through this good deed, and lazily perform that, but their work never reaches a full-orbed perfection. If they only attempted the same works animated with an unwavering faith, then their good deeds would be greatly multiplied in number, and greatly exalted in character.

The great doctrine of existence after death is plainly stated in a few places, and generally assumed. As far, however, as I can find, the element of eternity is omitted. Those who compose lascivious songs and write licentious books, are threatened with the punishment of Avîtchi, or the *ngo-pih* "hell; *i.e.* the hell without interruption." The idea of eternal punishment is nearly approached in this place; but still, even out of this hell, there is some "hope of final redemption." It remains therefore a fact, and one of great importance, that whilst the Chinese believe in a future life they have no idea of eternal life, or of eternal death. Dutiful descendants are assured that, 'in the world of shades their ancestors will be pleased with them, and afford them their protection.' Deceased parents 'will derive peace to their spirits,' by observing harmony amongst their living children. And departed ancestors are said to be 'tranquilized by the sight of friendliness amongst the members of their clan.' On the other hand clansmen living at variance with each other, are asked, 'how will you be able to face your ancestors after your death?'

The Chinese as a people certainly do not believe in the doctrine of the resurrection of the body. They commonly attempt to comfort the bereaved by saying, 'weep not, he cannot rise again.' And one of these tracts, in warning men to beware of crime, says: 'If put to death for any offence, nobody can rise again.' And yet in another of

these tracts the words occur, 'he rose again the third day' [死三日復甦], said of a village gentleman.

The terms 'heaven' and 'hell' have, in these tracts, and in the minds of the Chinese, a very different sense from that which they bear in the Bible. Heaven is here represented as the abode of the gods and demigods only, not of ordinary people. 'The Buddhist and Taoist divinities, who govern the constant affairs of human life and death, were all loyal ministers and filial sons in ancient times: and, having endured unnumbered trials and sufferings, after death they became gods. How can ordinary prople think of ascending to heaven!' Hell is a series, innumerable, of purgatorial states, through which the sinful soul must pass until its sins are atoned for by suffering, and it is permitted to resume life in this sublunary sphere. The future state to the Chinaman is, therefore, transmigration, oblivion coming in between each separate life; and it may, of course, in imagination, go on for ever.

The doctrine of Rewards and Punishments receives a very exhaustive and striking treatment at all hands of these writers. Leaving the *Kan-yin-pien* of Lao Tze (the Book of Rewards and Punishments,) out of the question, we find more than enough on this subject, for our purpose, in the tracts before us. 'Lay up much secret merit; *i.e.* such merit as accrues from the performance of good deeds known only to one's self. It is a hundred times better to lay up secret merit than silver. A time may come when one's hoarded silver is exhausted; but laid up secret merit can never be exhausted, even by one's sons and grandsons.' 'Never do wrong; always do right: so shall you escape all baneful influences, and perpetually enjoy the guardian care of gracious spirits. The near reward shall be enjoyed in your own person, the distant reward in the persons of your descendants.' 'Good has its own reward, evil its own punishment: delay makes no difference, the time may not have arrived.' 'Good and evil deeds man can easily distinguish, but the principle of rewards and punishment is more difficult for him to comprehend. Moreover, the fact that some most virtuous persons fare unfortunately, and *vice versa*, is a mystery to many. The reason is this: men are unfortunate in spite of their goodness because they are working off the evil effect of ancestral folly or sin; or else they are expiating the crimes which themselves have committed in a previous life. Wait till these are all exhausted and goodness will naturally be followed with its own reward. Another reason for this anomaly may be found in the fact that Heaven desires to test the good man's resolution and fidelity. Poverty, sickness, bereavement, etc, are all used by Heaven for this purpose. Apply the same consi-

derations to the cases of those wicked men who flourish and the anomaly disappears. When good and evil reach their crises, rewards surely follow; it is only a question of time.'

It is very observable that both rewards and punishments are closely connected with the present life. It is true that they are made to extend into the future and down to posterity; but the Chinese moralist is far-seeing enough to discover that rewards and punishments wholly, or even mainly in the future, are very likely to be disregarded. 'A bird in the hand is worth two in the bush,' or as the native proverb has it, 'A cup in the hand is worth all besides,' being the belief of almost every Chinaman. The common rewards promised and hoped for, are wealth, long life, fame, posterity, with a fair chance in the future state of a happy transmigration. The common punishments threatened and dreaded are want, calamity, sickness, thunderstroke, untimely death, disgrace, bereavement, barrenness, with the torments of nobody-knows-how-many hells hereafter, and a slender chance of escape into anything more respectable than the body of a reptile or a brute. 'You, whose words are presumptuous, reflect! Heaven sends down rewards before your very eyes. You who cheat and waste, reflect! How will you endure to become pigs or dogs in the life to come?' The punishments supposed to be inflicted on the sinner in his passage through the realms of Hades are disgusting and horrible to the last degree: and to make them more striking and terrible the Chinese must needs draw them in pictures and model them in forms. The intention is to frighten people out of their sins; and perhaps in one case out of a thousand these representations may prove effectual. On thoughtful persons, and persons of taste, the only influence produced must be one of loathing and disgust.

In one of the most elaborately illustrated and popular books on "the mysteries and horrors of the invisible world," this remarkable sentiment is to be found: 'The hell of Hades is the hell in man's heart. If there were no hell in man's heart, that other hell might be empty.' In this same book the circular diagram of the palace of Hades shows six classes of beings escaping therefrom; or rather it shows man escaping therefrom in six conditions: first, in wealth and honour; second, in poverty and meanness; third, as viviparous animals; fourth, as oviparous fowls, etc; fifth, as reptilia; and sixth, as insects, or metamorphosed creatures. Under certain conditions it is said, 'Men shall be reborn in circumstances of happiness; and women shall be transformed into the masculine gender.

Of the hells pictured and described in this book, it is enough to say that in variety they are almost infinite, and in number innumer-

able. All that a horrible and gross imagination can picture forth is here embodied; and such ingenuity of invention is marvellous to witness. Most of what is here said is borrowed of course, from a foreign source; but the seed appears to have fallen into congenial soil, for the Chinese have not only adopted these ideas *con amore*, but have also added to them, by creating, in their ungenerous imaginations, a special hell for females, out of which it is said there is really no release.

The following is a specimen list of the deeds good and bad, for which these rewards and punishments are prepared, with their arithmetical values attached:—

	MERITS.
For saying and doing only what is right, and for refusing to indulge in one depraved thought, *per diem*	1
For converting a rich or influential person, and causing him to perform good deeds	1000
For distributing one volume of a religious book...	10
For diligence in teaching the young, *per diem*	1
For respectful treatment of teachers and elders, *per diem*... ...	1
For repairing important bridges or roads	100
For repairing or building temples and altars	1000
For contributing a daily sum of 1 *tael* and upwards to preserve animal life, *per diem*	10
For life-long abstentation from killing animals	100
For conceiving a good thought and carrying it out, each time ...	1
For taking care of rejected children	100
For preventing female infanticide	100
For beginning a foundling asylum	1000
For averting great law suits...	100
For giving a coffin to bury a poor man in	100
For giving clothing to a naked woman	100
For giving away tea or cash, each time	1
For abstinence from fishing, hunting, killing oxen or dogs, tortoise and frog catching, whoredom, gambling, and opium smoking	100
For gathering up lettered paper, *per diem*	1
	DEMERITS.
For harbouring a malicious disposition, *per diem*	1
For reading a licentious book, each time	1
For looking lustfully on a woman	5
For promoting litigation	100
For lodging false accusation against a person	100
For neglecting to teach one's pupils, *per diem*	1
For drowning children	1000
For writing a bill of divorce against a wife	10,000
For smoking opium, each time	1
For tasting beef, dog's flesh, tortoise, or frog, each time	10
For refusing help in cases of fires, flood, and robberies	10
For malpractice in medical cases	100

In reading over these strange lists of numbered virtues and vices, one is compelled to wonder at the standard of morality in use which allots such different and arbitrary values. For instance, why

should lewdness on the part of females be charged with 50,000 marks of demerit, when males are let off with 100 for whoredom, gambling, debauching servants, and sodomy? And why should the crime of debauching a poor servant girl be charged with only 100 marks of demerit, when in the case of a more respectable woman the crime is charged with 10,000 marks of demerit? And why should the writing of a bill of divorce be charged with the same number of marks of demerits as the last mentioned case? Why should the oppression of the poor for debt receive only one mark of demerit, while 1000 marks are put down against a wife who dislikes her ugly husband? Why should the daily use of unjust weights and measures, and of dishonest modes of doing business, be debited with only 1 demerit mark *per diem*, when a man who refuses to complete a marriage because he discovers that his bride is no beauty, has scored against him 10,000 marks? The adulteration of silver with copper is branded with 100,000 marks of demerit, and the same number is charged against sons for the fatal neglect of sick parents: are these crimes of equal magnitude? Is it fair to give a man 1 merit mark for every character which he picks up out of the dirt, and only give 1 mark *per diem* to the man who lights up his dark street with a lamp? Why should a man be excused with 1 mark of demerit for striking his wife for a small affair, when he will be charged 100,000 if he neglect to avenge his parents on their enemies? Why should a man get 50 marks of merit for presenting a piece of matting to bury a beggar in, when he will only get 1 mark for pitying his wife in sickness? There is little reason or common-sense in all this, but there is a reflection, strong and vivid, of the way Chinamen think of things, of their distorted views of duty virtue crime and sin.

The supreme absurdity of this arithmetical system of vice and virtue is seen in the model form in which a man's account with the gods above is recommended to be kept. 'This scheme of recording merits and demerits is so minute and simple that all, men and women, rich and poor, may put it into practice. Let those who are willing to do so make a daily record of their merits and demerits. One merit may be briefly recorded, thus—○; ten merits, thus—⊕; a hundred merits, thus—㊀: one demerit, thus—×; ten demerits, thus—米; and a hundred demerits, thus—罘.' 'Make a record both of your demerits and merits. If you fail to record merits, how are you going to get rid of demerits? Therefore as your demerits may not be hidden, so your merits may not be kept out of sight. But, indeed, the design of this recording of demerits is that men may be led to diminish their number; for what good is there otherwise in daily doing wrong and

daily entering the wrong against one's self?' Then is given the model form referred to above, which, written after Western forms of accounts, stands as follows:—

PEKING, 8*th* Year of KUANGSHU; 6*th* month.

LI CHIN-TSUNG.

IN ACCOUNT WITH THE GODS.

Dr. *Cr.*

DATE		DEMERITS	DATE		MERITS
1	For disregarding a friend's remonstance	1	1	For effectually remonstrating with my father in serious error	100
5	For five days' neglect of sick parents	100	5	For burying a poor friend at my expense	1000
10	For being at variance with my brothers, through listening to my wife's talk.	1000	10	For carefully nursing my sick mother	30
15	For smuggling salt, &c	1000	15	For persuading my wife to join me in meritorious works	100
20	For undutiful treatment of my wife's parents	100	20	For distributing ten religious tracts	100
25	For smoking opium ten times	10	25	For averting a serious lawsuit	100
				Balance of demerits carried to the 7th month	781
		2211			2211

Considering that, according to this plan, each man is to judge of the value of his own actions, is is quite conceivable that a difference will arise between the accounts kept here and those kept by the powers above. For instance, at the end of the year, the Chinese moralist may be congratulating himself on a balance in his favour of about 10,000 merits, 'while at the same time the more impartial judges above are putting down an awful balance of 100,000 demerits to his account. Many examples, however, are given of men who have practised this wonderful scheme, and it is said to have proved a success in every case. They all became famous men, and left their names behind them for many generations. But surely such self-righteousness matches well that of the Pharisees of old; and surely it does not excel it. It is just as good, and just as bad, and just as useless—"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

All this account keeping with the gods; this voluntary effort to establish a self-righteousness, looks as if the Chinese believed in the freewill of man—as if they believed that, to a great extent, he held the reins of his fortunes in his own hands—and yet these tracts afford plain proof of their belief in fate. 'Why pray for wealth and honour if you be already fated to enjoy them? And you toil in vain to escape poverty and low position if these things are in your fate. Know that the events of your whole life are decreed, and reverently yield to and obey the mandates of Heaven.' Fatalists, according to this quotation,

the Chinese evidently are; but according to the whole tenour of their religious books, they are also believers in the freedom of the human will, and in man's responsibility.

From this general review of a portion of Chinese religious literature the following conclusions may be drawn:—

1. It is very evident that the Chinese as a people have paid, and do pay, considerable attention to the great twin subjects of Morality and Religion.

2. It is also evident that some attempt is made to teach these great matters to the people generally, and to enforce practical attention to them.

3. It is plain also, to demonstration, that the nation has found Confucianism insufficient for its spiritual needs, and has therefore not only tolerated but welcomed the teachings of Buddhism and Taoism.

4. It is nevertheless also plain that the influence of Confucianism is paramount in the native mind, inclining it to place fidelity to the claims of the Five Relations even on a higher footing than piety to the gods; inclining it to place ethics first, religion second.

5. It is clear that the Chinese are very shrewd and impartial observers of their own social life and religious customs, and that they are able to detect, and bold enough to expose, the faults and foibles of their own systems and practice.

6. It is equally clear, however, that, in making such observations they are not free from the influence of strong prejudices—prejudices of education, long established usage, social rank, sex, nationality, etc., which unintentionally distort their veiws of things and warp their judgments.

7. It is evident that the social system of the Chinese, although so carefully and widely elaborated, is a cumbrous machinery, often getting out of gear, and requiring much lucubration in order to keep it going with even moderate friction.

8. It is evident also that this social system is not arranged so as to produce the equal happiness of both sexes, but so as to secure the lion's share, not only of power and authority, but also of happiness, to the male: the strong triumphs over the weak.

9. In their religious system it is evident that the admission of polytheism introduces elements of weakness and disorder. Their objects of worship remind one of the great image seen by Nebuchadnezzar in his dreams—with a head of fine gold they come down tofeet of clay.

10. Even here again the human element prevails, and, seated high in the pantheon among the gods, we see ancestors and illustrious men of past ages. They share with acknowdged deities the homage and worship of the nation; and perhaps they too get the lion's share

11. It is evident that the knowledge of the true God, or something which comes very near to that, lies buried under heaps of worthless rubbish; and yet not so absolutely buried as to prevent a pure gleam here and there of the true metal from piercing through the superincumbent mass. Great truths are sometimes met with struggling towards the light.

12. The matter-of-fact, practical tendency, of the Chinese mind, is quite as evident in the sphere of religion as in that of ethics. We see the same preponderance of attention paid to the doctrine of rewards and punishments, that we saw given to the doctrines of the Five Relations.

In conclusion: There is in these books an evident groping after truth, a struggling towards the light, however degraded by mistaken ideas of what truth is or by confused admixture of darkess and light: there is an evident desire for virtue and goodness, however degraded by misconceptions as to the nature of sin and the methods of establishing righteousness: and there is an evident longing to escape from dreaded and deserved punishment into the enjoyment of some blissful future, however degraded by gross conceptions of hell and unworthy views of future life: and these gropings, strugglings, desires, longings, combine to form a good ground of hope for the ultimate success of Christian effort in the land. Only let these desires be directed towards Him who is "the way, the truth, and the life," and He will show the nation what truth is and how to know it, what virtue is and how to acquire it, what eternal life is and how to attain unto it.

THE SYRIAN MISSION IN CHINA.*

By Rev. J. Edkins, D.D.

WHEN Alopen, the founder of the mission, arrived in China with his company in A.D. 636, the emperor T'ai Tsung (太宗) was on the throne. His name may be Alopana, "God hath looked." Mahommedans were then trading at Canton, as we know by the history of the Mahommedan mosque and tomb at that city. Navigation was open to and from the Persian gulf, consequently the missionaries would come by sea and would proceed to the capital from Canton. This is rendered probable by the fact that they had an interpreter in Chang-an when introduced to high officials and to the emperor. This inter-

* This account is intended to be supplemental to the investigations of those who have given loving and careful study to the Syrian monument and to the missions of which it was the early relic. The reader is referred to what Wylie, Salisbury, Pauthier, Bridgman and others have written in this century on the whole subject, and to Kircher's *China Illustrata* for full information on the history of the discovery and for the first translation of the inscription.

preter would more easily accompany them from Canton than from any other place of which we know.

The first war of conquest conducted by the Arabs in Persia lasted from A.D. 632 to 637. During this period of disorganization the Nestorian mission left. It is a coincidence that the second of the Mahommedan travellers whose narratives were translated into French by Renaudot also left the Persian gulf at a time of war in order to escape from the commotion prevailing around him. At an earlier date in A.D. 534, the Persians sent an embassy which arrived at Nanking by entering the Kiang, and was received by the Liang emperor. On this occasion among the presents was a Buddha's tooth. I cite this from Ma-twan-lin to shew how navigation had at that early period connected the Persian gulf with the ports of China. The same writer mentions under the year A.D. 638 an embassy to the newly commenced T'ang dynasty from Persia just then troubled by rebellion and by the Arabian invasion. The Chinese monarch declined to aid Persia on account of the distance to her shores. In 661 another pressing application was made for assistance against the Arabs. The emperor sent an army by land which divided Eastern Persia, that is a certain portion of it, into districts of large and small size, with the names of *cheu* and *hien*, wishing to govern the country on the Chinese plan. The king of Persia ruling in Zarang* received a Viceroy's title. But he was soon overwhelmed by the Arabs and this was the end of the Sassanide dynasty.

Thus began and ended the Chinese suzerainty over Eastern Persia in which Zarang occupied a central position corresponding to that of the ancient tribe called Zarangii of the times of Alexander and Darius.

This early effort at sovereignty over Persia by the T'ang emperors should be recollected when reading the account given by the two Mahommedans in Renaudot's book of the knowledge possessed of Persia, of Christianity, of the Old Testament, and of the Caliphate by a later sovereign of the same dynasty. Farther on I shall again refer to this matter.

The battle of Nahavund in which Yezdigird was defeated took place in 641. This seems to be the event referred to in the Chinese history when it is said that his viceroyalty was destroyed by the Arabs. The title bestowed on Yezdigird by the emperor Kau Tsung, son of T'ai Tsung (who welcomed to China the first company of Syrian missionaries) was *Tu tu* 都督, "general overseer." Yezdigird lived long after, for we find him taking refuge in Chang-an in 670, or about

* 曆讚 the Persian for "king," seems to be a mistake for Yezd a large city. Th second of these words is directed to be pronounced zat. The city Zarang is pro bably meant by 疾陵 in the account. The characters *Po sï* 波斯 Persia were then read Pasi.

that time. He was honoured with the title of General of the Right and then soon after died. The last of the Sassanides, the powerful kings who fought with Julian and Justinian, the descendant of such famous ancestors as Chosroes and Nooshirvan died, and was buried at Si-an-fu in China, a fugitive from his country, and the last monarch who professed the Magian religion.

The Nestorians were, in their mission settlements, encouraged both by the Sassanides while they reigned, and by the Caliphs afterwards because they were not in favour with the orthodox party. Neander tells us that political interest inclined the non-Christian governments of these times to favour in this way the Nestorians. From Beth abe in Mesopotamia as a centre, they carried on their missions in eastern countries. The Coromandel missions would naturally be established by missionaries arriving in trading vessels from the Gulf; and so the China missions too, would, in the same easy way, be rendered possible by the residence of Arabian merchants in Canton.

The Syrian missions were particularly flourishing under Timotheus who was patriarch from 778 to 820. He sent out a stream of missionaries to the countries bordering on the Caspian, to the East Indies and to China. Among the bishops he ordained were Kardag and Gabdallaha. On account of their activity and success, Timotheus gave them authority to ordain many of the monks as bishops where it was necessary. But he required, that there should be always three bishops present at the ordination of a bishop, or two only and a book of the Gospels to represent the third. One bishop of China was named David. He must have reached China soon after the inscription was erected.

In the third year after Alopana's arrived an edict in his favour was issued directing that a monastery should be erected in the street or square named *Yi ning fang* 義寧坊. This square was on the east of the south gate. It was shaped like the Chinese character *t'ien* 田 and had a gate at the middle point of each of the four sides. The Syrian monastery was in the north-east portion. It was called in the edict *Ta ts'in sï*. But in the Topography of Chang-an, drawn up in A.D. 1086 by Chau Yen-jo, it is called the Persian Foreign Monastery, *Po sï hu sï* 波斯胡寺. The word *hu* "foreign" is applied to western, northern and eastern foreigners in Chinese literature.

The imperial city of that time was five *li* and one-third or nearly two miles from east to west, and little more than one mile from north to south. Within this the palace was four *li* from east to west and nearly three *li* from north to south. The height of the enclosing wall was 35 feet. The outside city appears to have been built on the south, east and west. The position of the Syrian mission was on the west,

in the third street from the north, and also in the third row from the west wall of the imperial city. The outer city was 18 *li* and 115 *pu* from east to west, and 15 *li* and 175 *pu* from north to south. It was 67 *li* in circuit, and the wall was 18 feet high. The ancient Chang-an was more nearly the size of Peking than of Nanking. The front gate of the imperial city was called 朱雀門 "gate of the red bird," another name for "south gate," as the three summer constellations in the zodiac of twelve signs form together the "red bird" in the star naming of the ancient Chinese. In front of this gate there ran southward the street of the red bird for nine *li*. The chief streets were 100 *pu* or 600 feet wide. This foot was in fact a span, that is, a very short foot. An attempt to reconcile the long and short foot is found in the modern use of a five feet measure to represent a *pu*. The ancient books agree in saying that the *pu* was six feet.

In the work called *Yeu Yang Tsa Tsu*, written in the ninth century,* the author Twan Ch'eng-shï, describes many foreign plants and drugs. Whenever he can do so he gives their foreign names in one or two languages. Among the languages to which these words belong are the Persian, the Cambodian, Bali, Magada (this should be the Pali) and Feringa 拂林 (this should be either Greek or Syriac). Thus the fig was, in the T'ang dynasty, known not by its present name *Wu hwa kwo* 無花菓, but by its Persian name, having been just introduced from that country. Our author calls it *a nit* 阿駈. But final *t* was very frequently *r* in the T'ang dynasty, as the Corean transcription which belonged to that time plainly shows. The pronunciation of the fig as written at Chang-an in the ninth century, would then be *a nir* which is the Persian word nearly, that being anjir or injir. We may assume that *nit* 日 a thousand years ago was already beginning to take the form *jit* or *jir*. The real sound will then be *ajir* for that time. He adds that the Feringa or Frank sound was *ti ni* 底珎. Here the question occurs, who were the Franks in the view of this author? I answer that he probably received his information from the Nestorians and that they gave him the Syriac name. There does not seem to be any instance of a Greek name among those he mentions. All that can be recognized appear to be Semitic. Thus, this word for fig may be traced in the Syriac *tito*, Hebrew *tena*, Arab *tinat*, pl. *tin*. Now, if our author had received his information from Mahommedans they would not have called the word a Feringa word. Hence it may be gathered that he received the word from the Nestorians

* The author speaks of events for instance in the period Pauli, 825 to 827, and perhaps of still later matters. Wylie has wrongly referred this book to the eighth century. Mayers says the author died 863.

who would gladly identify themselves with the European race on account of religious considerations. If asked by the Chinese author what the fig was called they would give their own term and it would be understood by him as belonging to that class of people known in Chinese history as Ta tsin or Fu lin, *i.e.*, first the Roman empire in the time of the Heu-han dynasty and afterwards the Greek empire during the subsequent dynasties.

What is now called *Mo li hwa*, the jasmine or jessamine is in Arabic *yas min*. The European languages have changed *y* to *j*. Our author gives it *yas mit* 野悉蜜. The Persian name he does not mention. It is *Ya se min* in our dictionaries of that language.

Myrrh is said to be called by the Feringas 阿縒 *a c'ha*, or *a sa*. There seems to be no word for this product except myrrh in Arabic or other western languages. But in Persian muful is also found.

The date palm is called *Po sï tsau* "Persian date," the word *tsau* "jujube" being used for it, just as we usually call the jujube, the "Chinese date." The Persian word for it is said to be *khur mang* 窟莽, for khurma. Here however he says nothing of other national designations. Under asafœtida *a wei* 阿魏, the author says, the Persians call it *a gu* 阿虞. From this it may be concluded that the Chinese name is of Persian origin. He adds that the Feringa priest Wan had made statements respecting it which agreed with those of a Buddhist priest from Magadha whom he had consulted. Hence it may be gathered that the author was personally acquainted with a Syrian monk and a Buddhist monk from Behar on the Ganges. This is not certain, but nothing would be more likely than that when making researches into foreign plants he should inquire of foreigners whom he could meet in the capital. The monk of Fo lin can surely be no other than a Nestorian missionary. This accounts for the circumstance that the names given as belonging to the Fo lin language are more like Syriac than Greek. Wan may represent John (or Yohan).

The olive became known in the T'ang dynasty as a Persian plant and as also growing in the Fo lin country. The Persians says our author call it *zetun* 齊墩, and the people of Fo lin *zethï* 齊虎. The Arabic is *zetun*. So also is the Persian. The Syriac is *zeto*, and the Hebrew *zayit*. Among these forms the Syriac comes the nearest and the word may have been pronounced exactly as it is written in the Syriac Testament.

In the sounds of the T'ang dynasty the old initials z, b, d and other sonants must always be used in transcribing, for recognizing foreign names correctly. This I have done in this paper, following the syllabic spelling in Kang Hi's dictionary which is retained in that

work for the purpose of securing the scholar against the deceptiveness of the modern pronunciation.

These facts and others show that the Syrian missionaries were communicators of western knowledge to at least one eminent Chinese author. In the life time of the particular writer here referred to the mission had reached a high state of prosperity. The inscription recording the early planting of the mission two centuries before, the persecution and decay which followed and the restoration of the Christian churches to prosperity in the glorious times of T'ang-ming-hwang, had already been erected. The missionaries were numerous, happy, hopeful and active. The reign of the empress Wu-t'ai-heu had been disastrous for the mission as it had been for the imperial family. It is her reign that is referred to under the name Cheu in the inscription. That Hiuen Tsung, better known popularly as T'ang-ming-hwang had favoured them was one of the reasons why they enjoyed so much prosperity after his death in A.D. 756, to the date of the inscription—781. It was during this time that the eminent general Kwo Tsï-yi had in his camp a Nestorian priest Yi si, when engaged in putting down a formidable rebellion. Yi si was a favourite of the emperor Su Tsung and would not have been sent to the army but for sufficient reasons. In the biography of Kwo Tsï-yi the Weegurs appear on the scene as allies of China. And it was these very Weegurs who were taught to read and write by the Nestorians. The Nestorians had successful missions among them. They were the ancestors of the Turkish tribes that have lately been reconquered by Tso Tsung-t'ang. The reason of Yi si being ordered to the camp was probably then that he might conduct negotiations with the Weegurs in the Turkish language. There might very well be Nestorian priests in the Weegur army. The services of Yi si would also be of great use at a later period when T'ai Tsung was on the throne. On this occasion in A.D. 764 Kwo Tsï-yi was sent to meet an invading force of the Weegurs and the Tibetans combined. He succeeded in detaching the Weegurs from their allies and made them his friends. The Chinese historian attributes this diplomatic success to Kwo Tsï-yi himself. But it may be not improbably conjectured that Yi si was also with him on this occasion as interpreter. With the aid of the Weegurs he defeated the Tu fan marauders from Tibet.

That the emperor Su Tsung was fond of conversing with Yi si throws light on the statements of the Arabian traveller who conversed with a later emperor on Christianity and the Mahommedan religion. It was Eben Wahab who gave the account. He left Bassora in A.D. 898 for China by sea in a Mahommedan ship and reached China in the

reign of Chau Tsung. With this emperor we had the conversation which is reported. The emperor had pictures in the palace, of Mahomet, of Christ, of Noah, of Moses and all the chief prophets. The emperor said to him of Jesus "Here he is on an ass and his apostles with him. He was not long upon earth, seeing that all he did was transacted in the space of somewhat more than thirty months." The emperor asked him much respecting the Caliphs and their kingdom.

This minute knowledge of western affairs and of Christianity was probably communicated by the Nestorian missionaries. More than a century had passed since the time of Yi si. All this time the Syrian priests had been at the call of the emperors of whom there were no fewer than twelve after Su Tsung. They were able always to give political information in regard to the countries and races where they carried on their missions. With these countries the emperors had constant relations either friendly or hostile. It is no longer surprising that an Arab traveller should find the last monarch of the T'ang dynasty well informed on the history and religions of Western Asia.

REVIEW OF A CHINESE TRACT.*

By the Hangchow Tract Association.

THIS is a tract in which every missionary in China may claim an interest. It is put forth as a representative statement of the teachings of the Protestant missionaries in this field. The history of the tract is given in the preface. At the General Conference of missionaries held in Shanghai in 1877, a committee of four gentlemen was appointed to prepare a tract which should set before the Chinese the main principles of the Christian faith, and the motives which actuate the missionaries in their work. The members of this Committee were Dr. Williamson, of Chefoo; Mr. John, of Hankow; and Dr. Yates and Dr. Allen, of Shanghai. These gentlemen prepared each his own part of the tract, and as there are four chapters, we apprehend that each of the gentlemen wrote a chapter. They then united in comparing and revising the parts thus separately made; and at last, putting the chapters together, they formed the tract now before us—"The Rationale of the Christian Religion."

This tract is, therefore, a joint production. From our knowledge of the authors of the tract, we might expect that their work would show ability; and from our knowledge of the manner in which the tract was

* 耶穌聖教析義 Published by the Chinese Religious Tract Society, Shanghai.

compiled, we might expect that their work would show serious defects. And so it is. On laying the tract before Chinese scholars, we find that they praise its literary style. We meet with several passages in it marked by an elevation of thought that is fitted to make a good impression. The statement of the distinction between ecclesiastical authority and civil power, and of their mutual relations, is well put and clear; and we are pleased with the tone of confidence with which the success of the missionary work is predicted. Yet, when we have said this in favor of the tract, we fear that little, if anything, remains for us to commend.

We pass over a certain want of unity and of proper movement in the discussion. It would have been hard to avoid this fault in a book prepared as this has been. But we have to notice at the outset the language by which the tract designates the members of the Missionary Conference. They are called 宿儒. In Williams' dictionary 宿儒 is given as the equivalent of 大儒 or 名儒, and is translated "celebrated scholar." Now, had the authors of the tract been writing for themselves only, we are sure that they would not have used this phrase. We take it that they had in mind the constituency which they represented, and so thought it proper to use complimentary terms. But, apart from considerations drawn *ex gratiâ modestiæ*, we think that it should not be forgotten that whatever scholarship may be found in the missionary body, the missionaries are not here as scholars. Some of the greatest of the early missionaries, such as the Apostles Peter and John, were not scholars. They were *ἄνθρωποι ἀγράμματοί* unlearned men, which is just the opposite of 宿儒; and while we are far from decrying the advantages of learning, we are bound to say that the missionary who possesses learning must be careful so to use it as not to impede the cause which he seeks to advance. That there is need for this remark, the tract before us furnishes a proof.

The first chapter opens with a discussion of the original elements of matter, and here the Chinese reader finds himself confronted with a number of terms of which the ordinary Chinese scholar knows nothing—Oxygen, Hydrogen, Nitrogen, Chlorine, Aluminum, Magnesium, Sodium, Potassium. Then follow examples of substances formed by the combination of these elements. Further on we have a statement of the effects of light and heat on these substances. Still further on, there is a discussion of the forces of gravitation and cohesion. Now, all this is no doubt important knowledge, but we submit that it is out of place in a tract whose object is to make clear to the Chinese the principles of religion. The great mass of Chinese readers know almost nothing of science, and to find at the opening of a Christian tract

strange scientific terms and abstruse scientific facts is likely to make the impression that the Christian religion is hard to understand. Indeed, we think that at the threshold of the tract a stumbling block has been laid which but few Chinamen will safely cross.

In the same way we have to object to some of the illustrations used in this tract. In the second chapter, for example, the fall of man is compared to the fall of the earth from its orbit by the cessation of the force of gravitation. The inability of created beings to recover man is illustrated by the inadequacy of the other planets to draw the earth back to its original place. The need of Divine power to recover man is illustrated by the need of the sun to bring the earth again to its orbit. Now, all this is very fine, but as the Chinese have thought a great deal about the 五倫, and very little about astronomy, we are sure that the return of the prodigal son to his father would have been in every way a better illustration for them than the return of the fallen earth to its place in the solar system.

We have been reminded in reading this tract of an illustration which we once heard a young missionary use. In preaching to some native Christians on the duty of being heavenly-minded, he compared the Christian to a man who is in contact with a machine which is generating electricity. If the man stands on the ground, the electricity passes through his body to the earth. But, if he stands on an insulated stool, the electricity charges his whole body, and anyone who touches him feels the shock of the electric spark. So, the Divine influence passes off when the Christian is minding the things of the earth; but it fills his soul and is felt by all around, when he lives above the world in communication with heaven. Now, this illustration might have been very effective before a body of university students, or any audience that had witnessed experiments in electricity. But what could we say of using such an illustration before a congregation of Chinese farmers and their wives and children? It was simply to put the fodder so high in the racks that no sheep could reach it. It was to hang the lantern, as we have sometimes seen a lantern hung over a Chinese street, on so tall a pole, that no ray of light falls on the traveller's path. In a word, it was to forget that not only Chinese farmers but Chinese scholars also as a class are children in knowledge, and that we must accommodate ourselves to them as the prophet accommodated himself to the dead child. We must put our mouth upon their mouth, and our eyes upon their eyes, and our hands upon their hands, if we would bring them to life.

We have to notice some grave omissions in this tract. For instance, there is no mention whatever of the converting power of the

Holy Spirit. There is a chapter on "Trust and the way to make the heart right." But, if there is one matter about which all missionaries are agreed, next to the need of an atonement, it is the need of the Holy Spirit to make the heart right. We believe that even to a serious Chinaman who reflects on the condition of his own people, it must seem that virtuous examples and virtuous persuasions do not avail to make men good. The glad tidings which we bring to the Chinaman is that our Father in heaven not only offers to him the attraction of His love through His dear Son, but He is willing to turn a stubborn, wayward heart towards that love by the power of His Holy Spirit. Though the Chinaman, like ourselves, is born with a bad heart, he may be born again. Though he is an evil creature, he may be made a new creature. Yet, of this grand and indispensible means for the recovery of man, the tract, by a strange oversight, says nothing. It tells us in the third chapter, how the Holy Spirit helps the missionary to preach the Gospel; it does not tell how the same Holy Spirit will help the Chinaman to understand and love the Gospel which is preached.

In the fourth chapter we meet with another omission that is singular. The subject of this chapter is, "The blessedness of salvation." In what the blessedness of salvation supremely lies, all students of the Bible are agreed. It is in "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." In the day when He shall appear, He will awake His people who sleep in the dust, and gather them to Himself. Not only will they be with Him then, but they will be like Him; and as they walk in white amid the splendor of a new heavens and a new earth, they shall no more hunger nor thirst, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. Surely, this is the joy of salvation. It is a joy that no Chinaman in the Empire can hear of and not have some desire awakened. Yet, of all this the tract says nothing. To write a chapter on the blessedness of salvation, and say nothing of the second coming of Christ, the resurrection of the dead and the restitution of all things, is surely the play of Hamlet with the Prince of Denmark left out.

The omissions which we have mentioned were, we believe, undesigned. But there is another omission which the authors of the tract evidently intended. The Saviour, in that parting command to His disciples, which is commonly called the Gospel Commission, directed them to baptize. In the tract, the command is quoted, but the word baptize is dropped out. The reason for this is apparent. The writers of the tract were not all agreed about the Chinese phrase that should

translate baptize. When they give us their own language, therefore, they always put the phrase alternatively 洗禮與浸禮. But, it would be an obvious impropriety to attribute to the Saviour such language as 洗禮與浸禮. So, in quoting His command, they use neither 洗禮 nor 浸禮, but adopt a phrase which has no allusion either to water or to cleansing—聖父聖子聖靈之理. We cannot think that this alteration of the sacred text was satisfactory to any of the authors of the tract, and it will be satisfactory to no one else. It is a compromise at the expense of the Saviour's meaning.

There is but one other point in this tract that we would notice. On the last leaf we find a statement concerning the ground on which Christianity rests its claims. The foundation of our religion is said, in substance, to be its ascertained utility. Religion is compared to something useful. It is explained how conflicting states of mind may keep a man from availing himself of a useful thing which is at his command. The evil results of not using it are stated. The writer then says that the object of philosophical investigation is to make everything subservient to man's use, that man's poverty may be relieved; and this, he concludes, is Heaven's doctrine, and it is the foundation of the holy religion. That is to say, the ascertainment by investigation that religion is useful to man is the foundation of its observance. This view of religion we are compelled to pronounce low and utilitarian. We oppose to it the nobler teaching of the Scriptures. We honor and obey God not because this is useful to us (though this be true), but because it is right to honor Him who created and preserves us for Himself. "Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things, and for thy pleasure they are and were created." We love and follow Jesus Christ, not because this is ascertained to be useful, but because He is altogether lovely, and infinitely deserves our love. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And when ascertained utility is declared to be the foundation of our holy religion, we have the doctrine of Jeremy Bentham and not the doctrine of Jesus Christ.

In conclusion, we would express our belief that any member of the Committee would have made a better tract than all the members have made together; and the moral of this review may be given in a word. Let us have no more Committee tracts.

A WEEK AMONG THE HILLS IN CENTRAL CANTON.

By Rev. B. C. Henry, M.A.

THE journey the incidents of which are recounted below, was undertaken on the pressing invitation of a native convert who had on several occasions previously urged me to accompany him to his native village and visit some places of unusual interest in the neighbourhood. His home lies in an unfrequented valley in the eastern section of the Tsing-ün (清遠) district near the centre of the province. A part of the way thither lying through an interesting country more or less familiar to the residents of Canton, but of which it may not be amiss to give some description as we pass. Among the numerous streams that converge towards the provincial city, we choose the one that flows almost directly from the north, which, though smaller than most of the others, brings us more quickly into attractive country, where lines of hills shut out the dull monotony of the lower plains and leave us in undisturbed enjoyment of an upland country of great variety and beauty. This stream is known under two designations, as the Tsung-fa (從化) River, so named from the district where it takes its rise; and the Lau-k'ai (流溪), or Falling-Brook River, because of the rapid character of its upper section. Its general course is somewhat west of south for one hundred miles, that is until within fifteen miles of the city, when it sweeps around a sharp curve and thenceforth flows south-east until its clear waters commingle with the turbid floods of the Pearl River. In the long narrow boats, specially adapted to the conditions of the river, *i.e.*, shallow water and numerous dams, we make fair progress from day to day. After twelve miles sail we come to the first point of interest, the Shek-mun (石門) Pass, which is, as the name indicates a rocky gateway in a line of hills through which the water finds a passage. Above and below the river expands into broad sheets, but the rocky barriers of the pass contract its stream into very narrow limits as it presses through the rough portals. Native taste appreciates the attractive features of this spot and many pictures of it may be seen in the houses and shops of Canton. The "Sunset Afterglow" at Shek-mun is numbered as one of the "Eight Lions" of Canton, and is certainly worthy of all the praise lavished upon it. I have seen a sunset at this point that could scarcely be excelled in gorgeousness of coloring. All the surroundings were in perfect harmony with the magnificent spectacle. The broad stretches of shining water, the line of purple hills in the distant west; the descending sun seen through the narrow walls of the pass; the groves of graceful trees and even the unsightly towns receiving its dying splendor, all harmonized

with wondrous effect. And as the banks of clouds to the west took on their matchless tints, the afterglow threw its enchanting mantle of most delicate and gorgeous colors, orange, purple, green, gold and roseate in marvelous combination, over the whole horizon touching with living light the lower hills and higher peaks of the White Cloud range. And all this lavish beauty, changing every instant, was reflected with wonderful faithfulness in the clear depths of the stream below the pass making a picture only too quickly dissolved. The memory of this Shek-mun sunset, however, is somewhat marred by an experience that came to me just above the pass. Contrary to express stipulation the boat crew on this occasion turned out to be inveterate opium-smokers to a man. So addicted to the habit were they that they would stop their work at short intervals through the day to indulge, and when darkness approached so intense became their craving for the opium pipe, that instead of running half an hour longer to reach a safe and comfortable anchorage, they put down their poles on the spot, in an open, exposed place and refused to go a rod further. It was almost high tide and we were close to the shore in the shallow water covering a long stretch of mud and sand, and the wind which soon rose to a gale blew us still further on the shore. In the morning our position was anything but enviable. The tide had receded and left us high and dry, with a hundred yards of slimy mud between us and the water. The boatmen, to do them justice, when they saw the situation, did their best to release the craft, and called others to assist them, but all was of no avail. We were fixed for the day. The next high tide would not occur until four o'clock in the afternoon, and there was nothing to do but to wait. Between us and the shore was an impossible slough of soft mud, in which the boatmen, in trying to find a way to the shore, sank knee-deep at every step. We were exposed to the full force of a furious wind which called every available article of clothing into requisition to keep us warm. We were the laughing stock of all the boats that passed up and down the river through the day, and were constantly hailed with such questions as "What made you go on the shore to anchor?" "What important business have you on that mud bank?" "Who was your pilot into such a fine harbour?" "Hope you enjoy your breezy situation!" etc. As the opium pipe was the immediate cause of our discomfort I determined to make it the means of bringing relief if possible. Capturing their opium lamp I concealed it, promising to restore it as soon as they should get the boat afloat. They stood the deprivation for an hour or two, but soon came begging for the lamp. I told them to get the boat off, and they should have their lamp forthwith. They returned in a short time, shivering,

cringing, kow-towing and begging most piteously for it, saying they would die if they did not get it, and without their opium they were to weak to work or to do anything toward getting the boat off. After this was repeated several times, I saw that it was useless to hold out, and returned the lamp to them. In less time than it takes to write this they were down in the bottom of the boat, in the damp musty hold, inhaling the stupefying fumes that soon rendered them oblivious of all outward cares. As the day wore on the tide began to rise. Anxiously we watched it as inch by inch it crept nearer to us. It came within three feet of the boat, the spray from the little wavelets sprinkling the sides, and we thought that in half an hour more our suspense would be ended, and we afloat again. But there it stopped, like the cup of Tantalus, and, remaining stationary for a few minutes, began to recede. We were in despair. The tide had failed us! It was too late to send for help. The captain however assured us that the night would be higher than the day tide, and with this doubtful assurance, we prepared to spend another night at our unique anchorage. Charging the boatmen to keep faithful watch that the propitious moment might not pass unheeded, we retired. Sleep came but lightly to our eyes, and every change within and without was quickly noticed. In the fourth watch we felt the welcome sensation of the boat moving to the force of the incoming tide. Instantly I aroused the boatmen, not one of whom was on the watch and had much difficulty in shaking them out of their opium stupor in time to push the boat off into the deeper water. I told them to go on to the anchorage above and make the boat secure, but they refused, and pushing out into the middle of the stream, they cast two small anchors and went back to their opium. Waking from a brief doze, I felt a peculiar rocking motion in the boat, and looking out saw that we were drifting before the wind. As before, it took some time to arouse the boatmen, and when we began to look about, we found ourselves in a strange place, with both anchors gone, and the boat drifting helplessly we knew not whither. With difficulty they succeeded in pulling the boat to the shore where we made fast and awaited the morning, which showed that we had been swept down several miles into a branch of the main stream, and in a few minutes more would have been dashed against the rocky sides of a dam. It took several hours to recover the distance we had lost.

Three miles beyond Shek-mun the river makes a sharp bend to the right and passing around the eastern extremity of a line of low hills enters its own peculiar country; a country of quiet, rural beauty. The broad plain that opens before us is enclosed on the east by the range of hills of which the White Cloud group is the southern terminal;

and on the west by a range that runs through the Fa district and forms the watershed between this and the streams to the west. To the north rise the higher hills of Tsing-ün (清遠), and east of them the picturesque range in which our river takes its rise. The valley through which it flows in a winding course is full of varied attractiveness. The bamboo groves that line the river, the pine clad hills further back, the grove embowered villages, the neat and well-tilled farms with evident signs of prosperity, make a picture of rural comfort and plenty most pleasing to the eye. The river, originally shallow and rapid, has been improved by dams, which serve the double purpose of irrigating the fields and confining the water into convenient channels for navigation. We are informed on good authority that one hundred and thirty-seven of these dams cross the river from the city of Tsung-fa downward. They are all built on the same general plan. A line of pine piles is driven in diagonally across the river, with an opening ten or twelve feet wide for the passage of boats, while at the lower extremity are set immense water wheels, with endless series of bamboo cups which pour the water into a trough that conveys it to the fields. The dams are often built at short distances apart, with the mouths on opposite sides of the river, so that in threading the winding channel, the boats must take a zigzag course, not infrequently descending in order to ascend again. The height over which the water descends is from two to three feet, and in two places nearly four. One of the stiffest on the river is the first we encounter on the way up. I have occasion to remember this dam as I spent a night suspended over it. It was when coming down with the crew of opium-smokers. The captain was steering, and failing to see the proper opening of the dam, he sent the boat, with all the force of the swift current, upon the projecting piles at the side, the bow extending ten feet over, while the stern lay in the water above, and the rushing current strove to twist the boat around and drive the piles up through the bottom, in which case all would have been lost. The position was peculiar, not to say perilous, but the captain complacently assured me that we blocked up the way, so that boats could neither go up nor down without first helping us off. Before long the market boats began to descend. The first that approached inquired the state of things and believing the statement of our men, made fast above and did not attempt to come down. The next that came was more persevering, and cautiously feeling its way down, found that there was room enough to pass over the dam, without touching us. As it swept easily down the men called out in no very complimentary language to the boat above to follow their example, which it did. Thus our hope of help from that source

was gone, and all night long we remained there, with the rushing cataract on the one side, six large water wheels in full swing, creaking fearfully as they rolled around, on the other, and the market boats going down with a shout beside us. Fortunately the hulk of our boat was strong enough to resist the unusual pressure, so that morning found us safe, and with the help of three additional boat crews, we were pulled off, and went on our way rejoicing. Besides these water wheels, the people supply their fields with water by means of endless chain pumps, a most convenient arrangement, by which water can be pumped up to almost any height. The pumps, which are portable, consist of an oblong box, in which a continuous chain of wooden-paddles, passes over pulleys at either end, connected with a treadle above, which two men work easily with their feet, a temporary shed, or large umbrella protecting them from the sun, as they pour an endless stream into the trench prepared to receive it. In dry weather scores of these may be seen along the banks of the stream, turning incessant streams of fresh water into the thirsty fields. If the banks are high, two or more are placed above each other, with temporary trenches dug to connect them. The same pumps are used to drain the fish ponds, from which the rich mud accumulated is annually taken to enrich their fields. When the water wheels and pumps fail to carry a sufficient supply of water, resort is had to deep wells. All over the fields may be seen old fashioned well-sweeps—an upright post on which is swung a cross-beam, weighted with stones and turf at one end and holding the bucket on the other.

Along the river, as we ascend, are many market towns, where the people gather in large numbers every fifth day, and back from the river the plain is thickly covered with villages many of them very populous. In one of the central towns, Chuk-liu (竹料) the Presbyterian Mission has a small chapel from which a large section of country is conveniently reached. After sixty miles of winding through the lower section of the valley, the whole way agreeably broken by charming bits of rural scenery, green hills and groves of trees interspersed, the hills become more numerous and striking, covered as they are with vegetation in many places. The fruit orchards are not the least attractive feature in the landscape. Groves of plain trees, with snow-white blossoms, send volumes of fragrance down the valley in the early spring. The olive trees excel in their magnificent proportions and symmetrical shapes, the most conspicuous being those opposite the market town of Shek-kok. The li-chee are the most plentiful, in many places covering the river slopes of the lower hills, forming extensive and densely shaded tracts. The trees grow in a most compact form, the thick rounded branches almost touching the ground in places.

The delicate pink of the young leaves and the strawberry-like fruit hanging in delicious clusters are most effective in giving beauty to the landscape. Besides these are the pumeloes, usually growing singly or in groups of several, their large white blossoms filling the air with a rich fragrance, and the large ornamental fruit hanging like immense lumps of gold among the green leaves. The hills too are covered with a great variety of wild flowering plants, azaleas, myrtles, roses, melastomas, etc. Leaving hamlets of less note behind us, we pass the large villages of Yeung-tsün (楊 村) and Páu-u (蒲湖), which face each other on opposite banks of the river—the latter celebrated for the capture of a tiger a few years ago, whose skin is carried in triumphal procession on the feast days of the gods—and come to the little market town of Tai-ping-cheung (太平場). Ascending the steep red clay bluff, we call at the London Mission Chapel, and are politely received by the assistant in charge. Thence onward through an ever-changing series of upland scenes, we pass Kwai-tsui (龜嘴), picturesquely situated on a peculiar cliff that projects into the river in a way to suggest its name "tortoise lip." Loh-kong (螺岡) and Shan-kong (神岡) are marked by the fine wooded hills that rise behind each respectively. At the foot of the last hill that conceals the city of Tsung-fa, a prominent pagoda rises from a grove of trees, which were bright with the budding freshness of Spring when we passed. While just beyond is a fine stone bridge composed of great granite slabs, supported by fifteen piers, spanning the little stream. The district city is small and insignificant, but a large and prosperous trade centres in the important town of Kai-hau (街口) half a mile to the east. It is the outlet of a broad, fertile and populous plain that stretches to the east and north. The London Mission has a flourishing station at this place, and a few miles to the east in the village of Shek-hang (石坑) is a native Baptist Church, which, after a stormy beginning, seems to have settled down to a quiet, prosperous course.

From this point the river becomes very narrow and difficult to travel as it flows down from the higher mountain regions. It was not however among these hills that our week was spent, but among the less frequented groups beyond the high ridge that hems the valley in on the north. The boat is dismissed and the overland journey begun. From Kai-hau (街口) northward the road for ten miles is a broad and pleasant wheel-barrow path, running between fertile fields under perfect cultivation. Broad fields of sugar-cane, pea-nuts, taro, rice, barley, peas, beans, squashes and many other crops flourishing in the rich soil, show that the husbandman labors not in vain. For several miles our eyes have been watching a slight depression in the line of

hills, which develops as we approach into a narrow defile through which the road passes over the mountains, rising gradually for five miles on the south side, and making the descent in two miles on the north side, the highest point attained being about one thousand feet above the plain. In the ascent on the south side the path follows the course of a picturesque mountain stream which almost at the very entrance treats us to the delightful view of several cascades falling with artistic grace over rocky precipices. The first of these, about twenty feet high, falls into a circular basin, deep and clear, where a barrier of rock hems it closely around, except a small opening on one side, whence the water escapes to flow down another fall into a pool of irregular shape and thence over shelving rocks into the ordinary bed of the mountain brook, rushing noisily around boulders that obstruct its way, and scattering perpetual showers of refreshing moisture over the ferns and grasses that hang affectionately over its sides. The defile is called "the Gorge of the Dragon Pool" (龍潭峒). At the head of the highest fall is an altar erected on the spot that commands the most extensive view of the low lands stretching for leagues to the south. Offerings at this altar are supposed to propitiate the presiding divinity, who is credited with power for good or evil over the fertile plain which he so effectively surveys from his lofty point of look out. Our path continues up the precipitous sides of the narrow defile, with the little stream a hundred feet and more beneath us, flowing alternately in quiet dignity through deep pools and rock bound channels or in noisy dashing down rapids and cataracts and around the grotesque rocks and boulders that rise in its course. The walls along a part of its course are like a piece of solid masonry, the strata of rock being laid horizontally, like great blocks cut out for some massive building with jutting points and parapets as though designed by hand. Several incense mills have utilized the water power by turning the stream into small ducts and leading it to pour its strength into their overshot wheels which direct a set of tilt-hammers that crush into powder the dried branches and leaves of certain fragrant shrubs that grow on the hillsides adjoining. Smaller gorges open into the main defile, presenting a variety of mountain views that more than compensate for the fatigue of the ascent.

A tramp of four miles up the ascending grade brings us to a mountain inn, the only one in the pass. It occupies a well-selected site where several valleys converge. Below it stretches the winding course of the stream we have followed; to the west rises a group of well wooded hills, one especially conspicuous for the fine grove of noble trees that have escaped the wood-man's axe. Immediately in

front of the inn are two beautiful liquid-amber trees, backed by a fine old pine, which gives an air of grace and refinement to the place. But the inn itself! perhaps the less said about it the better. It is a one-storeyed structure about twelve by eighteen feet in dimension, with no windows, and a single narrow door. There are two beds with covers you shrink from touching, and shudder as you see your own bedding laid upon them, and hurriedly command it to be removed before anything adheres. Two rude fire places, and before them two great heaps of ashes, kept in the house lest dampness should destroy their fertilizing qualities, a heap of conglomerate rubbish, and an unspeakable loft complete the general view of the interior. In the absence of the regular innkeeper, a gurff old party (a stone mason, as we afterwards learned), left in charge, growls out a negative to all questions about beds, provisions and general necessaries. Happily provided with all that is needful, our supper is soon prepared, and with appetite sharpened by a walk of twenty miles, we eat with stoical indifference to the surroundings. Our attendants also manage to find the rice jar and some doubtful-looking wisps of dried salt greens, which they appropriate. As soon as darkness falls we spread our beds, some boards from the loft being made to do duty in the space before the door. We have scarcely fallen into the first doze, however, when a loud knocking at the door calls forth emphatic growls from our quasi host, and we are entertained by the following dialogue:—(Caller) "Open the door." (Host) "I can't." (C.) "You must." (H.) "There is a bed against it." (C.) "Take it away." (H.) "The men are asleep." (C.) "So early! wake them up." (H.) "What do you want?" (C.) "I want to see your strange guest." (H.) "How do you know we have a strange guest?" (C.) "Some men who were passing told it in the village." The bed is moved back at last and the door opened. A man comes in with noisy greeting, which is met by emphatic, but suppressed disapprobation. I lie still under the cover, listening to some original remarks upon my shoes and various articles of wearing apparel. A light is thurst over my face in spite of the host's remonstrances and sharp rebuke for such gross breaches of propriety in prying into people's privacy. The intruder having satisfied his curiosity sums up the result of his observations in the remark, "Humph! it is only a foreign devil," and takes his departure. Sleep comes as sweet and refreshing in the dingiest, dirtiest inn as in the most palatial hotel, as we proved on this occasion, and soon after the first rays of light found their way through the glass tiles in the roof, we arose with a feeling of renewed strength and vigor. I had breakfast served on the lid of a traveling basket under the graceful branches of the liquid-amber trees, and was

the object of great curiosity to the dozen or more rustics from the neighbouring villages, who came with the earliest dawn to see the stranger. When breakfast was ready they were quietly reminded that good manners required them to withdraw while the guest was eating. They withdrew as requested, but from around the corners and the doorway kept a close watch upon all the proceedings. After breakfast I invited them near and had a long and friendly conversation, winning their good-will to such an extent that they pressed me to remain several days with them and explore their mountain possessions. The leading man, a cross-eyed teacher, was especially agreeable, and displayed considerable intelligence on subjects of general interest. I found them to be a colony of Hakkas, the name of their settlement being the San-hoi-tung (新開峒) the "Newly-opened Ravine," and under their skillful and economical management the valleys, long bare and fruitless, are becoming attractive as well as productive. Through all the region traversed on this journey I found that the Puntis or native Cantonese occupy most of the plains and level arable land, while the Hakkas are taking possession of the upper and less accessible valleys. Wherever they settle they plant fruit and other trees and the place begins at once to assume a thrifty, prosperous look. This occupation of the valleys is only the first step toward expansion over the adjoining plains. They are a frugal, thrifty, persevering race, and as farmers and laborers excel the Puntis, whom they are sure to supplant. I declined the cordial invitation of these mountain people, urging lack of time. The usual examination of my hair, clothes, shoes, etc., was submitted to, one of them naïvely remarking that my shoes were not made of iron as the visitor at the inn the night before had given them to understand, and another asking me to give some proof to them that I could see seven feet down into the earth, saying it was the general belief among them that foreigners could see as far into the solid earth as Chinamen could into clear water. Unable to gratify them on this point I took leave of them. The hotel bill, which included supper and breakfast for my four Chinese attendants, lodging and the best bed for myself, with lights and other necessaries, reached the surprising sum of twenty-two cents, and a smile of pleasure actually spread over the stone mason's face, as the money was placed in his hands.

Two miles further travel up a somewhat steeper ascent brought us to the top of the ridge about one thousand feet above the plain. The walk through the upper hills in the early morning was most enjoyable. The mist still lay in the valleys like banks of fleecy snow, and the hills rose up wondrously fresh and green by contrast. As we ascended the higher slopes the common Chinese pine, (Pinus Sinensis),

which is the chief source of the fire wood, and furnishes the tough, elastic timber used in the hulks of boats, and which was almost the only tree seen on the lower hills, is intermingled with and in some places quite supplanted by the finer pine, (Cunninghamia Sinensis), which produces the beautiful, smooth-grained timber so extensively used by builders and carpenters. Its stiff, regular shape and clearly defined outlines, give a peculiar charm to the hillside covered with it. From the height of the dividing ridge the view is most extensive and varied, stretching to the south as far as the eye can reach over broad plains with their teeming villages. To the east and west the flanks of the ridges, through a depression in which we have ascended, hem us in, but to the north the space extends over successive plains, for many miles to the high mountain region beyond. We are on the line of division between the Tsung-fa (從化) and Tsing-ün (清遠) districts. We see the little streams trickling down on opposite sides of the hills, their waters destined to follow widely separate routes, and reach outlets far remote from each other. A plain granite stone marks the line of separation between the two districts.

On the slope of one of the upper hills a grave was pointed out, whose propitious location it was said, had brought the highest literary honor to the family of its occupant, a senior wrangler having been produced after twenty years. The geomantic influences of the place may be very efficacious, but are certainly rather hard to manage, if it takes twenty years to concentrate them sufficiently to produce one senior wrangler in a large clan that numbers its literary men by scores.

The descent on the Tsing-ün side is very rapid, and from many points on the way we get excellent views of the unfrequented valley, in the midst of which stands my friend's native hamlet and which he is careful to point out from time to time. Deep ravines open from the path with masses of tangled vegetation covering the little streams that trickle down them. A fine waterfall hard by the path descends forty or fifty feet over the rocks adding much to the attractiveness of the scene. We stop to rest where the path crosses the mountain stream under a fine spreading tree. This tree is reverenced as a god and worship paid to it by the passers by. A tablet with inscriptions descriptive of its virtues was placed on some rocks at its foot, until sacrilegious hands, in hope of finding the silver or other precious substance that was supposed to give it such virtue, dug away the earth, removed the stones and destroyed the altar.

After a few miles' walk we are in my friend's village, and crowds of friends and acquaintances press around him with eager questions, of which I am the chief object. He answers them all to their evident

satisfaction. He places his house at my disposal for several days, but his generosity certainly exceeds his means of entertainment, and his heart is larger than his house. The small clay cottage contains but two rooms, one of which is occupied by his mother, a gentle, refined-looking old lady, and the other is filled, except for a small space about the door with farming implements and household utensils, so that there is scarcely room to turn around. A glance is sufficient to show that his offer of hospitality, however sincere, has been made without due consideration of the space at his disposal, and I immediately decide to proceed to the market town five miles below where a boat for temporary residence can easily be procured. A small stream flows past the viilage and a little open boat is soon in readiness to take us down. We are in a district not previously visited by foreigners and I become in consequence an object of unbounded curiosity. The news of my arrival has spread from hamlet to hamlet with astonishing rapidity and as the little boat sweeps down the creek, on every rising knoll and at every crossing stands a crowd of eager gazers intent upon getting some glimpse of the stranger, many calling to the boat men to go more slowly that they may see the better.

Just before reaching the market town of T'ong-t'ong (湯塘) which is to be our head-quarters during our stay in the district, we come to the first and in many respects the chief object of interest in the whole neighbourhood—the great "Boiling Spring." It is situated about fifty yards from the creek, and is of an irregular shape, being about thirty feet long by ten feet wide and four or five feet deep in the centre, a little to the west of the large spring is a smaller one circular in shape and about four feet in diameter. The hot streams well up from the bottom, which is covered with a fine whitish sand, and break forth in bubbles on the surface. The water is boiling hot, its high temperature being tested by some eggs which we placed in it and which in several minutes were sufficiently boiled for our use. A thick cloud of vapor rises from the water continually, being seen from a considerable distance, and this vapor is heavily charged with sulphuretted hydrogen, and we are almost suffocated by this offensive gas, when the wind blows it in our faces. I was unable to determine anything as to its chemical or medicinal qualities. The sulphureous gas seems not to adhere in the water, but to be dissipated as soon as it reaches the air. The spring is a great boon to the large village adjacent, which takes its name T'ong-t'ong (湯塘), meaning "Soup-pond," or perhaps simply, "Hot-water-pond" from this wonderful spring. The great volume of heated water which issues from it continually flows into a ditch, whence it is conveyed into the adjoining

fields with no observable effect other than that produced by ordinary water. When the fields are sufficiently irrigated the water is turned off toward the creek. Quantities of the water are carried daily to the houses for domestic use, and at times scores of village dames and maidens may be seen with baskets of clothes which they wash by the side of the spring. The abundance of swines' bristles, dog hair, and feathers scattered along the margin show that it is extensively used in the less poetical work of butchering pigs, dogs, chickens, etc. Many stories are told of accidents that have happened here; of cattle forced into the boiling water and being immediately overcome, and other equally suggestive tales. On one occasion some young men from a theatrical troupe, having imbibed too freely of "sam-shu," proposed, as an act of bravado, to wade across the hot spring. Two of them made the attempt, but were no sooner in the water than they lost all power of movement and before help could reach them were scalded to death. The natives believe that underneath the spring is some precious substance which they call a "fire pearl" (火珠), and that if this were removed the water would cease to boil. They looked with some suspicion on my examination of the spring, fearing that I might discover and remove the precious pearl and rob them of their wonderful spring.

Soon after leaving the Hot Spring we reach T'ong-t'ong market, situated at the junction of three small streams, the Kat-ho (吉河), the Wong-fa (黃化), and the Wan-tung (雲峒), which here unite to form the Pa-kong (琶江) River; and while waiting for the larger boat, which is to be our temporary abiding place, are surrounded by a dense crowd of spectators. Although our boat lies in the middle of the stream, the water is shallow enough to allow the ever-increasing throngs to surround us without any serious inconvenience to themselves. We quietly endure their persistent inspection for several hours, not detecting any special signs of hostility, but are informed afterwards that the young men of T'ong-t'ong, who are a rough set, several hundreds in number, were seriously planning an attack. Some of them urged that with their numbers it would be a very easy matter to make away with this single foreigner and loot his baggage, and no one be any the wiser for it. No one in Canton need know how or where he disappeared. Others were not sure of being able to dispose of the "barbarian" so easily, saying that he no doubt had arms concealed that would prove most destructive if used, and spoke of a mysterious weapon that, shot upwards, would send missiles to great distances if need be, which would fall in unexpected places and exploding destroy men and houses. Their plotting was overheard by some men from my friend's village

who generously became my champions and assured them that any attack on me would not only be heard of quickly in Canton, but that they and their whole clan would take my part—an old feud existing between the villages making them all the more ready to resist the T'ong-t'ong roughs. In this way the matter blew over, while I remained unconscious alike of the plots of enemies and the championship of unknown friends. At length a comfortable boat was found and we were relieved from the hot sun and prying crowds. Sending my card and two betel-nuts to the local constable I received a call from him, and every assurance of his protection. My friend quietly mentioned the hostile demonstrations of the afternoon and urged him to special vigilance.

From T'ong-t'ong as the centre several excursions were made to places of interest. The first was through the great Temple Pass to the town of Shek-kok (石角), and the little city of Fat-kong (佛岡) a distance of fourteen miles. Securing two stout coolies and a mountain chair, the distance was rapidly traversed, the coolies going at a swinging gait, nearly six miles an hour. The way leads along the front of T'ong-t'ong village, the largest in the plain, with a fine grove of chestnuts, oaks, camphor and other trees behind it. On the right the Boiling Spring sends up clouds of vapor, and the water being turned into the fields, full half an acre of the black soil is enveloped in steam as the heated water percolates through it. We cross several fine streams, sometimes on rustic bridges, and again by shallow fords. In places the road lies between hedges of rose trees, covered with white and fragrant flowers. Pear trees in bloom deck the landscape here and there, and liquid-amber trees in the delicate freshness of their new leaves, reminding one of the maple trees at home, give a peculiar charm to the picture. These trees, so chaste and stately, are to me the best emblems of grace and dignity. The hillsides are covered with flowers, chiefly the "raphiolepis indica," a showy little shrub when in bloom, with its white flowers tinged with the faintest touch of pink, but in no way conspicuous when the flowers are gone. Groves of camphor trees sending forth new shoots and many groups of pines, arranged mostly in sets of three abound. I must have seen nearly a score of these triads of pines, noble specimens of their kind, each with a little altar at its foot with signs of recent worship. Numerous and attractive valleys open up on either side as we pass, making us regret the shortness of the time that compels us to pass them with only a brief glance. About half the distance is passed, when we reach the largest of the three streams that unite at T'ong-t'ong. It is called the "River of Good Luck" (吉河) and is a clear, rapid stream of sweet

water. We cross it below a sharp bend, and going a few hundred yards through an evergreen tunnel—a deeply cut path covered over completely by shrubs and vines—come to the river again, which has flowed nearly a mile around the curve to accomplish the same distance. Two miles further on we enter the Great Temple Pass, which is about one mile long, the hills at the lower extremity being high and precipitous. The stream winds in two long curves through the pass, falling near the centre over some rapids which prove a serious obstacle to navigation, the crews of three boats being necessary to pull one up. The hills along the pass are quite aglow with rhododendrons, scarlet and lavender, covering the slopes with their attractive colors. Near the head of the pass is a large temple where a grand celebration is held every five years in honor of the river deities that the River of Good Luck may not fail to meet the expectations which its name naturally awakens. An attractive grove of trees covers the hills opposite the temple, and just above a deep and picturesque valley opens in the ridge of hills against which the temple is built. Crossing the river again, we strike across more level country, passing through several large villages, and a peculiar temple, with a diagonal doorway called the "field protecting temple" (庇田廟) are soon at the important market town of Shek-kok (石角), which is the head of navigation for all boats and the centre of trade for a large district. We meet with a good reception from the people and dispose of a large number of books, but absolutely fail to find anything fit to eat. We are on the dividing line or rather the place of admixture between the Hakkas and Puntis. The population is about equally divided at this point, while to the east the people are all Hakka, and to the west most of them are Puntis; but, as remarked above, the Hakkas are pushing westward and are found in greater or less numbers in all the mountain valleys and less accessible regions. One mile from Shek-kok is the military post of Fat-kong (佛岡), which has had an interesting and at times a bloody history. It is a very small place enclosed by a circular wall with only one gate. Inside is nothing but government buildings, a college, and quarters for some troops. A few years ago the people rose up in rebellion, deposed the officer and locked him up in his little city. It would have gone hard with him, if relief had not come from Canton in time, and three thousand Tung-kun braves broke up the siege and released the magistrate. As a consequence of this escapade several hundreds of those concerned lost their heads. Fat-kong is on a plain with high mountains to the north and south. To the south the high ridge is somewhat broken. To the north is a fine ridge full two thousand feet above the plain in which is a celebrated fortress

called the Kun-yam-chai (觀音寨), where not long ago a band of one thousand robbers fortified themselves and carried on a predatory war upon the valleys below. On the return to T'ong-t'ong in the afternoon the various places of interest were reviewed in the reverse order, the completed picture in most instances being more attractive than the partial or fragmentary view had been.

The next day was occupied in an excursion to the Wong-fa-shek-chai (黃化石寨), a rocky fortress fifteen miles to the east. For the first three miles we retraversed the path of the previous day, and after that followed the course of the small stream called Wong-fa creek. The hedges covered with white roses, the isolated pine trees, standing singly or in groups of three, the abundance of wild flora, and the great variety of cultivated plants, pass quickly as we hurry on in our slender seat suspended from bamboo poles on the shoulders of the robust coolies. Five miles of this rapid travel bring us to the entrance of a fine pass in the hills called the "Wong-fa Gorge." It extends for eight miles without a break. The stream that flows through it is small and its course blocked up in many places by immense granite boulders. About one-third of the way up these great masses of rock are so placed as to form convenient piers for a fine bridge across the stream, the timbers being morticed into the natural rocks and made secure by braces fastened from one to the other. It is a relief when the coolies call a halt and ask me to walk over a part of the rough path. The hills on the south side are of a different formation from those on the north, the latter being more smooth and regular, while the former are steep and precipitous, with numerous projections and deeply cut ravines running down to the river. In places the whole mountain side is covered with mosses and festoons of a vining plant (delima sarmentosa) the rough leaves of which are used in polishing metal. It flowers in full clusters of delicate white blossoms, of a peculiarly pleasant fragrance, sweetening the whole valley with their perfume. Several water-falls of fine proportions pour over the cliffs, sometimes almost deluging the narrow foot path, the chief of these flows down a narrow ravine, and is not seen on the way up until we are somewhat past it, when, turning around, its fine sheet falling a hundred feet and more down the steep rock, flashes like a fairy picture before us. A little further is a narrow gorge not more than sixty yards across with steep, shrub-covered walls and a stream of clearest water flowing down. Up the gorge a pathway leads through a gateway in the rock to some villages in the valleys beyond. A mile further and another fall of fifty feet comes down in a slender stream like strands of silver laid against the black rock of the cliff. On the

opposite side the hills become more thickly covered with trees, and down a narrow ravine a noisy brook comes pouring, leaping over a high precipice near the river. Just beyond this point on the south side our path passes over the top of a waterfall which must make it perilous crossing when the water is high. Near the head of the pass the hills converge and the stream flows in a deep channel only a few feet wide between solid rocks. The water chafing under the restraints of these narrow limits has worn many bowls, and wells, and mortar-shaped holes. Stones forced by the constant motion of the water around these indentations have eroded the hard iron-like rock and left these strange shapes as witnesses of their action. Emerging from this pass we enter the Wong-fa valley, where six or seven small villages in fine positions, comprise the population. Here as in the upper valleys of the Lienchow river, the people suffer from goitre. We proceed at once to the village at the foot of the fortified hill and make inquiries about the ascent. No one will act as our guide, being suspicious of our motives in seeking the place. After receiving various evasive answers and some that were entirely misleading, we determine to find the way for ourselves. It is a steep, hot climb, the hill is bare and the path uncertain, but getting clear of the lower hills, we see the fortress rise full before us. It is a great mass of columnar rock rising, like an immense pile of masonry, high above all the surrounding hills. It was used as a fortress from early times and was one of the last places to yield in the struggles at the close of the Ming dynasty. A brave garrison, formed of intrepid spirits that refused to submit to the Manchu rule, gathered in its caverns, carrying their treasures with them. Being in communication with the surrounding peasantry, who secretly supplied them with provisions, they were able to make a long and stubborn resistance. The fates however were against them, and at last overcome by want of food, they were compelled to surrender. Their treasures of gold and silver, with ornaments of jade and pearl, are still believed to lie buried somewhere in the caves of this rocky peak. Many attempts have been made to find and appropriate them, all of which have proved signal failures. Popular superstition surrounds the place with supernatural beings, probably spirits of the departed heroes, who keep faithful watch over their precious treasures deposited centuries ago. Vague stories are told of persons hardy enough to enter the inner caves, and seize the gold or silver; but they were not left in peaceful enjoyment of it. The wrath of the spirits followed them and painful sickness seized them, dizziness, nausea and other evils prostrated them, until the treasure was returned or used in sacrifices to the spirits. I have a shrewed suspicion that some of the

Chinese friends who accompanied me, had a vague hope that I might find the treasure for them. With the power of looking several feet into the earth, attributed to foreigners, they supposed that I could easily detect it even though carefully buried away. If such hopes inspired them they were sadly disappointed. No trace of buried treasure appeared, nor any signs of the guardian spirits, though one of the men saw a large water spider, or lizard, which he thought might be one of the goblins detailed to keep watch. The peak, which seems a solid mass of rock, contains three caves, the largest and most important being near the top, the entrance to it on the north. It is called the Sam-po-fong (新抱房) "Bride Chamber," and also the Nü-tsz-fong (女子房) the "Maiden Boudoir." The interior rudely resembles a Chinese house, with the reception room, table, chairs, and small rooms leading off. The natural resemblance, if any existed, has no doubt been increased by artificial means. From this main chamber, an interior passage leads to the next cave called the So-tsz-ngám (鷫鸘巖) or "Cormorant Cave," which has also an outer opening lower down the hill. It is a low damp place, with nothing to attract one. The other cave is still smaller, and all have pools of water fed by constant dripping from the roof. The fortress is now entirely deserted, and scarcely any signs of its ever having been occupied remain. From time to time it has been the resort of bands of outlaws, but is not convenient enough to serve their purposes except when driven to desperation. Its use in former times accounts for the excellent road up the pass, which the people of the valley find to their interest to keep in good repair. Returning to the village at the foot of the hill we find the people quite changed in their manner. Assured of our good intentions they are all friendliness, and urge me to remain several days in their valley, promising to explore the fortress more thoroughly with me, and to show the way to some other places of great interest. Their offer of hospitality however comes too late, so I have to decline and hasten back to the boat.

The two following days are spent among the people in the market towns and villages adjacent, where abundant opportunities are given them to see and hear the foreigner and supply themselves with the books he carries. I receive more civility than rudeness, and leave with a more favorable opinion of the people than previous report would have led me to form.

Leaving the fine old hills with their gorges, fortresses and water falls we go slowly down the river, turning back continually toward the lofty peaks that are receding farther and farther to the east. Prominent among them stands the Wong-fa fortress, its bristling pinnacles

sharply defined against the sky. To the south of it stretches the "Five Peak Range." There are in fact ten peaks distinctly outlined, but five stand out above the rest and give the ridge its name. As we descend, the river becomes less attractive; the hills recede and become small and barren. Sabbath is spent at Kwán-tsin (關前) a large market town, noted for its flies and its pork, but showing quite a stoical indifference to me and my books. It is the residence of the township officer. Towards evening a strange procession is seen entering the town and proceeding to the mandarin's yamen. There are about two hundred men armed with old muskets and spears, and carrying peculiar, triangular flags, black, with white and red borders. Near the head of the procession, a man in fetters is carried in a chair. It transpires that this is a thief caught in the act of robbing a house, and the whole village have turned out to carry him to the yamen, where by the loss of his head he will soon pay the penalty of his crime. They are all armed to prevent a rescue by the man's own village which proves to be no other than the redoubtable T'ong-t'ong mentioned above.

From Kwán-tsin onward the river flows between low banks, and over nearly one hundred dams before the North River is reached. Immense flocks of geese feed on the meadows and along the stream. They are of a large breed, not infrequently weighing five catties when full grown. For the last six miles the river is a dreary sluggish, ditchlike stream, and it is with a feeling of relief that we escape from it, into the broad North River, which we enter at the head of the famous Tsing-ün Pass. Immediately we are in the midst of a grand defile in the mountains, six miles in extent. The river flows in a deep, clear stream, between lines of lofty hills. The charms of this pass culminate in the middle of its course, where the hills on either side rise in fine wooded slopes, those on the north extending to a height of nearly eighteen hundred feet above the water, those on the south being somewhat lower.

On the north, a series of Buddhist monasteries rise one above another in the midst of a splendid thickly wooded ravine. The groves of Fi-loy-tsze, are well-known throughout this province and need no introduction to the residents of Canton. The picturesque glen, down which the sprakling cascade leaps, the pool at its foot where the children delight to play, the cool-sweet water, praised by every visitor; the deep groves and shady-paths leading to the upper hights; the cool retreats, with massy seats, and quiet nooks, where tired nerves may rest undisturbed, the luxuriant vegetation rich in many floral treasures; the wealth of flowering plants, prominent among which are several

fine species of rhododendron, that cover the hills with their mantle of brilliant colors; the abundance of delicate ferns, and many other attractions that we cannot now mention, combine to make it a place which all who have known its charms long to revisit; a place not merely to alight at for a moment in our hurried flight as the legend represents the Buddha to have done, but one to linger in amid its rocks and trees in the full enjoyment of its manifold delights. From Fi-loy onward our course is down the well known North River to Sam-shui, and thence by the Pearl River to the "City of Rams," the whole circuit of our journey from beginning to end, being about three hundred and fifty miles.

NOTES ON THE HISTORY OF SUCHOW.

By Rev. A. P. Parker.

II.

THE city is an oblong square lying nearly north and south, something over four miles long by over two miles wide. The wall is nearly thirty feet high, having an embankment on the inside twenty feet wide at the base, and wide moats on both the inside and outside. As originally built by Wu Tz-sü, in the 6th year of King Wang of the Cheu, the circumference of the city, or length of the city wall, was forty-seven *li* and 1262 feet, equal to fifteen and one half miles. There were eight land gates, representing the eight winds of heaven (以象天八風), and eight water gates representing the eight diagrams of the earth (以象地八卦). It is recorded that when Wu Tz-sü set about the founding of the city he "prospected the ground, tasted the water, observed the heavens and planned the earth" (相士嘗水象天法地), and after taking the result of these somewhat extensive and complicated observations, he selected the site and built the great city. It is a matter of some speculation as to what was the nature of these seemingly comprehensive observations. But the ominous jingle of the characters in the sentence indicate, too plainly to be mistaken, that the famous Tz-sü employed geomancers and astrologers to assist him in selecting a site for the proposed city.

Inside the main city were two smaller cities (城). One was called the Small City of Wu, and was ten *li*—over three miles—in circumference. In the beginning of the Ming dynasty only the south gate of this "Small City" remained—with its watch tower which was used as the office of the night patrol. It was completely demolished in the reign of Kia Tsing A.D. 1522.

The second inner city was called "Wu Tz-sü City," and was nine *li* and 1620 feet—about three and one half miles—in circumference.

Outside of the main city and surrounding the whole, was another wall or defence (郭), nearly sixty-nine *li*—twenty-three miles—in circumference. There are no traces of either of these outer or inner walls remaining at the present day.

Of the original eight gates, six remain open, the other two having been walled up. The Ch'ang (閶) Gate was so named to represent the Gate of Heaven (閶闔) through which blows the cool Western Breeze (閶闔風). The Sü (胥) Gate was named for Wu Tz-sü, under whose superintendence the city was built. The Pan (盤) Gate took its name from the appearance of the water in the canal or lake near the gate, a strong eddy or whirlpool in which led to the belief that a dragon was "coiled up" (盤) under the water. Hence it is called Coil Gate.

The following legend is connected with the Ts'i (齊) Gate:—Hoh Lü, king of Wu having conquered the king of Ts'i, took the daughter of the latter for a wife for his son. She, being quite young, soon became very homesick, and wept day and night till she fell ill. Hoh Lü, in order to comfort her, opened a gate in the north side of the city and built a tower over it, to which the young lady might go at pleasure, and look toward her native land. Hence the gate was named "The Gate for Looking toward Ts'i" (望齊門).

The Liu (葑) Gate was named after the district Liu Hien, through which flowed the Liu river. The name of this district was long ago changed. The Fung (葑), commonly called Fu, Gate is said by some to have been named for the Fung mountain (封山)—the original 封 being afterwards changed to 葑. Others give a different origin for the name, but there is no certainty about it.

In the eleventh month of the 10th year of K'ai Hwang of the Sui, A.D. 592, nearly two years after the imperial forces had conquered the kingdom of Chên (陳) of which Wu formed a part, the natives of Wu rose in rebellion, headed by Shêng Yuen-hwai and others. Yang Soh, Duke of Yuih, was ordered to lead the imperial troops against the "robbers" (all rebels in China are "thieves and robbers" in the eyes of the government). It being impossible, in the opinion of Yang Soh, on account of the character of the ground, and perhaps for other reasons, to fortify and defend the city, he memorialized the Emperor to allow the people, governmental establishments, &c., to be removed to Hungshan, about four miles west of the city. Accordingly a new city or fortified town was built at the foot of Hungshan, and the old city was evacuated and left to the rebels. This state of things lasted nearly forty years. It is related that in the construction of the

new fortifications, the mechanic was using chu (樹) timber—a kind of oak—with which to make the posts of the gates. Yang Soh on seeing it asked the workman how long that timber would last. "Forty years," was the reply. "That is sufficient," said Yang Soh, "for in less than forty years this city will be abandoned and the old city re-occupied." Sure enough, in the reign of Cheng Kwan, about thirty-eight years afterwards, the old city was retaken and the rebels driven out. But the city was the scene of many fierce conflicts in subsequent years between the imperial forces and the natives ("robbers") who attempted, time and again, to gain their independence. Hence in that part of the History relating to the wall, there are records of numerous breaches and demolitions of the wall and of the subsequent repairs. At one time in the reign of K'ai Hi of the Sung, A.D. 1205, the wall was almost totally destroyed, and the city moat was nearly filled with *débris*, and was used for caltrop (菱) ponds and paddy fields.

There is a very minute and detailed account of the rebuilding of the wall about the end of the Yuen dynasty A.D. 1350, at the time of the insurrection of the Red Turbanned Thieves (紅巾賊). But it was almost wholly destroyed again in the succeeding wars. The last time noted in the history of its repair, was that made in the reign of K'ang Hi, A.D. 1662, by the Governor of Suchow Han Shi-k'i. He partially rebuilt and thoroughly repaired the wall.

"At present (1824)" writes the historian, "the wall is 15 miles long (*i.e.* the circumference of the city) 24 feet high and 15 feet thick. There are 57 bastions, 3051 parapets, and 157 official establishments and barracks and arsenals."

Whatever breaches were made in the wall during the T'ai Ping rebellion have been long since repaired. The wall is officially inspected once a month and all needed repairs are promptly made. From all that I can learn, I believe the present wall stands on nearly the same foundation that was first laid by Wu Tz-sü 2,395 years ago. There are considerable suburbs outside of each of the gates, containing in all perhaps 75,000 inhabitants. Probably one fifth of the area included in the walls is vacant ground, partly fields in cultivation, and partly covered with *débris*. A large part of the destroyed district, however, has been built up during the last fifteen years.

The population of the city proper is about 225,000. These figures are based on a sort of census made this year by the Tithing Office (保甲局), which though not perfectly accurate, is still sufficiently so to afford a basis for a tolerably correct estimate of the population. It is an evidence of the curious notions of Chinese historians, as to what a topography or history of a city ought to set forth, that nowhere in

the nearly 8000 pages of this Topography and History of Suchow, is any mention made of the population of the city, from the time it was founded to the time the book was published. The census taken by the Tithing Office is not so much for the purpose of ascertaining the number of inhabitants, as to provide a means of accounting for every body that lives in the city, so that vagabonds and thieves may be more easily caught. The Tithing Office is charged with the duty of obtaining the name and occupation and residence of each head of a family, his wife's parents' names, the number of sons and daughters, and servants, and opium-smokers.

If the returns to the last item are correct it indicates that nearly half the adult population of the city take opium. It may be remarked, by the way, that the efforts of the former acting Governor and present Treasurer, T'an (譚) to suppress the opium dens have not been as permanently successful as was to be hoped. While he held the office of Fu T'ai, the dens were rigorously closed and violators of the law were promptly punished. But since the present Governor came into office much laxity has prevailed, and I notice that opium dens are being gradually opened again. But the efforts of acting Governor T'an were not wholly without good results, for I have been told by an intelligent native who is in a position to know, that the amount of opium-smoking is very sensibly less than it was before Governor T'an began operations against it.

To return. The census, though having the appearance of giving great attention to detail, is really carelessly made, and cannot be depended on for perfect accuracy. The "census takers" do not in every case take pains to get exact answers to the questions—but either make an estimate from their own general knowledge of a given family, or ask a neighbor or acquaintance about the family in question. Still, taking this as a basis, we are not far wrong in estimating the population at 300,000 including the suburbs, and hence our former guesses of 500,000 to 700,000, are quite wide of the mark. In all probability, if a correct census of the whole of China could be taken, it would appear that the estimate of 400,000,000 population would be equally incorrect, and that there are in reality not more than 250,000,000 inhabitants in China. We frequently over-estimate the population of a Chinese city from seeing the crowds in the streets, while we do not make sufficient allowance for the narrowness of the streets, which cause a comparatively small number of people to have the appearance of a great crowd. If the streets were as wide as those of American and English cities, the crowd would be very much scattered and present the appearance of a much smaller population. The crowds that pass

along the thoroughfares of many of the large cities of America could not be accommodated, even as foot passengers, in the narrow streets of the best of Chinese cities.

Another fact to be taken into the account is, that there are no houses in Chinese cities built higher than two storeys—at least none that I have seen. Hence the same amount of population cannot possibly exist on the same area as is the case in our home cities where houses are built from three to ten storeys high.

I will conclude this paper with an account of a somewhat famous (among Suchow people) Taoist temple, known among foreigners as

THE CITY TEMPLE.

This is perhaps the most noted and popular pleasure resort and place of worship in the city. It is situated near the centre of the city, and is called by the Chinese Yuen Miao Kwan (玄妙觀). The grounds of the temples (there are two) embrace perhaps two acres, in the form of an oblong square. The two temples occupy one end of the enclosure. The one in front—"The Temple of the Three Pure Ones"—besides containing a very large idol, and the one hundred and twenty gods worshipped, each one by persons of a given age, has also very extensive picture galleries in the hall or outer room running around the central room which contains the idols. In these galleries may be obtained numerous specimens of Chinese fine art, pictures in water colors of flowers and pretty women, sages and genii, holy Buddhas and kitchens gods, temples, pagodas and landscapes innumerable, which though utterly devoid of perspective, and presenting many grotesque-looking combinations, still give a pretty correct idea of the object represented, and at all events have the merit of cheapness as compared to the works of Western masters.

Behind the temple of the Three Pure Ones, is the "Mi Lo" Precious Pavillion. This has long been in ruins, but is now being repaired—almost rebuilt—by Mr. Wu, the wealthy banker of Hangchow, at a cost of Tls. 180,000. A large open space in front of the first temple is used as a kind of bazaar, and a large ground rent is derived from it by the Taoists. Here "all sorts and conditions" of pedlars and dealers in every kind of knick-knacks and toys "most do congregate." Many matsheds are built about in various places which are used for tea-drinking and story-telling and doctors' shops. Punch and Judy, peep shows—many of the pictures of the latter are foreign—mountebanks, monkey shows, comic singers, &c., &c., may always be seen there. It is the place where every body goes that has nothing else to do. The haughty *literateur*, the clerk on a furlough, the artisan having a holiday, the devout woman leading her child and bringing her offering of

incense and paper money, the loafer, the riff-raff, the scum and dregs of the city—all go there from time to time to drink tea and "talkee talkee," burn incense and seek their fortune, buy a curio, hear a story, or see a show. At times, when the crowd is not large, it is a good place to preach and distribute books, especially if one stands near the entrance on the street. But generally it is unpleasant, and some times unsafe for a foreigner to stop long in the place. Especially is this the case in the afternoons of fine days, and on the Chinese holidays. A fun-loving and impudent crowd will gather around a foreigner in an instant, and their boisterous language soon leads on to pulling and pushing, and sometimes to throwing brickbats.

The History says that a temple was first built on this site in the reign of Hien Ning of the Tsin, A.D. 275. The Mi Lo Pavillion was built A.D. 1435. The temple of the Three Pure Ones was built A.D. 1177. These temples have undergone many vicissitudes since they were first built, having been at various times more or less injured or nearly destroyed by soldiers, fire or lighting, and again repaired, sometimes from Imperial donations, sometimes by the governor and other officials, and sometimes by the people. The emperor Kien Lung, during his southern progresses, visited the temple several times, and had three altars built there at which he worshipped. He also bestowed upon the temple Tls. 300 and three Imperial autographs. Wonderful stories are told in the History of the miracles that were wrought when these temples were being built or repaired.

When the Mi Lo Pavillion was to be repaired at one time, the contractor sent two men to Chinkiang to procure the necessary timbers. On their return to Suchow, a violent storm arose and their raft of timber was broken and scattered. In great consternation they appealed to heaven, saying, "We have bought this timber to build a Pavillion with for the Gemmy Emperor, but now it is all scattered and lost, how can the Pavillion be built?" Immediately, it is said, the wind ceased and the waves became quiet, a Taoist divinity appeared in the sky and the men reverently worshipped him and went on their way. They had not gone far till they found their timbers all gathered together again, not one piece missing. They proceeded with the raft to its destination and the Pavillion was repaired with great reverence and amid great rejoicings.

When the Three-Pure Temple was to be repaired the last time in 1817, after it had been struck by lightning, a large pillar was needed but could not be obtained, and the work had to be abandoned in consequence. The next year, a fisherman of Chang Shuh, while fishing in the Yang-tz river, caught a heavy object in his net which he

supposed to be a great fish. But on obtaining assistance and hauling it ashore at Fuh Shan he found it to be a large log of timber, seventy feet long and perfectly round and straight. The contractor at Suchow was notified of this strange occurrence, and he immediately proceeded to have the wonderful timber brought to Suchow, and found it to be just what was wanted to repair the temple with. Hence it was called "The Divine Timber produced by the Efficacy of Mountain and Sea" (山海効靈神木).

The two buildings, as they now stand, were thoroughly repaired, the Pavillion in 1675, and the Temple in 1818. They were very much injured by the Tai P'ing rebels, who used many of the timbers with which to construct a look-out stand for use in watching the movements of the Imperial forces outside the city.

(*To be continued.*)

Correspondence.

Mr. Editor:—

There are a number of passages of the Word of God, which are of such special interest and importance to us missionaries that they need to be kept in special remembrance, and their correct meaning to be always presented. One of these passages is the one quoted by St. Peter from the Prophet Joel, on the day of Pentecost, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts. ii. 21. The same passage is also quoted by St. Paul in his epistle to the Romans, chapter x. 13. The Apostle Paul from the manner and connection of which he quotes makes it plain how he understood this text. Under the Jewish dispensation the blessings of redemption were in a measure restricted to the Jews; but under the Gospel dispensation this restriction is entirely done away and the blessings of salvation are as freely offered to the Gentiles as to the Jews. "For" as St. Paul says, "there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Notwithstanding St. Peter quoted this passage of the prophesy, it required a special revelation to enable him to understand the full import of the passage, viz., that under the Gospel dispensation the blessings of salvation were free to the Gentiles as to the Jews. But the enlightening influences of the Holy Spirit in connection with the vision from heaven led him to comprehend the truth and he expressed it thus "Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth him, and worketh righteousness, is accepted with him." Act. x. 34–35. Cornelius, who by the direction of an angel had sent for Peter, was originally a Gentile, a Roman centurion, and by birth a heathen. But through his residence in Judea he had come to the knowledge of the true God

and worshipped him with all his house. When therefore St. Peter understood the whole facts of the case, viz., that God had sent his angel to this Gentile directing him to send for Peter—and the Spirit of God had said to Peter "go with them nothing doubting," he was fully convinced of the truth that the Gentiles were called to be fellow-partakers with the Jews of the blessing of the Gospel. This revelation to St. Peter and the reasoning of St. Paul are our full warrant, as missionaries to preach the Gospel to the Chinese and the people of all nations in the full assurance that "whosoever shall call on the name of the Lord shall be saved." It is a full and all-sufficient salvation and all are earnestly invited to come and accept of its gracious provision of mercy and salvation.

But these passages are sometimes quoted to sustain the opinion that persons who worship the God of their respective countries, and act according to the light around them, shall be saved. These passages, taken according to their connection and the scope of their meaning, afford no support to any such opinion. In the passage as it occurs in Joel ii. 32, it reads "Whosoever shall call on the name of the Lord shall be delivered;" and in Romans x. 14, in the immediate context, St. Paul says, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?" It is therefore clear that the meaning of the passage is, that those who call upon Jehovah, the true God, the Creator of the heavens and the earth, shall be saved. The meaning, as expressed by St. Peter, is precisely the same: "Of a truth I perceive that God is no respecter of persons." Peter, as a Jew, of course believed that there was only one true God, Jehovah. He used Theos in this passage as referring to Jehovah. "But in every nation he that feareth him, (*i.e.* Jehovah) and worketh righteousness, is accepted with him." What were the facts that were before his mind at this time? They were these: He himself while engaged in prayer to God had been favored with a vision and been directed to go where he was invited to go. He had just learned from the statement of Cornelius, as well as before from his messengers, that he, though a Roman by birth, worshipped God according to the teachings of the Old Testament, and that God had sent an angel to him when he was engaged in prayer and fasting. Thus this Roman, while worshipping Jehovah, had a direct revelation from God, as Peter himself, a Jew, had under similar circumstances. What else could he say but what he did say "But in every nation he that feareth him (*i.e.* God, the true God) and worketh righteousness, is accepted with him." The expression worketh righteousness in this connection obviously refers to the performance of such duties as God requireth of men.

As sustaining the view of the passage which I have expressed above, I am happy to quote from the commentary by Dr. Lange as edited by Dr. Schaff on Acts. x. 35. "These words are often misapplied by those who allege that it matters not what a man believes, if he only fears God, and does that which is right, avoids sin and leads a correct life. The Apostle does not, however, here authorize any indifference on the subject of religion, but proclaims the universal

love of God to all nations, in consequence of which he will have all men to be saved; but they must (as Paul adds 1 Tim. ii. 4.) all come unto the knowledge of the truth, (and to repentance as 2 Pet. iii. 9.). He does not say that the man whose natural feelings prompt him to fear God, to adopt some measures for his salvation, to avoid gross sins, and to lead a correct life externally is already *acceptable to God* and in a state of grace (for he can attain to this only in Christ. Eph. i. 6.). *Not all religions, but all nations are placed on the same level.* Bengel says Peter means to say; 'I now comprehend that there is no sectarianism in God, and that he does not intend to save the Jews only, or another particular nation, and condemn all others, as I had hitherto so erroneously supposed he would do.' I. It is neither a charter granted to the infidelity of the world, nor a repudiation of the zeal of faith existing in the Church. II. It is, however, an invitation addressed to all who seek salvation, and a warrant for missionary labors among all nations." A STUDENT.

Missionary News.

Births, Marriages & Deaths.

BIRTHS.

AT Swatow, on September 7th, the wife of Rev. W. K. McKIBBEN, American Baptist Hakka Mission, of a daughter —Irene Mirriam.

AT Kiuwha, on September 16th, the wife of Rev. J. S. ADAMS, China Inland Mission, of a daughter.

AT Shanghai, on October 6th, the wife of Mr. ANDREW WHILLER, China Inland Mission, of a son.

AT Ningpo, on October 23rd, the wife of Rev. W. J. McKEE, American Presbyterian Mission, of a son.

AT Hankow, on October 23rd, the wife of Rev. JOHN S. FORDHAM, Wesleyan Mission, of a son.

AT Ningpo, on October 28th, the wife of Rev. J. BATES, C.M.S., of a daughter.

MARRIAGES.

AT Chefoo, on September 6th, by Rev. J. A. Leyenberger, assisted by Rev. M. T. Yates, M.D., of Shanghai, Rev. C. W. PRUITT, American Southern Baptist Mission, Tungchow, to IDA, (American Presbyterian Mission, Chefoo), daughter of Vester Tiffany, Esq., of Independence, Iowa, U.S.A.

AT Osaka, Japan, on September 29th, by Rev. W. W. Curtis, MARCUS L. TAFT, American Methodist Episcopal Mission, Chinkiang, to E. LOUISE, (A.B.C.F.M., Osaka), daughter of Hon. Sanford B. Kellogg, of St. Louis, Mo., U.S.A.

AT Trinity Cathedral, Shanghai, on October 10th, by the Rev. W. L. Groves, Rev. J. HINDS, English Methodist New Connection Mission, Wu-ting fu, Shantung, to LINDA ELLEN, youngest daughter of Rev. William Cook, D.D., Forrest Hill, London.

DEATHS.

AT Hankow, on September 24th, the beloved wife of Rev. W. J. MAWBEY, M.D., London Mission.

AT Hangchow, on October 14th, 1882, EVELYN WITHROW, wife of Rev. M. H. Houston, D.D., Southern Presbyterian Mission.

ARRIVALS.—Per str. *Tokio Maru*, on September 28th, Rev. C. M. Cady, Rev. I. J. and Mrs. Atwood, Rev. C. D. and Mrs. Tenney, of the A.B.C.F.M. Mission, Tai-yuen fu.

Per str. *Anadyr*, on October 2nd, Mr. F. W. Baller, E. H. Edward, M.B., and W. Wilson, M.B., of the Inland Mission.

Per str. *Kashgar*, on October 5th, Rev. and Mrs. Webster, Dr. and Mrs. Christie, of the United Presbyterian Mission, Newchwang.

Per str. *Genkai Maru*, on October 4th, Rev. W. T. and Mrs. Hobart, of the American Methodist Mission, Peking.

Per str. *Hiroshima Maru*, on October 19th, Rev. J. L. and Mrs. Nevius, Chefoo (returned), Rev. D. C. and Mrs. McCoy and five children, Peking (returned); Rev. J. N. and Mrs. Hayes, Rev. A. E. Abbey, Rev. O. H. and Mrs. Chapin, Miss L. Farnham, and Miss F. Strong, American Presbyterian Mission; Dr. J. B. and Mrs. Taylor and Rev. G. B. Smyth, Am. Methodist Episcopal, Mission, Foochow; Miss A. Harris, A.B.C.F.M. Mission, Foochow.

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En Route.—From Europe: Rev. A. and Mrs. Moule and four children, Rev. A. R. Fuller, and Rev. R. C. Shaw, Church Mission. Rev. W. R. and Mrs. Lambuth, M.D. and child, Southern Methodist Mission. From United States: Rev. J. and Mrs. Butler and two children, Rev. W. S. and Mrs. Holt and three children, Rev. G. Reid, Rev. Mills, Am. Presbyterian Mission. Rev. H. C. DuBose, Southern Presbyterian Mission. Miss Burnett and Miss Kirby, of the Woman's Union Mission.

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Departures.—Per brq. *Obed Baxter*, for New York, on September 17th, Rev. A. R. Morris, of the Episcopal Mission, Japan.

Per str. *Teucer*, for London, on October 10th, Rev. and Mrs. W. S. Tomlinson, of the English Wesleyan Mission, Wuchang.

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Shanghai.—Our readers will have noticed that wrong titles were added to the name of the contributor of the third article—"The Origin of the Loess"—in the last number. This was done to honor the supposed author. We are happy to be informed the translator is Mrs. J. L. Edkins, from whom we hope to receive further contributions to our pages.

We are glad to learn from the *C. M. Intelligencer* that a new mission is to be established in Western Kwang-tung, the extreme southwest of China—the chief station being at Hoihow. Miss Ellen Gough, daughter of the Rev. F. F. Gough, of Ningpo, will proceed to China, after twelve months' training at the Home and Colonial Institution. A grant of £150 has been made to the Society for Promoting Christian Education in consideration of services rendered to the C.M.S. Mission at Hongkong by Miss Johnston.

Right Rev. C. M. Williams, D.D., Bishop of the American Episcopal Church, Tokio, arrived here on a visit from Japan by the str. *Hiroshima Maru*, on the 19th October. He came by invitation to act on behalf of Bishop Schereschewsky, who is absent through illness. On October 28th (Feast of S. Simon and S. Jude) an ordination service was held at Our Saviour's Church, Hongkew, when Deacon Graves was admitted to Priest's Orders and Mr. H. Sowerby to that of Deacon. On Sunday, October 30th, four graduates of the Theological Department of St. John's College were admitted to Deacon's Orders. Besides these, Bishop Williams also held several confirmation services.

At the regular Fall Meeting of the American Presbyterian Mission, Shanghai, Revs. Abbey, Chapin and Hayes were received from the U.S.A.; and Chü Choh-san, a licentiate of Presbytery, was ordained to the

Gospel ministry. Also the second Presbyterian Church of Shanghai, organized at the Presbyterian Mission Press, and consisting of seventeen members and three elders, was received by Presbytery, Rev. Bao Tzih-dzæ to act as Stated Supply.

Miss L. Bainbridge, niece of the author of "Around the World Tour of Christian Missions" arrived here by the *Hiroshima Maru*, on the 19th October, in company with Dr. and Mrs. Nevius on a visit. She proceeded with them to Chefoo, on the 28th October.

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HANGCHOW.—Rev. J. L. Stuart has kindly favored us with the following account of the tract distribution among the scholars at the late Triennial Examination:—"For several months the missionaries of Hangchow have been looking forward to the Triennial Examination as an opportunity to distribute tracts among the scholars. We considered the tract *Teh-hwei-shih-men*, prepared by Mr. John for such occasions, as the most suitable for our purpose, and took steps to procure ten thousand copies of it, thinking that that would be about the number of scholars in attendance. On Monday, the 25th September, the native distributers to the number of thirty, together with the foreign missionaries, met to ask for God's blessing on the work. At that meeting the natives expressed the opinion that, for prudential reasons, the missionaries should not engage in the distribution, and we acquiesced in this opinion and left the work entirely to them. The work naturally divided into three parts, according to the three great roads leading from the Hall—one east, one south, and one west, one road being assigned to each mission. A native Church, not represented by a missionary, also took part in the work. We found no difficulty in renting rooms near the Hall for depositing our tracts in. On Tuesday, September 26th, the distributers were at their posts by ten A.M., but the first batch of scholars did not come out until 1 P.M. There were about one thousand in this batch, and then the gates were closed until 3 P.M., when another company came out. Many of us went on the streets and had the satisfaction of seeing our workers handing the tracts to the scholars as they passed along. The distributers had to keep at their work all that night—though they could relieve one another and thus obtain some rest—and until about 6 A.M., on Wednesday, when the supply of tracts gave out. The scholars still remaining in the hall were estimated at about two thousand in number and they continued to come out during that day and also the next. We have heard that the actual number present during the examination was more than twelve thousand by three or four hundred. We regret that our tracts fell so far short of the number reqnired. But we have reason to rejoice over many other features of the work. So far as we know only two tracts were rejected on account of the doctrine they taught. One man on learning that he had received a Christian tract tore it up as he went along; the second cast his away and it was picked up and handed to another. Some declined the tracts for various other reasons aside from doctrinal,

the distributers of heathen tracts being also on the ground. A great many expressed thanks on receiving a copy. Some expressed surprise that men should be out in the night distributing. The work was hindered to some extent by little boys who begged the tracts of the scholars and even snatched them from their hands. The boys seemed to have an ambition to get as many as possible. We were greatly favored in the weather, the day was bright and clear and so was the night. On the whole, we have every reason to be thankful that so much success attended the effort to put a tract in the hands of every scholar. May the Lord bless the tracts to the eternal good of those who received them."

We regret to learn that the Rev. R. Shann, Ningpo, and Rev. C. B. Nash, Hangchow, of the Church Mission, have to return to England under medical certificate. In both cases the physicians forbid any thought of return to China. The local Conference has, we learn, written home strongly urging the despatch of new men to take the place of those suddenly called away.

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NANKING.—The following is from the Rev. Mr. Muirhead.—"Much interest seems to have been taken this year, on the part of the missionaries, in the Triennial Examinations. It seems that from north to south a large amount of work has been done at those places which are accessible to missionary effort. Speaking simply of Nanking, I have much pleasure in testifying to the work that was carried on, and the cordial reception we met with at the hands of the students. We did not confine our labours to the close of the examinations or to the midnight hour, when the students were finally leaving the Hall. We were at work among them from the first, as they were assembling for examination, and were to be met with in the streets, at the book stalls and other places. Then again, when they were coming out of the Hall and entering it the second and third time. In every instance we were well treated, and our hearts were filled with thankfulness for the opportunities thus enjoyed for circulating the Scriptures and other religious books among so many of the *literati* of the Empire. Not a few also attended the public preaching carried on by the road side for the benefit of the passers by.

Dr. Stubbert and Mrs. A. Whiting returned to their station in October accompanied by Rev. and Mrs. Hayes, and Rev. Abbey, who have just arrived from America. Nanking can no longer be said to be neglected, and we hope in our next No. to give some interesting facts as to what is being done in this important city.

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PEKING.—A friend writes us:—"Monday evening, the 18th of September the missionaries in Peking met to organize a North-China Religious Tract Society. Several missionaries from Tientsin were also present. The discussion was enthusiastic and harmonious which looks well for the success of the enterprise. A committee consisting of the senior member of each mission represented were appointed to draw up a constitution and bye-laws, and will report as soon as possible." At the adjourned meeting the Com-

mittee appointed to draw up a constitution and bye-laws submitted their report which was adopted. It was decided to appoint an Executive Committee of twenty-five and a publication committee of five, the former to be chosen from all the missionaries laboring in the various provinces around, each mission having at least one representative. This Committee elects the publication committee.

The American Bible Society have now a representative in Peking in the person of Mr. Bagnell, for some years in the service of the American Methodist Mission, Kiukiang.

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CANTON.—The American Presbyterian Mission have been strengthened by the arrival of Miss Niles, M.D. She purposes to remain in Canton for some months to observe the working of Dr. Kerr's hospital, after which she will probably proceed to Nanking.

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HONOLULU.—We regret to learn that Dr. D. B. McCartee (formerly of the American Presbyterian Mission, Ningpo), will not be able to carry on his Christian labors—to which we referred in our last No.—among the Chinese on these islands. He writes to a friend as follows:—"The 'Missionary Party' have been put out of power, and the king and legislature seem given over to work iniquity. So, notwithstanding the fine climate and beautiful scenery, I preferred to leave the Hawaiians to work out their own destiny."

Notices of Recent Publications.

Revue de L'Extrême-Orient. Paris, Ernest Leroux, Editeur, 1882.

IT is only the first number of the first volume, for January of this year, which has fallen under our eye. The name of M. Henri Cordier, its director, is a guarantee for enterprise and efficiency in the conduct of this new periodical. The announcement. "To our Readers," intimates that the objects are the religion, geography, history, arts and sciences, language and literature, jurisprudence, manners and customs of Eastern Asia, which it says comprehends China, Japan, Indo-China, and Malaysia. The field is certainly sufficiently large and various and interesting. But it remains to be seen, whether, in addition to all the numerous publications devoted in whole or in part to these lands, there is a niche for yet another. A first number of a periodical is seldom, or never, its best, so that it is hardly fair to judge of this new *Review* from the only number before us. We can however say, that without there being anything of supreme interest in the several articles, they on the whole promise well for the future. Without enumerating all the subjects, we may note a short sketch of the life of the late Archimandrite Palladius, which furnishes many facts not gathered together elsewhere. "The Ethnography of the After-Han dynasty," by A. Wylie, Esq., is one of the many evidences we find scatter-

ed through several periodicals, that this honored student, though no longer with us in China, has by no means ceased from his wonted enthusiasm in Siniatic studies. "The European Press in China" by the director, is of especial interest to us. It is an exhaustive summary of all the periodicals which have been, or which are, published in China, with many facts of interest and value regarding each. "The Bibliography of the year 1881," by the director and the managing editor, conjointly, is very valuable to any one wishing to keep up with the rushing stream. It enumerates 114 works and articles, and classifies them under their appropriate heads. The impetus of late given to geographical studies, and the rapidly increasing political importance of the events taking place in this Orient, is seen, as much in the growing Western literature regarding these lands, as in anything else. We are no longer a mere cipher on the margin of European thought, but rather one of the rapidly increasing factors in the world's problem. L. H. G.

Asia, with Ethnological Appendix. By Augustus H. Keane, M.A.I., Edited by Sir Richard Temple Bart., G.C.S.I., D.C.L. London: Edward Stanford, 1882.

THIS is one of several volumes which constitute "Stanford's Compendium of Geography and Travel," of which those on Australia, Africa, Central and South America and West India, have already been published. This volume on Asia is the latest and most complete compendium available in the English language. It is based, as are the other volumes, on Hellwald's 'Die Erde und Ihre Völker,' but the names of Keane and Temple assure us of large additions of fact, and of increased accuracy. The maps, prepared expressly for this work, add largely to its value. No student of the physical or political geography of this continent, can afford to overlook this new contribution. Its arrangement of subjects is very systematic and exhaustive, and the very full Index adds indefinitely to its value. The Appendix on the Ethnology and Philology of the Asiatic Races, is a peculiarly valuable summary. The concluding paragraph of this essay refers to the Solos, Man-tze, and other aboriginal tribes of South West China, and says that "any theorizing on their possible origin and affinities would be premature." Some of their languages, Mr. Keane thinks, approach the Mongolic, others the Caucasic type, while they mainly belong to the isolating order. Alluding to Capt. Gill's report of a large Man-tze nation in Szechuen whose speech is Aryan, he well says, "Should this statement be verified, it will rank as perhaps the most surprising discovery made in recent times in the field of ethnology." We shall look with interest for the results of the studies of the missionaries who are now pressing into those remote and interesting regions.

The estimated population of China proper in 1880, is put down at 350,000,000, and of all other races in the Empire at 49,100,000, making a total of 399,100,000.*

* These figures are quite too large. Both nationalities are too high.—Ed. *C. R.*

An interesting passage in the Preface, refers most happily to the moral condition of Asia. "Her three widespread creeds—Buddhism, Brahmanism, Mohammedanism, by their effects as now prevailing—obscure the reason, damp the aspirations, and deaden the energies of the people." Referring to her being incapable of self elevation, and of the fact that one-third of her population is subject to European and that much of the remainder is dominated by European influences, the author says, "It is only by means of such a connexion that rejuvenescence seems possible for Asiatic races. One immediate consequence is that the Christian religion is unreservedly preached in many parts of the continent. The progress of Christianity at first sight seems slow because of the vastness of the field in which its operations are conducted. Actually, however, it is considerable, and in some instances rapid." L. H. G.

The China Review: for July and August, 1882. Vol. XI. No. 1. Hongkong: China Mail.

We are pleased to see the first number of a new volume of this *Review.* This number is fully up to the mark. The place of precedence is given to a review of Mr. Balfour's Chuang Tsze by Mr. Herbert H. Giles. The writer, with but very few remarks, occupies the whole fourteen pages with passages which he says are wrong translated, giving Mr. Balfour's translation and his own rendering in paralel columns. In some passages the renderings are so different that a very obvious supposition is that there must be a variation in the several Chinese texts which the writers had before them when translating. But Mr. Balfour will no doubt let his readers see his statement of the matter.

Mr. Parker continues his account of his journey in Szechuen. The article in this number which will attract much interest from general readers is Mr. Eastlake's on "The Chinese Reed-organ with woodcuts." It is evident that the Chinese have more knowledge of music than is generally supposed. It is very desirable that some one resident in the capital would investigate what is the character of the music which is used during the worship of Heaven by the Emperor at the winter solstice with a description of all the instruments that are used at the time. The necessary research would enable one interested in the subject to get acquainted with some one of the Imperial musicians, from whom much interesting information might be obtained and perhaps the notation of the various pieces of music that are used at the time of Imperial sacrifice. A special effort by some one, when visiting the grounds of the Altar to Heaven, might be successful in getting access to the Repository in which all the instruments are deposited for safe keeping. As during the early part of December these instruments must be put in order for use at the winter solstice that time would appear to be a suitable time to try and get access to the Repository to see the instruments. And as the performers must have some practicing in preparation for the performance at the sacrifice, that would also be the

time to make inquiries about the music and perhaps the inquirer might succeed in hearing them during their practicing. The results of such inquiries, we would be very glad to publish.

Review of the Customs Opium Smoking Returns. By J. Dudgeon, M.D. Shanghai, 1882.

THIS is a pamphlet of some 31 pages in which Dr. Dudgeon has republished the papers which first appeared in the *N.-C. Herald* with some modifications. In this able discussion Dr. Dudgeon points out many causes of the errors which he supposes exist in the Customs returns. In the last pages of his *Review* he virtually accepts the opinion that was presented at p. 145 of this volume of the *Chinese Recorder* that *one mace per day* is a probable *average* quantity consumed by opium-smokers. This was the estimate made by Drs. Hobson and Lockhart thirty years ago. Dr. Dudgeon says on page 30, "We may fairly consider then the adulteration as equalizing the increased average consumption, in other words taking them thus, as neutralizing each other, and therefore we may reckon the daily average consumption *at one mace.*" Mr. Donald Spence of H.B.M. Consular Service, in his elaborate Report on the Production of Native Opium in Szechuen Province, fixes upon *one mace* as an approximate estimate of the average amount of opium-smoked daily by each consumer, see *N.-C. Herald* for 1882, p. 296. "Observer" in the paper above referred to in the *Recorder*, estimated, from the statements made by travellers of the prevalence of opium-smoking, that the number of smokers must be 10 or 12 millions, even though the estimated quantity of opium did not supply a sufficient quantity of the drug for that number of smokers. Mr. Spence has supplied the requisite quantity of drug for such a number, as he estimates the production of Szechuen, Yunnan and Kweichow for the last year to be 224,000 chests. This is $2\frac{1}{4}$ times the amount of native opium as estimated by the Inspector General. This Report of Mr. Spence furnishes most sad proof of the rapid increase of the native growth. He states that "government interference ceased some fifteen years ago." The great increase in its production has been since 1872, as he quotes Baron Richthoven, writing in 1872, "that the poppy was cultivated only on hill slopes of an inferior soil," while Mr. Spence adds, "but one sees it now on land of all kinds, both hill and valley." While Mr. Spence's Report gives evidences of great painstaking in collecting his facts in regard to the mode of cultivation and the amount of production he is not equally careful in forming or expressing opinions. He quotes the opinions of Mr. Baber and Baron Richthoven as to the well-to-do appearance of the inhabitants of Szechuen; and referring to the evidence of the great number of the people that smoke opium in the province, some placing the estimate as high as 60 out of every hundred adult males, he draws the inference that

opium-smoking cannot be very injurious to those who indulge in it. His language reads "Were Indian Opium the fatal poison and scourge in the east of China, it is sometimes asserted to be, one ought to find in the west, where ten-fold more opium is smoked, a debased, debilitated, and impoverished people. On the contrary, it is notorious that the reverse is the case, and that the people, both in body and estate are among the most prosperous in China." But the facts which he presents do not warrant us to expect these results just now. For 1st. This well-to-do condition of the people is the result of long continued peace and careful industry on a fruitful soil and in a healthful climate. 2nd. As yet the people consume only native-grown drug which is very *cheap;* and as they export more than double the amount they consume there is no grounds of impoverishment. 3rd. While the number who smoke some is very great, the inveterate smokers are comparatively *few;* for Mr. Spence says, "it must be borne in mind that while there are *hundreds* of heavy smokers, there are *hundreds of thousands* of light smokers;" hence the conditions to produce "a debased and debilitated people" to an observable degree do not exist. 4th. This wide prevalence of the habit is only very *recent*, for the great increase of production has occurred within the last ten or fifteen years; hence there has not been time enough to effect the results which have occurred elsewhere from the use of the drug. If the growth and use of it should continue unchecked for thirty or forty years the usual results may be fully expected. All the testimony which this renewed discussion of the use of opium has brought forward, shows that the growth of the drug in China and its use in all classes of the people are very rapidly increasing. It therefore behoves all the friends of China who desire to arrest the progress of so great an evil to bestir themselves and increase their efforts to arrest its progress. We wish Dr. Dudgeon's pamphlet a wide circulation that the facts he presents may be widely made known.

Annual Report of the Lao-ling Medical Mission, for the years 1881–1882.

THIS is the Report of a Medical Dispensary in the country away from any treaty port. Dr. Stenhouse in the commencement of the report refers with feelings of gratification and satisfaction to the completion of the new buildings for his work. But before the most of our readers had received a copy of the Report his satisfaction was changed into sadness by the destruction by fire of the building that had been completed, with the loss of his supply of medicines. The life of Dr. S. was also very seriously endangered at the time. We express our sincere sympathy with the mission in its loss, and hope that its friends will soon enable Dr. S. to rebuild with better facilities for his work than before, and that this institution thus located in the interior may be eminently useful through a wide extent of country and conduce largely to the rapid extension of the Gospel of peace and blessing.

THE

Chinese Recorder AND MISSIONARY JOURNAL.

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THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

By Rev. Arthur H. Smith.

(Continued from page 337.)

IV.—PROVERBS CONTAINING ALLUSIONS TO HISTORICAL, SEMI-HISTORICAL, LEGENDARY, OR MYTHICAL PERSONS OR EVENTS.

EVERY language abounds in references of this kind, and in Chinese, they are, to say the least, not less numerous than in other tongues. This redundancy of allusions in Chinese, may be illustrated by a moment's consideration of the great variety which are perpetually recurring in the English of every day use, where they have become so numerous and diverse as to render classification extremely difficult. Thus we have, for example, simple historical references, often embodied in a phrase, like Noah's Ark, Magna Charta, &c.; semi-legendary allusions—as Prester John, St. George and the Dragon; mythical, as The Wandering Jew, The Man in the Moon, &c.; Mythological, as Jason and the Golden Fleece, Pluto and Proserpine, &c.; these are frequently crystallized into a single adjective, as Medusa-locks, Argus-eyed, Briarean-handed. Allusions to Fables of Æsop, and others, as the Mouse and the Lion, the Monkey and the Chestnuts, &c.; these likewise may be epitomized in a word or two, as Jackdaw feathers, 'Cats-paw,' &c. Allusions to popular Nursery Tales, as Jack and the bean-stalk, Old Mother Hubbard, Little Red Riding-hood, &c. References to tales or characters, in fictitious literature, as the Arabian Nights, Gullivers' Travels, Robinson Crusoe and Don Quixote. A mere mention of the novels of Dickens alone, is sufficient to suggest the formidable rate at which this class of allusions multiply. Direct quotation of the words of well known characters. "Fear not! You carry Caesar;" "I am the state;" "England expects every man to do his duty." Besides all these, and many others, there are popular nick-names like John Bull, Brother Jonathan, &c., poetical names such as

Emerald Isle, City of Palms, &c., &c. Not to weary the Reader with further illustrations, consider, for instance, what a cultivated Frenchman could be expected to understand upon his arrival in Boston, when he heard the remark that he had probably never before visited "the Hub."

It is no wonder that these various allusions when collected and explained, form compendious volumes, like Wheeler's Noted Names of Fiction, or Brewer's portly "Dictionary of Phrase and Fable," not half the available materials for which—as the author informs us—could be utilized, for lack of space. Scarcely a year passes in which the issue of one or more such works of reference—now extending to every imaginable department—is not announced. The mere bibliography of dictionaries of this sort, is becoming formidable. Now when we reflect that the greatest works in Chinese literature had become ancient some fifteen centuries before the English language was heard of, and that Chinese literature has gone on increasing in volume ever since, it will not seem strange that the raw material for all kinds of allusion, has accumulated like the deposits at the delta of the Nile.* The historical novel known as the Three Kingdoms (三國志), is alone the fountain head of a multitude of references—*Liu Pei*, *Chang Fei*, and *Kuan Yü* (劉備, 張飛, 關羽), are probably better known to the Chinese people as a whole, than any three statesmen or generals of the past five hundred years. Even the place where they made their famous compact of brotherhood, is denoted by the simple expression 'Peach Orchyard' (桃園), *the* Peach Orchyard, that is to say, in Chinese history; and famous as they have become, it is by no means certain whether they have even yet reached the summit of their glory. *Kuan Yü* has been steadily advancing for more than six hundred and fifty years, since he was first canonized by a Sung Dynasty Emperor, until in our own time he has been promoted from

* An examination of Mr. Wylie's "Notes on Chinese Literature" conveys a vivid impression of the enormous volume to which that literature must have grown. These "Notes"—a monument of learned industry—contain a list of about 1770 works—besides hundreds of others included in the "Collection of Reprints"—many of which comprise within themselves whole Libraries. The second Emperor of the Sung Dynasty caused the preparation of an Encyclopedia of literature, completed in 1000 books, and his example was immediately followed by the third Sung Emperor, who ordered the compilation of an historical Encyclopedia "comprehending the details of all state matters from the earliest times, chronologically arranged." This likewise overflowed into 1000 books. These little brochures, however, pale their ineffectual fires in the presence of the work of *Yung Lo* (永樂) the second Emperor of the Ming Dynasty, who appointed a commission of scholars "to collect in one body the substance of all the classical, historical, philosophical, and literary works hitherto published, embracing Astronomy, Geography, the Occult Sciences, Medicine, Buddhism, Taoism, and the Arts." This work—executed by five chief and twenty sub-directors, with 2169 subordinates—contained in all 22,877 books, besides the table of contents, which occupied 60 books more!

assistant of Heaven (協天大帝), to the highest rank in the Chinese Pantheon. Merit in China is sometimes late in receiving its reward, but he who can afford to wait one or two thousand years, need not despair of suitable recognition at last.

Theatrical performances, the scenes of which are generally laid in some classic period of Chinese history, like the time of the Three Kingdoms, as well as the all-pervasive professional story-teller (說書的), found in cities at the tea-shops, and in villages upon the streets, serve to keep in popular remembrance the mighty Heroes of distant ages. There is also a third propagating power, more efficient than both the others combined. Almost every hamlet can furnish some, if not many persons, who have acquired education enough to devour with delight the stirring stories of the past. In all the northern parts of China, there are months together, when the rural population have almost no regular occupation. A company of Chinese, gathered of a long winter evening, will fall to relating the adventures of *Chu Ko Liang*, *Ssu Ma I*, and *Ts'ao Ts'ao* (諸葛亮, 司馬懿, 曹操), as our grandfathers told the tale of the career of Wellington in the Peninsula, and the exploits of Napoleon in Egypt; or as in our own day we talk over the incidents of the great Indian Mutiny, or the details of Sherman's March to the Sea. By these means it comes to pass, that many illiterate persons, while familiar with the names of historical characters, and acquainted with certain events in which they played a prominent part, would be utterly unable to give the least account of their place in contemporaneous annals, or even to conjecture in what period of universal history they flourished.

The Chinese Scholar, who is supposed to be familiar not only with the standard histories of the Empire, but also with what is termed light literature, or 'empty books' (閒書), the perusal of which is but the diversion of a literary leisure—will of course be able to trace and fix historical allusions with considerable precision. As little or no value is, however, attached to books of this sort, nothing is more common than to find that persons who are really fairly educated in matters within the scope of classical knowledge, when asked to what epoch an individual with the outlines of whose life they are acquainted should be referred, differ among themselves by a matter of fifteen hundred or two thousand years. Such cases may be said to furnish a literal exemplification of the well known study of history without regard to time or place; and if history is philosophy teaching by examples, it is of little consequence, provided the lesson is learned, to what period or locality the original is referred, nor is the value of the instruction held to be abated, though the supposed historical basis

were shown to be altogether fabulous. The line which separates ancient history from the prehistoric fables of antiquity, is as invisible as a meridian; even far within historic times, there are abundant details which rest upon no certain evidence, so that as Lord Macauley has observed with regard to some of the tales of Herodotus, "the fictions are so much like the facts, and the facts so much like the fictions, that with respect to many most interesting particulars, our belief is neither given nor withheld, but remains in an uneasy and interminable state of abeyance. We know that there is truth, but we can not exactly decide where it lies."*

That the Chinese are fond of suppressing a part of their meaning, both in the spoken and in the written language, has already been remarked, and will again fall under notice hereafter. An even stronger statement would seem to be justified by many observed facts, to wit that they at times suppress not a part of their meaning only, but almost the whole of it. A literary style abounding in delicate allusions, and recondite obscurities, is denoted by the expression: 'A Dragon-fly sipping water' (蜻蜓點水).† A writer or speaker will not infrequently positively revel in references of this sort, rolling each one as a sweet morsel under his tongue, and with the greater relish if he be reasonably confident that nine tenths of his readers or hearers can by no possibility comprehend it. The obscurity of such allusions is greatly increased by the circumstance that many of them are simply the results of a kind of literary distillation, in the product of which it is often difficult to recognize any traces of the original.

In the *Chinese Repository* for February, March and April, 1851, is to be found a series of articles entitled "Extracts from histories and fables to which allusions are commonly made in Chinese literary works. Translated from the Arte China of P. Gonçalves by Dr. Bowring." The characters and subjects explained are distributed under 233 different heads, and range through the whole realm of History, Legend, Myth and (occasionally) Fable. These articles were subsequently reprinted, in brief instalments, in the *Chinese and Japanese Repository*

* It may be well again to remind the Reader, that the sayings which belong to the class at present under consideration, are not viewed in their historical aspects. Some of these sayings refer to actual events, some to occurrences distorted or magnified by tradition, while others are palpably and wholly fictitious, which of them are probably historically true, and which are probably false, the writer is entirely incompetent to decide, but fortunately, so far as their value as illustrations of the Proverbs and Common Sayings of the Chinese is concerned, the decision—could it be arrived at—would be of the smallest possible value.

† The Dragon-fly is supposed to eat nothing but to be satisfied with an occasional sip of water. Hence the poetical phrase quoted, is employed metaphorically of one in extreme distress, who is helped by another's kind word, or timely advance of a little money, which enables him to go upon his way rejoicing: 'The Dragon-fly takes his sip of water, and flits away' (點水蜻蜓款款飛).

for the years 1863, 1864, and 1865, where we are informed that the concluding twelve examples, are "Parables." It is, indeed, by no means always easy to determine to which of several classes such allusions should be referred. When we are told, for example, that the expression: 'To throw at a rat and [try to] miss the dish' (投鼠忌器), refers to a "fable" of a person who did throw a pillow at a rat, and thereby broke a costly vase, we have reached a region where a mere Illustration (比方), a Historical Allusion (古典), and a proper Fable—for which we know of no suitable Chinese expression—join their frontiers.

It has been supposed, that for some occult reason, and apparently contrary to the antecedent probabilities in the case, genuine Fables do not agree with the literary climate of the Middle Kingdom. In the *Chinese and Japanese Repository* for November, 1863, appears, however, a notice of a translation into French, of certain Indian and Chinese fables, in three volumes. "The honor of having discovered in the vast literature of the Celestial Empire the works eagerly sought for, is due to the eminent French sinologue Stan. Julien. They are contained in two encyclopedias, the elder of which, in twenty volumes, was finished in the year 668, and is entitled 'The Forest of Pearls from the Garden of the Law.' The second is called 'Yü-lin, or the Forest of Similitudes,' and comprises, in twenty-four volumes, extracts from 400 purely Chinese works, and from 200 others that had been translated into Chinese from the Sanskrit." "If such a collection of fables had been generally known to exist in the literature of the country when R. Thom composed a Chinese version of 'Æsop's Fables,' the Mandarins to whom the latter work was communicated, would not have taken so much offence as to have ordered it to be suppressed." A brief Essay on Chinese Fables is inserted in Dr. Martin's "Hanlin Papers" (reprinted in the United States under the title, "The Chinese, their Education, Philosophy and Letters")—a little monograph which might suggest the famous chapter 47 of Horrebon's History of Iceland, "Concerning Owls" consisting only of these words: "There are in Iceland no Owls of any kind whatever." In like manner the industry of the learned author of the Hanlin Papers has succeeded in doing little more than predicating that there are no fables in Chinese, for the examples given are but five in number, nearly all of which are noticed in the articles already referred to in the *Chinese Repository*. The first of these—said to have been spoken to the King of Ch'u by *Chiang Yi* (江乙) one of his ministers, with regard to a *Chou Hsi Hsü* whose approach inspired terror in the people of the North—is brief. 'A tiger who happened to be preceded by a fox, was greatly astonished

to see all the animals running away from the fox, little suspecting that their terror was inspired by himself.' A fuller account is given in the translation from Père Gonçalves already referred to. A she fox was overtaken by a tiger, which was about to destroy her. The fox remonstrated with the tiger, and claimed that she possessed a superiority over other animals, all of whom she declared, stood in awe of her. In proof of this, she invited the tiger to accompany her, and witness her power. The tiger consented, and quietly followed. Every beast fled at their approach, and the tiger dared not attack the fox, not considering that the terror was caused by his own appearance. Thereafter, whenever the fox was seen in public, the other animals suspected that the tiger—with whom she seemed to be on such intimate terms—was at her heels. Hence the saying: 'The fox arrogating the tiger's power' (狐假虎威). A single additional example of Chinese apologue may suffice. It is given by Mr. Mayers (*Chinese Reader's Manual*, No. 933), as well as in the article on 'Histories and Fables' quoted above from the 'Narratives of the Contending States,' and is ascribed to *Su Tai* 蘇代, B.C. 350, and is thought by Mr. Mayers to be the earliest specimen of a complete fable on record in Chinese literature. The saying is of common occurrence, and is as follows: 'When the bittern [or heron, osprey, or oyster-catcher] and the oyster sieze each other, the fisherman reaps the benefit' (鷸蚌相持。漁人得利。). These instances illustrate the facility with which the essence of a fable in Chinese, may be compressed into a sentence or a phrase, and thus while the kernel is preserved, the husk falls away, and is quite forgotten.

The general character of the class of proverbial allusions which we are now considering, can best be understood by examples. It must be borne in mind, however, that such allusions are by no means in themselves equivalent to proverbs. It is only when they have been caught up and molded into a popular shape, that they come within the scope of the present classification. The part which they then play is an important one. More than fifty specimens of such proverbs may be found scattered through Mr. Scarborough's volume. The most indispensable assistance for the student of Chinese, in the study of historical allusions, is to be found in the Manual of Mr. Mayers, to which reference has just been made. This valuable little book is the product of a process of evaporation and condensation, applied to a mass of Chinese Encyclopedias, and special works of reference, absolutely appalling to contemplate. The task was undertaken with the express purpose of furnishing a clew to some of the intricacies of quotation and allusion to which we have had such frequent occasion to refer, "and at the same time to bring together from various sources, an

epitome of historical and biographical details, much needed by every student." As the scope of the plan, however, was virtually coextensive with the entire range of Chinese literature, its complete execution—as the author soon discovered—was out of the question, resembling those seductive dreams of universal empire, the realization of which would be possible only to infinite resources. It is greatly to be regretted that the untimely death of the scholarly compiler has destroyed the hope of a second and greatly enlarged edition of his work.

Our first example is a couplet (from the *Ming Hsien Chi*) which is not self-explanatory: 'The Horse has the goodness to lower the bridge; The Dog has the good-will to moisten the grass' (馬有垂韁之義。狗有濕草之恩。). This dark saying is interpreted as an allusion to a horseman who fell down a well (or as others say, over a precipice), and whose steed dropped the bridle reins over his head, to enable his rider to climb up. The Dog in the other line, is said to have found the grass, in the neighborhood of his master's house, on fire; no help being at hand, he rushed into a pond and coming out rolled over and over upon the ground about the building, thus effectually preventing the spread of the flames.

'*Meng Liang* rubbing his gourd—the fire comes!'
'*Meng Liang's* gourd—great fire!' (孟良摸葫盧火兒來了).

These sayings refer to a general of the Sung Dynasty, who was much addicted to causing conflagrations. Metaphorically, of one's temper, *i.e.* he is growing very angry (心頭火起). 'Imitate the sworn fidelity of the Three in the Peach Orchyard; do not imitate *Sun Pin* and *P'ang Chüan* (寧學桃園三結義。不學孫儐共龐涓。). 'The Three' are *Liu Pei*, *Kuan Yü*, and *Chang Fei*, as already mentioned. The weak Emperor then upon the throne, felt himself unable to cope with the formidable Yellow Turbaned Rebels (黃巾賊), the T'ai p'ings of that day, and called for brave men to assist in upholding the government. *Liu Pei* while reading the Imperial Proclamation calling for men to come forward and save the state, sighed as he reflected on the magnitude of the task, and the lack of suitable volunteers. At this juncture *Kuan Yü* arrives—an entire stranger to *Liu Pei*, and inquires why a man of lofty spirit should show such feelings in view of his country's troubles. Struck with the noble mien and bearing of *Kuan Yü*, *Liu Pei* invited him into a neighboring wine shop, where they discussed the situation. Soon after *Chang Fei* entered—a stranger to them both—whereupon his prepossessing appearance led to an invitation to join the two new friends over their cups. Warmed with the wine, and fired with patriotism, they soon adjourned to a Peach Orchyard belonging to *Chang Fei*, who was rich,

where they took the famous oath of brotherhood, which remains to the present day the ideal of fraternal union. The history of the adventures of these remarkable men, forms a considerable part of the popular 'History of the Three Kingdoms,' already referred to, a work, the influence of which upon the myriads of China, it would be difficult to exaggerate—Temples to *Kuan Yü*, *Liu Pei* and *Chang Fei* are common, and are called *San I Miao* (三義廟).

'*Sai Wêng* losing his horse—good luck, after all' (塞翁失馬。莫非是福。). This individual lost his horse, upon which others condoled with him. To this he replied, 'Who knows but it is fortunate?' When the horse afterwards returned, his neighbors exclaimed, "How lucky," but he replied, 'Who knows but it is a misfortune? And so it was, for his son rode the horse, and broke his own leg by being thrown. Upon this, while others again sympathized, the old man (who, like a morning dream, always went by contraries) again observed: 'Who knows but it is a piece of good fortune?' And so it proved, for a horde of banditti soon came, and impressed all the young men in the neighborhood, but the son of the old man being a cripple, escaped.

'Like *Tou* of *Yên Shan*, who distributed his wealth justly' (屬賓燕山的。仗義踈財。). This man lived in the early days of the Sung Dynasty, at a place called *Yu chou* (幽州), the modern *Tung chou* (通州), which subsequently belonged to the state of *Yen*, when he acquired his appellation '*Tou* of *Yen*.' Although not rich, he was just and generous. He figures as a kind of Chinese Abraham, from the fact that he ruled his household in an ideal manner, and that posterity was granted to him when the hope of such a blessing had passed away. When he and his wife had reached the age of 56, twin sons were born, and by the time they were 65 they had five sons, all of whom became great officers of state. The regulations of his house were as strict as those of the Imperial Palace itself, and even after his sons had become great and famous, their father kept his paternal eye upon them, for he and his wife lived to the age of 130! He has been immortalized in the early lines of the Trimetrical Classic (賓燕山。有義方。教五子。名俱揚。) 'Just was the life of *Tou* of *Yen;* Five sons he taught, all famous men.'

'*Lü Meng Cheng's* cap—the matrix of poverty' (呂蒙正的帽子。窮胎。). This was a councillor, in the Sung Dynasty, who in early youth was extremely poor. When he afterwards became an official, he kept his ragged cap, to remind him of his antecedents. Hence, employed of one who exhibits the effects of former poverty.

'*Lü Meng Cheng* coming to meals at the temple—always late' (呂蒙正趕齋。來晚了。). Although obliged to beg for a living, a

priest, foreseeing his brilliant future, found a place for him in his temple. According to temple usages, meals are served at the sound of a bell (鐘響喫飯). The little priest who did the cooking, jealous of a stranger thus introduced, purposely neglected to sound the bell until the meal was nearly over. *Lü Meng Cheng*—who was roaming about—was therefore invariably late. Metaphor of anyone or anything behind time. Variations of this legend are also current.

'*Chiang T'ai Kung* telling fortunes—when one's luck failed he declared there was no remedy for it' (姜太公算卦。倒運難治。). See Mayers' *Manual*, No. 257. He was once a fortune teller, before he became councillor of *Hsi Po* (西伯), (12th century, B.C.). His eccentric habit of angling with a straight iron rod, thus offering as little inducement as possible to the fishes (who were attracted simply by his virtue), has given rise to the familiar saying: '*Chiang T'ai Kung* fishing—only those that are willing are taken' (姜太公釣魚。愿者上鈎。), employed as an illustration of spontaneity of action. (See Scarborough, No. 436). He is supposed to have sat upon his fishing perch, in entire disregard of the entreaties of the numerous ministers of state who begged him to come down, and mix in Chou Dynasty politics. Hence the proverb: 'See him seated on his fishing-terrace; he will not move' (看他穩坐釣魚台的不動。) of one who takes no interest in an affair. It was not until the King himself besought him that he came down, and exchanged his straight rod, for the staff of civil office.

'Like the goddess of child-bearing—two faced' (屬送生娘娘的。兩臉。). This was a concubine of an Emperor of the Sung Dynasty. Her name was *Chu* (珠) and her surname *K'ou* (寇). The principal Empress died without a child, and the Emperor promised the Eastern and Western Empresses, who were perpetually wrangling for the precedence, that whichever first bore a son, should enjoy the honor of being mother to the heir-apparent. A son was first born to the Eastern Empress, but her rival, having bribed the midwife, contrived, when the mother was unconscious, to remove the young child, and to introduce in its place a little fox that had been just skinned. The Emperor was them memorialized on the subject of the monstrosity which had been produced, which resulted in the banishment and degradation of the Eastern Empress. The infant was wrapped up, and given to *K'ou Chu* to be thrown into the river. She, being unwilling to commit such a cruetly, saved the child, which, becoming known to the Western Empress, she had *K'ou Chu* beaten to death. Upon the decease of the Emperor (眞宗) the young prince succeeded to the throne, and promoted his benefactress to the rank of goddess. Her image in the temples is furnished with a mask, supposed to represent

her appearance at the time of her murder. The proverb is used, of sudden change of front, as for example, a very angry man restored to good humor at the prospect of gain.

'The goddess of child-bearing throwing down her sack—bad for the babies' (送生娘娘摔褡子。毀孩子。). Used in banter toward one on the loss of capital, or on occasion of any disaster.

'Like *Lu Su*—no decision' (屬魯肅的、沒主意老大哥。). A man of the time of the Three Kingdoms, belonging to the Eastern Wu—without resolution.

'Like *Lo Ch'eng*—short-lived' (屬羅成的、竟作短命鬼的事。). A man of the T'ang Dynasty, who became a warrior at the age of 14, and was famous for his martial prowess, dying at 20, with a very bad reputation.

'Like *K'ung Ming*—a person of great wisdom' (屬孔明的。見識不少。). "The great councillor of *Liu Pei*, who owed to the sagacity and military skill of *K'ung Ming* his success in establishing himself upon the throne." See Mayers' *Manual*, No. 88. He is known also as *Chu Ko Liang* (諸葛亮) and is one of the most famous men of one of China's most famous eras.

'Though the fire burned the *Shang Fang* valley, it was not the will of Heaven that *Ssu Ma* should perish' (火燒上方谷、天意不絕司馬、). *Ssu Ma I* was a famous general under *Ts'ao Ts'ao* at the time of the Three Kingdoms. (See Mayers' *Manual*, No. 655). He was once hard pressed by his distinguished antagonist *Chu Ko Liang* (*K'ung Ming* 孔明, see above), who hemmed him in within a deep valley, where it was equally difficult either to advance or to retreat. Fire was then set to the underbrush, so that the horses all perished, as well as all the men, with the exception of *Ssu Ma I* and his two sons, who having dismounted embraced each other with tears, in momentary expectation of destruction. At this critical juncture, a heavy rain fell, which extinguished the fire. *Chu Ko Liang* dared not disobey the mandate of heaven, and allowed his prisoners to escape. The saying is used in reference to any signal providential intervention to save life.

'*Liu Pei* throwing down his child to win men's hearts' (劉備摔孩子、邀買人心、). The first Emperor of the Minor Han Dynasty (one of the Three Kingdoms) who owed so much, as stated above, to *Chu Ko Liang*. A favorite general named *Chao Yün* (趙雲), on occasion of the defeat of *Liu Pei* by *Ts'ao Ts'ao*, carried the son of *Liu Pei* in his bosom, fighting and fleeing by turns. When he reached his master, and delivered up the young prince to his father, his own body was covered with severe wounds. *Liu Pei* dashed his child on the ground, exclaiming that his general's entire body was nothing but liver

(courage). 'Alas! that he should receive such wounds for a child of mine.' There seems no reason to question the sincerity of *Liu Pei* in this famous incident; the expression has however grown into proverbial use as equivalent to stealing men's hearts. See Mayers' *Manual*, No. 54 and No. 415.

'Like *Tu Chih Heng*—plotting within with those without' (屬杜子衡的、裏勾外連。). A man who at the fall of the Ming Dynasty was in league with the rebel *Li Tzu Ch'eng* (李自成), who entered Peking. Used in allusion to traitors, &c.

'*Chou Yü Chi* celebrating his mother's birthday—the family extinguished, its members perish' (周遇吉上壽。家敗人亡。). This was a general whose home was at Tientsin, and who heard on his mother's birthday, of the entrance to Peking of the rebel *Li Tzu Ch'eng*, just mentioned. On receipt of this intelligence his mother urged him to go to the aid of the Emperor, which his filial care for his aged parent made him unwilling to do. After he had gone, his mother locked herself and all the family into the house, and had it set on fire, that her son might serve his country with a single heart. He was killed in battle, and his mother is regarded as a model of the Virtues!

'Breaking up the cooking boilers, and sinking the boats—a desperate resolution' (破釜陳舟的。細講。). This refers to *Hsiang Chi* (項籍). See Mayers' *Manual*, (No. 165) otherwise known as *Pa Wang* of *Chu* (楚霸王), B.C. 201. On occasion of crossing the Yellow River to fight a decisive battle, he sank his boats—a proceeding imitated by Cortez in Mexico seventeen centuries latter—and broke up the camp kettles, to render retreat impossible. Met. Victory or death.

That large class of Foreigners in China, who have long and ineffectually struggled either to master the ordinary requirements of Chinese ceremony, or to get rid of it altogether, will hail with enthusiasm the following traditionary sliver in regard to the customs of this same *Pa Wang*. '*Pa Wang* inviting guests—brusque manners'* (霸王請客硬上弓。). He is said to have been as much disgusted as the modern Barbarian, with the inevitable courteous scuffles which ensue whenever Chinese meet, and took an advantage of his authority (unhappily impossible for a Foreigner) to cut short the polite dispute. Seizing each one of his guests by the shoulders, he jerked him into a seat, with the observation: "You sit *there!*" This alone would have accounted for

* More literally, '*Pa Wang*, in inviting guests, put the cord on his bow in a violent manner.' A Chinese bow is so inflexible, that even adepts in military feats are often obliged to lean upon it with all their weight, in order to bend it sufficiently to slip on the cord. *Pa Wang*, however, whose strength was enormous, disdained such methods, and siezing his bow in both hands, bent it with the muscles of his wrists. His treatment of his guests was conducted in a similarly abrupt manner.

(as it certainly justifies) the immortality which his name has enjoyed for about two thousand years.

'Heaven gives *Yen Hui* an ingot of gold; such wealth can not enrich one fated to be poor' (天賜顏回一錠金。外財不富命窮人。). The favorite disciple of Confucius was extremely poor. One day a piece of silver was missed, and the suspicions of the other pupils of the Sage, fell upon *Yen Hui*, because of his well known poverty. The next day *Tseng tzu* placed an ingot of gold upon *Yen Hui's* table, with the inscription as above. 'Given to *Yen Hui* by Heaven,' when *Yen Hui* arrived, and saw it, he added the succeeding line, and placed the gold to one side, without looking at it.

'(The escape of) *Ch'en Yu Liang* in plain sight (of his enemy)' (眼睜睜的陳友諒). This sententious utterance refers to an occasion when *Ch'en Yu Liang* fought with *Chu Yüan Chang* (朱元璋), otherwise known as *Hung Wu* (洪武) the celebrated founder of the Ming Dynasty. The latter is said to have allowed him to escape when defeated, although he saw him fleeing. Yet he was on another occasion overtaken and slain. See Mayers' *Manual*, No. 105. Used of lost opportunity.

'Little golden lilies—an insecure footing' (金蓮小只怕跕不穩當。). This refers to a legend of *Yao Niang* (窅娘). See Mayers' *Manual*, No. 906—the beautiful concubine of *Li Yü* (李煜) of the Southern T'ang Dynasty, which collapsed A.D. 975. *Yao Niang* was light and graceful, and danced elegantly. The prince ordered an artificer to make golden lily-flowers with movable petals, so that from the apartments of *Yao Niang* to the principal palace, was a continuous pavement of golden lilies, upon which the steps of *Yao Niang* seemed rather to resemble flying than walking. Still the prince was not quite satisfied, and desired her to cause her feet to simulate a lily bud unopened, which would be perfection itself. *Yao Niang* therefore bethought herself of white silk bandages, with which her feet were soon compressed, until at length they were reduced to three inches in length, or the size of an average bud. Arrayed in her red shoes, as she flitted along on the golden lilies, she attained the very beau-ideal of graceful movement. By the time of the Sung Dynasty, the fashion of compression had become universal, and has continued so ever since, except among the Tartars—the reigning dynasty—who dominate the fashions in and about the Capital. To the present day small feet are the badge, not merely of fashion, but of respectability. It is due to *Yao Niang* (as is supposed), that the term 'golden lilies' (金蓮) refers to women's feet, and that

> "Two little stumps, mere pedal lumps,
> In China, you know, are reckoned trumps."

The expression above is used of anything unstable, as a house with

insecure foundations. This legend is related in different forms, and is perhaps quite destitute of any historical authenticity.

'Begging with a silver bowl' (拿著銀碗討飯吃。). This refers to the story of *Yen Sung* (嚴嵩) a wicked minister of the Ming Dynasty, who was guilty of extortion and every crime. The Emperor *Chia Ching* (嘉靖) wished to punish him severely, but as from ancient times no sword has ever been forged to kill officers of such high rank therewithal, he could not put him to death. He hit upon the expedient, however, of giving him a silver bowl, commanding him to go about among the people, and beg food in this vessel, without which no one was allowed to give him anything. But the people, to whom he was odious, refused to give him anything either with it or without it, for the Emperor's plain meaning was perfectly understood, and even had any been willing to assist him, they dared not. Thus the wicked minister starved, even while owning a silver bowl, for no one would venture to purchase it. The expression is used of things, which though inherently valuable, can not be turned to any account.

'The Cavalry capturing the city of *Feng Huang*' (走馬捎代鳳凰城。). A T'ang Dynasty general, *Hsueh Jên Kuei* (薛仁貴), was sent to 'tranquilize' Corea. The 'Phoenix City' was near the borders of that country, and a place of great strategic value. He saw its importance, and captured it, although he had no explicit instructions.* The saying is used of those who, under pressure of circumstances, exceed their orders.

'The crafty policy of borrowing a road to exterminate the *Kuo* state' (假塗滅虢之法。). *Yü* (虞) and *Kuo* (虢) were two small states, which stood to each other in the relation of 'lips and teeth' (結爲唇齒之交。). The great state of *Chin* (晉) had often sought means to overcome them, but as they always mutually assisted each other, they maintained their independence. At length by advice of a crafty minister, the ruler of *Chin*, sent the ruler of *Yü* valuable presents of a magnificent Horse, so that when the former wished to

* This proverb is probably an exemplification of the 'false facts,' which are said to be more numerous than false theories. It does not appear that there was any such city as *Feng Huang Ch'eng* at the date given, but a somewhat similar circumstance relating to another city far distant, may have led to the confusion. The ponderousness and general inaccessibility of authentic Chinese Histories, compels the vast mass of the population who wish to know anything of the Past, to be content with knowledge which is second-hand and often worthless. Many of the Empty Books (閑書) make no pretense of confining themselves to facts. Thus, in regard to this same attack on Corea, another proverbial allusion: 'Deceiving the Son of Heaven in crossing the Sea' (凈作瞞天過海的事。), where the story is, that the T'ang Emperor (唐太宗) who really went by land—was afraid of the voyage across the Gulf of Peichihli to Corea, so his Ministers had a vessel made so huge that when he was once on board he was not aware that he had gone to sea at all!

ask the favor of a passage through his territories to attack the *Kuo* State, the ruler of *Yü* could no longer refuse. Thus was acted out the old story of the Lion and the Four Bulls, for when *Kuo* was subdued, *Yü* soon followed.

'Like *Sung Chiang*—pretended humanity and justice' (屬宋江的。假仁義。). This man was a clerk in a Yamên, when he committed a murder, for which he was obliged to fly. He set up as a Chinese Robinhood in the recesses of the inaccessible *Liang Shan P'o* (梁山泊) where he collected around him six and thirty adventurers, many of whom are famous as generals. Each man had three names (on the Chinese plan) and it occurred to someone to feign that each of these names represented a different man—hence *Sung Chiang's* robbers are often spoken of as the 108. This simple recipe may perhaps be the means by which some of the armies known to Chinese history have been enumerated.

'When the Superior Man has no Fortune, he waits for Fortune. *Han Hsin* once stooped to go under a man's legs' (君子無時且耐時。韓信曾爲跨下夫。). The story is that *Han Hsin* in his early days, was passing along a road where two young bullies stopped his progress, and compelled him to stoop under their legs, or not go by at all. Unable to resist, *Han Hsin* submitted, but when he became Prince of *Ch'i* (齊王) he followed up these individuals, whom he made into animated horse-blocks, requiring one of them to bend over so that *Han Hsin* should step on his shoulder as he mounted his steed, and the other was employed in the same way when he dismounted. Thus he was amply revenged. See Mayers' *Manual*, (No. 156) where however a different version is given.

'When Fortune deserted Confucius, he was stopped by the troops of *Ch'en* and *Ts'ai*' (孔子無時困陳蔡。). This refers to the well known event in the life of the Sage, when he was prevented from entering *Ch'u* (楚) as he intended, lest his good government should make that state so powerful as to absorb all its smaller neighbors.

'When *Liu Pei* was a stranger to Fortune, he braided mats, and sold straw shoes' (劉備無時織蓆販草鞋。). See Mayers' *Manual*, No. 415.

'Do not underrate *Ching Tê* when he happens to be without his accouterments' (你別看着敬德沒帔褂。). This saying refers to *Yü Ch'ih Kung* (尉遲恭), a famous hero at the troublous period when the T'ang Dynasty was founded. His skill and prowess as a knight were unsurpassed, and on account of his merits as guardian of the second T'ang Emperor against evil spirits, he has come to be regarded as one of two Divine Doorkeepers (門神) whom the Chinese worship

to the present day. See Mayers' *Manual*, No. 945. The story is that *Ch'ih Kung*, whose 'style' was *Ching Tê* (敬德), went out to battle on one occasion without his usual armor, and suffered in consequence. The expression is used as a caution against the attempt to impose on one who appears to be without friends and backers—like *Ching Tê* without helmet or breast-plate—but who is in reality a formidable antagonist.

'*Ch'eng Yao Chin's* battle-axe—only three blows' (程咬金的斧子。只有三着兒。). In the Chinese military art the several modes of attack with different weapons are called *Lu* (路) corresponding in a manner to the different openings of a game of chess). Each style of attack, or *Lu*, consists of a great variety of thrusts, each with its counter parry or pass, like the moves and the replies in chess, and like them called *chao*. Thus the sword has twelve kinds of attack (十二路) the double sword eight, and the heavy lance seventy-two. *Ch'eng Yao Chin*, a T'ang Dynasty warrior, was an impetuous individual, and when actually in battle forgot all the thirty-two modes of attack with the battle-axe, excepting one, and forgot all the passes or blows of this attack, save only three (只有三着兒). Used of any one who has one resource only.

'*Tao Cho*, the ancestral preceptor of Thieves' (盜跖乃賊的祖師). According to tradition, there was an individual of the time of the Distracted Kingdoms (列國), whose surname was *Char*, and who was canonized as *Hui* (惠). From his holding the government of *Liu Hsia* under the authority of *Lu* (魯), he has come to be known generally as *Liu Hsia Hui* (柳下惠). (See Mayers' *Manual*, No. 403) and is regarded as one of the historical Model Men (君子). The proverb quoted refers to his own elder brother, who is said to have been a Chinese outlaw or Robinhood of those early days. The saying is used to show by example how 'The fruit of one tree may be sour and sweet—the sons of the same mother perverse and virtuous' (一樹之菓有酸有甜。一母之子有愚有賢。).

'On the fifth of the fifth moon if you do not stick up artemisia, you will hardly eat any new wheat' (端午不插艾。難吃新小麥。). This proverb refers to an incident in the career of *Huang Ch'ao* (黃巢), who was a native of Shantung, and who lived at the close of the T'ang Dynasty. He attained the distinguished rank of Senior Wrangler of the Empire, and on that day, according to custom, was admitted into the interior of the Imperial Palace, where the beautiful women caught sight of him, and ridiculed his ugly countenance. The Emperor in anger degraded him from his newly acquired honors, whereupon *Huang Ch'ao* returned in shame and wrath to his native province, where he

collected troops and horses, and instituted a most formidable rebellion. (See Mayers' *Manual*, No. 213). It was his habit to kill almost every human being whom he came across, and each several murder was entered upon a regular account-book kept for the purpose, the obvious intention being to revenge himself upon the Emperor by depriving him of as many as possible of his subjects. The terrific nature of this wholesale slaughter, is inferable from the saying: '*Huang Ch'ao* slew eight millions of people—where among them all did they reckon *you?*' (黃巢殺人八百萬。那裏數的著你。). This is said to one who is so insufferably conceited as to suppose himself a person of great consequence, when he is in fact despised by all. The implication is that *Huang Ch'ao*—who took everyone, would not have reckoned *you*—you are therefore not a man at all, but a beast! On one of his devastating raids through his native province, the inhabitants were fleeing in terror, when *Huang Ch'ao* overtook a woman leading a little child, and carrying on her back a much larger one. As the soldiers rapidly gained upon her, she pushed over the smaller, and hastened on with the larger one, who remained behind weeping bitterly and calling for his mother. At this point *Huang Ch'ao* came up. Curious to know the explanation of the woman's singular conduct, he ordered the child to be brought to the mother, who was made to kneel in front of the general's horse. "The Ancients," said the great commander to her, "had a saying: 'All parents love their offspring' (天下父母愛小的), but how is it that you care nothing for yours?" To this the mother replied with sobs, that while the small child was her own, the larger one was her husband's nephew, who, having no father and mother of his own, had grown up with her. Had she omitted to care for him in this dire emergency, she should never have been able to look Heaven in the face* (難見上天). At this reply *Huang Ch'ao* was much pleased, declaring her a truly good woman (有義氣的婦人). He then plucked a bunch of artemisia (艾) and gave to her, with the injunction to insert it over her door, and to enjoin all her relatives to do the same. He thereupon ordered all his soldiers rigorously to respect this sign, and on no account to enter dwellings so protected. After giving her a handsome present of money, and enjoining her to remain quietly at home, and fear nothing, he dismissed the woman. When next the order to murder and devastate was given, the soldiers spent three days in the quest of victims, but found not one, for every door was protected by the stalks of the *ai*. Upon the return of the troops to headquarters, this circumstance was reported to *Huang Ch'ao*, who was always eager to swell the total number of the slain. On hearing the report, he

* Stories similar to this, are related of other Chinese heroes and heroines.

sent for the woman and inquired if she meant to say that everyone in that entire region was related to her. To this the woman replied *Ai* is *Ai* (艾者愛也), *i.e.*, this people all condemned to death have obtained pity (*lien ai* 憐愛) of you, and of this the *ai* plant is the visible sign. *Huang Ch'ao*, much gratified at the compliment, went his way. The celebration of this Chinese Passover is still continued on the anniversary of the day when this occurrence took place, (which chanced to be the same as the Dragon-Boat Festival in honor of the death of *Ch'ü Yüan* (屈原) the 5th of the 5th moon. On this day the *ai* plant may be seen thrust over the doors of even the smallest domiciles. Only a very small fraction of the common people seem to have any idea why this usage obtains, yet that they have a dim notion that it relates to something of urgent importance is testified to by the saying current in some districts:

'On the fifth of the fifth month stick in *ai*,
Or you'll be a dirt-clump when you die.'

五月五日不插艾。死了變成哈喇塊。

'*Han* the Sea, and *Su* the Tide—the mounted horseman can afford to wait for them' (韓海蘇潮。騎馬可待。). This by no means self-explanatory expression, refers to two distinguished statesmen in Chinese history—*Han Ch'ang Li* (韓昌黎) or *Han Yü* (韓愈) of the T'ang Dynasty, (See Mayers' *Manual*, No. 158), and *So Tung P'o* (蘇東坡) of the Sung Dynasty, (See Mayers' *Manual*, No. 623). Each of these great scholars and poets could compose with unrivalled rapidity. The first was endowed with abilities vast as the Ocean, while the capacities of the other were inexhaustible as the rolling Tide—hence their respective titles. They could dash off despatches so fast that a mounted courier might wait for them, and yet not be hindered. The expression is used in compliment of great abilities united to celerity of execution.

[It must be painfully apparent to whoever has any dealings with Chinese Officials, that Oceanic *Han* and Tidal *Su* are both dead now, and that they have left no descendants whatever. There are few greater contrasts between Oriental and Occidental civilization, than the manner in which thoughts are committed to writing. Should a sudden emergency arise requiring the notation of characters while he is away from home, a Chinese is generally a monument of helplessness. Fountain-pens, or even lead pencils, he has none, nor any substitute. The 'four precious articles'—paper, pen, ink, and a stone-slab—belong in a 'literary apartment' (文房四寶), and no one can carry them about with him—yet without them he can not make

a mark.* But let us suppose the individual planted in his 'literary apartment,' and observe the manner in which he wrestles with his exigency. Having collected his 'four treasures' he begins to compose—no, not yet, for beside the four, there is a fifth, without which the others are as useless as the trilobites—to wit, water. A receptacle must be found, water brought, a portion of the slab inundated, and then the writer is prepared—to get ready to begin. The ink must first be carefully triturated. (Imagine a housekeeper who is obliged to keep her guests waiting for dinner while she sends a bag of grain to the mill to be ground!) A foreign-pen is thrust into its ink, as a bayonet stabs a foe—but not so a Chinese hair pencil, the delicate tip whereof, even with the most careful treatment, is perpetually coming to grief. It must be moistened by a dexterous manipulation, inducing a gentle and uniform capillary attraction of the ink. This successfully achieved, the writing begins. The matter of the communication itself, may be well or ill expressed, but its composition, notation, and dispatch has consumed time enough for the same operation to be performed by an Anglo-Saxon ten times over. In Western lands, a business man (whatever his education) seldom finds any difficulty either in understanding the business communications which he receives, or in making himself understood by

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* This helplessness of the traveller is brought out in a somewhat pathetic verse, written by *Ch'in Sên* (岑参), an official of the T'ang Dynasty, who for some offense had been sent into the extreme west of the empire. On his journey, he meets a company on government service bound for the Capital (*Ch'ang An* 長安), and wishes to send a letter but is unable. Here are the lines:

逢入京使。
故園東望路漫漫。雙袖龍鍾淚不乾。
馬上相逢無紙筆。憑君傳語報平安。

ON MEETING OFFICERS GOING TO THE CAPITAL.

'On the great highway looking back to the east, far far from his native place,
With his sleeves an old man wiped the tears as they trickled down his face;
Imperial messengers there he meets—a party of cavalrymen,
"A letter I'd send," the old man cries, "but paper I lack, and a pen."'

[Of course he did, and nearly all Chinese have continued to lack them, from the T'ang Dynasty down to date. If the old gentleman had told the whole truth, he would have stated that he also lacked, as mentioned above, the block of ink, and the ink-slab, but he could not conveniently put all *that* into the last half of one line, and brackets did not perhaps occur to him.] Finding he could not write a letter, he remarked: 'Well Gentlemen, I shall have to trouble you to take a verbal message, and say that I am contented and happy.' [This was not true, or else what was he crying about when they met? The message, however, was never delivered, or if it was, only in a very different shape from that in which it was sent—or else the T'ang Dynasty people were much happier in the execution of such commissions than those of their descendants who are now alive.]

others.* Time is money. But in China time is not money, for everybody has abundance of time, while very few indeed have any money. The celerity with which a foreigner will dispatch a message, and get through a great amount of important business, is naturally a perpetual mystery and marvel to the Chinese. Hence it is not strange that a pair of exceptional characters, who were swift composers, rapid writers, and urgent executors of business, and who never kept anyone waiting, should stand out in Chinese history in as conspicuous relief as the Great Pyramid and the Sphiux upon the sandy plains of Egypt. No wonder, too, that they were denominated the Sea, and the Tide.]

(*To be continued.*)

ROYAL GEOGRAPHICAL SOCIETY.

Supplementary Papers. Vol. I., Part I. Travels and Researches in Western China. By E. Colborne Baber. London. 1882.

THIS is a most interesting book of travels, and from the large number of things of great interest which are made known, it is very properly designated a volume of "*researches.*" Its graphic pages bring before the mind of the captivated reader incidents not only of travel, beautiful natural scenery, notices of the customs and manners, folklore, agriculture and manufactures, bridges, monuments, temples, and images, but also notices of a hitherto unknown race of people with specimens of their written language. These various items are brought to the attention of the reader with all the interest and vividness of a moving panorama. The account here given makes it evident that Szechuen Province, which has been one of the last to be explored, is one of the most interesting as well as the largest of the Eighteen Provinces. It is to be regretted that the author was not permitted to bring out the work in the ordinary way and edited by himself; as then it would have had a much wider circulation.

The Province of Szechuen is well watered by numerous streams, which are to some extent navigable. While it has many mountain ranges, and is in most parts hilly and undulating, it has also many valleys of great fertility. It produces all the necessaries of life in great variety and abundance. It is but seldom liable to the

* Witness, for example, the letter written by an illiterate ship-captain, who during the existence of a war in South America, had been dispatched with a cargo to a port in Peru. The owners received, in due time, to their intense mystification, the following laconic epistle: "Own to the blockhead the vig is spilt." Yet when deciphered, this proved to be a report of model lucidity and comprehensiveness: 'Owing to the blockade, the voyage is spoilt.' No Chinese could have indited such a message.

calamity of famine. The population are generally comparatively well housed, clothed and fed. They are quiet and industrious. The fact that in many parts the people live in isolated houses instead of huddled together in villages for common safety shows that order and peace prevail. The appearance of the country is thus described:—

As seen from the road, the land is rather sparsely wooded with bamboo, cypress, oak (Ch'ing-kang), and with the wide-branching banyan, the only use of which seems to be to afford its invaluable shade to wayfarers. Cultivation is everywhere dense; indeed with the exception of graves and the immediate neighborhood of houses, and Government works such as the ancient walls which here and there close the approach to a pass over the hills, and the few slopes which are too steep for agriculture, every spot of ground is tilled, and most of it terraced. Not much store is set by the wheat crop, the Ssŭ-ch'uanese being, at any rate in the southern districts, a rice eating people..... Famines of wide extent are not frequent in the province, but it is easy to gather from the gossip of the country people that local scarcity is neither unknown nor unexpected..... A little conversation with natives soon satisfies the traveller that Ssŭch'uan is practically a young province. They speak of K'ang Hsi and Kien Lung as monarchs of remote antiquity, and their chronology hardly reaches further back than the end of the Mings, about 1645. That the country was peopled, or more correctly speaking repeopled, in the early part of the present dynasty, is, however, an historical fact which does not require any additional proof. pp. 3, 4, 7.

It would appear that, during the anarchy and war connected with the accession of this dynasty, this province was nearly entirely denuded of its population. It manifests a wonderful facility of recuperation that the province is now so populous and wealthy.

At page 14 the author thus describes the method of getting the water from the salt wells:—

Just as we sighted the city, I observed near the bank a bamboo tube supported vertically 10 feet above the ground by a light scaffolding and stays of rope. Several low buildings surrounded the construction, and on entering I saw a strip of bamboo 1½ inch broad by ¼ inch thick, issuing rapidly from the earth through a hole, five inches broad, in a flag-stone. The bamboo strip, joined to other strips by lashing, passed over a roller, and on following it into a shed, I found it was being wound on a whim by a pair of buffaloes attached to the circumference. In a few minutes the connected strip, 260 feet long, had all issued from the hole, bringing up a bamboo pipe 50 feet long. When the bottom of the pipe rose clear of the ground a workman seized it, opened a valve in it, and several gallons of salt water shot out into a tub placed alongside. The end of the bamboo strip being fastened to the bottom of the pipe, or bucket, as it may be called, could not of course support it vertically after it had cleared the mouth of the well from which it had brought up the brine; but it was kept erect by its top entering the stout tube, or guide, which had first caught my eye.

The buffaloes were then ungeared, the bucket dropped of itself at a great pace to the bottom of the well, where the brine pressed open the valve and again filled the bucket; the buffaloes were reattached and revolved in their orbit, and so the method of working brine-wells in Ssŭ-ch'uan was made clear.

The brine runs from the tub through pipes of the unfailing bamboo into pans, from which the water is evaporated over coal-fires. The coal seemed very light, and is copiously watered to increase its effect. I could get nothing out of the valve-man, who was stone deaf, and little more out of the buffalo-driver, in consequence of the noise of the revolving whim; but in the evening we found a merchant of Nei-chiang, who owned a well at the great salt-works of Tzŭ-liu-ching, a long day's journey S.W. of this, who talked freely about his property and the method of working it. The merchant bewailed the great expense he was put to for buffaloes; he keeps two hundred, costing about Tls. 40 (say £12) a head. The Tzŭ-liu-ching wells are worked at high pressure, the buffaloes being driven round at the best speed that can

be got out of them.....The buffaloes suffer severely from the hot atmosphere and the unnatural haste.....Consequently the beasts die off rapidly.....

Probably there is no Chinese industry to which steam-power could be applied with more immediate and obvious advantage, than to the raising of brine from these wells. Those which I saw at Nei-chiang are not more than 300 feet deep, but at Tzŭ-liu-ching some are bored to more than 2000 feet. The gear which connects the revolving drum with the wheel over the well's mouth does not multiply speed, so that the buffaloes have to run the same distance as the depth of the well; hence they have to be driven fast to obtain a remunerative output, and "it is the pace that kills." Some adjustment by which they could pull harder, but travel slower, would be an advantage to all parties, but in any case the buffalo is very ill-suited to such work. The substitution of steam- for beef-power would not diminish the need for human labor; a man at the valve and another in the stable, with a boy to guide the buffaloes are all that the present system requires for the mere raising of the brine, and as many, or more, would be employed if steam-power were used, while the greatly increased outflow of brine would afford occupation for more hands in the evaporating-shed. At Tzŭ-liu-ching the boilers could be heated by gas, the fuel by which the evaporation is effected. pp. 15, 16.

In a temple where he lodged for a night, Mr. Baber met with an unusual incident which he relates as follows:—

Pai Fo Ssŭ—"white Buddha shrine"—a temple 20 miles, or less, distant from Tzŭ-chou, received us for the night, and turned out to be a place of unusual interest. Vague accounts have from time to time been published of a Chinese sect who worship a deity called Tamo and regard the cross as a religious symbol, a story which has led the Roman Catholic missionaries to identify Tamo with St. Thomas, and to accept as proved the tradition that the Apostle visited China. On the other hand, the Tamo of Buddhism is, if I am not mistaken, a well-authenticated patriarch who came to China in the sixth century. It was, therefore, very curious to discover in this temple a graven image of the apostle, whether of Christianity or Buddhism, depicting him with very marked Hindu features, a black complexion, and with a Latin cross on his breast. I append a rough sketch of the symbol, which in the original is carved in relief and coloured red. Images of Tamo are numerous in Ssŭ-ch'uan temples, and he is nearly always—I think I may venture to say always—represented with black or very dark features. I have never heard of any other case of a cross being attached to his effigy. page 18.

At page 19, Mr. Baber asks a question on a very common thing, which perhaps some of our readers can explain. He asks:—

What is the meaning of the two masts which are set up beside the door of every official residence in China? They are generally assumed to be flagstaves, but I have never seen a flag exhibited, and they are unprovided with halliards. And what is the purpose of the transfixed piece which these poles carry? It is imagined to be a "top"—like the "main top" or "fore top"—but it has no such use, and is altogether too frail; moreover, there may be one, two, or three tops, according to the rank of the resident official, without any relation to the height or structure of the mast. The supposed top is named by the Chinese *tou*, meaning a bushel, a measure of grain, where the allusion to fertility is obvious." page 19.

Our author notices the *change* in the form and appearance of that common feature of the Chinese landscape, the pagoda, which occurs in different parts of China in the following passage:—

"As one journeys across China the gradual change in style of these picturesque towers is very striking. In the typical pagoda of the south-eastern provinces the successive stages decrease both in height and diameter; but as the Ssŭ-ch'uan border is passed cases begin to occur in which the fifth or sixth stories are of the same breadth, or as it seems, of even a greater breadth, than the base, so that the outline of a side of the building, that is to say its profile, resembles the arc of a bent bow when held with the string vertical. Still further west, as in the country we have reached, the old pagodas are square, and their upper stages are generally of very little height. In this Chien Chou pagoda each of the four faces are slightly concave; it is built of chunamed brick; the stories have imitation doors and round windows, and the cornices which

divide story from story are not prominent, so that were it not for the suddenly pointed summit it might almost be taken for an English church-tower. It is very unlike the common idea of a pagoda, and yet it is a most authentic pagoda and a very old one, for high up on its eastern face, above a bas-relief of Buddha, is the inscription "Shih-kia-mu-ni Shê-li pao-t'a (Buddha Shê-li Pagoda). What is Shê-li? I appealed to the attendant priest, who is attached to the place, for information. "A Shê-li" he replied, is a particle of the essence of Buddha, having no special shape, color, or substance, but in general it is a minute speck resembling a morsel of crystal, and giving off intense light. Its size may however change infinitely, and it is impossible to set limits to it. An iron chest cannot confine it in the custody of unbelievers, and its radiance on occasion pierces everything, so that there is no concealing it." Much more such like definition was offered me, which might have been credible if one could have understood it. But I have a reminiscence which almost amounts to a sure recollection that Shê-li is a transliteration of some Sancrit word meaning *relic* in which case the inscription indicates that the pagoda contains a relic of Buddha, doubtless a particle of his ashes brought from India by a pilgrim. The extant journals of Fa-hsien, Hsüan-chuang, and others show that one purpose of their visits to India was to obtain relics (probably the term they employ is Shê-li, but I have no opportunity of examining any of their accounts) and here is a fairly authentic instance of the way in which they disposed of their collections.

Eight of the thirteen stories of this pagoda are ascended by an interior stair case, the walls of which are painted throughout with pictures of Buddhist saints and worthies much in the style of the ruined Burmese temples at Pagán. The priest had no knowledge of the date of the building, and affirmed that there was no means of knowing it. I inquired somewhat deeply into this question, even sending to the prefect of the city to ask his opinion, but he replied that the date could not be ascertained. He himself evidently took no superficial interest in the antiquities of his jurisdiction, for he sent me a rubbing of an inscription which I met with on a singular object lying in the court below the pagoda. page 21.

Greatly to our regret the author gives us no description of Ch'êng-tu, the provincial capital, but the following statements in regard to it will be read with interest:—

Ch'êng-tu, which we reached on the 20th, is about 15 miles from the foot of the range. Enough has been written about it by previous visitors to render any description of mine, superficial as it would be, unnecessary. To the traveller who could afford sufficient time to examine leisurely its antiquities and temples it would assuredly afford results of great interest. It is one of the largest of Chinese cities, having a circuit of about 12 miles, and although it contains a good many open spaces and temples with attached grounds, it may be considered well populated. The census of 1877 returned the number of families at about 70,000, and the total population at 330,000—190,000 being males and 140,000 females; but probably the extensive suburb was not included in the enumeration. Perhaps 350,000 would be a fair total estimate. Its principal trade is in the numerous wild products of Tibet and Koko-nor—furs, rhubarb, musk, medicines, &c., which it purchases with the tea, silk, and cotton-cloth of Ssŭ-chu'an. All Tibetan countries are more or less directly administered or coerced from Ch'eng-tu by the Governor-General; and even distant Nepaul, known colloquially to the Ssŭ-chu'anese as the country of the "Pi-pêng," sends a decennial mission of tribute, which is permitted or forbidden to proceed to Peking much at the Governor-General's discretion. It is no doubt owing to its proximity to the frontier that the city is provided with a Tartar garrison, now become undistinguishable from the indigenous citizens. The fiction of a difference of language is, however, maintained, as may be noticed in the case of shop-signs, many of which are still written in Manchu. Ch'êng-tu claims an historical celebrity as having been the capital of the famous Liu-pei, and some vestiges of the palace which he built about 222 A.D. are said still to exist on the site of the present Examination Hall. page 26.

But the most interesting part of the book is the description of Mount Omi, and its temples and curiosities. Travelling by a river he arrived at Chia-ting Fu city, which is about 100 miles from the capital. After travelling some distance by land he passed the night

in a temple and then commenced the ascent of the mountain the next morning.

On the 30th we travelled up by the bed of a torrent through woods which gradually thickened into forest, passing many a temple and shrine, until we reached the foot of a long series of stone stairs, and climbed to our breakfast halt in a monastery of forty monks—Fu-hu-ssŭ, "the tiger-taming temple." Its numberless halls and galleries, built entirely of timber, contain more than 800 statues of Buddhist saints and celebrities, none smaller than life, and several of colossal size, each having a seperate individuality of lineaments, dress, and attributes, and an attitude which is not repeated. A Chinese artist was engaged in putting the finishing touches to a quadruple Buddha with thirty-two arms, standing about 12 feet high, beautifully executed in a very un-Chinese style. Above this a steep climb of 1400 feet, or thereabouts, leads up through pine groves interspersed with nan-mu trees, one of which I noticed 2½ feet in diameter, and more than 150 feet in height. Nearly all the buildings I saw on the lower slopes of Mount Omi, or O, as it is locally called for brevity's sake, are monasteries, and with the exception of monks, some 2000 in number, there are hardly any inhabitants but a few innkeepers. The land is Church property. There is a certain cultivation in small clearings, but generally speaking the whole mountain is covered with forest.

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We had now attained the foot of the central mountain, the ascent of which is made painful rather than easy by the stone steps which have been laid down for the benefit of pilgrims; but there are many gradients which it would be impossible to climb without them.....We made the Wan-nien-ssŭ, (Myriad Years Monastery) early in the evening, and in the clump of temples of which it is the centre we found much instruction and amusement.

Just below it, in a kind of hostel, is a statue of Buddha twenty-five or more feet high, of a very rude and archaic style, reputed to be the oldest idol on the mountain. It is said to be bronze, but I took it for pure copper. Nothing could be learned of its age. A more artistic work is found in a temple behind Wan-nien-ssŭ, in a separate shrine. Passing under a dark archway we entered a hall in the middle of which, as soon as we could see through the dim religious light, we observed a kind of palisade, and inside it an elephant cast in magnificent bronze, or some such composition, nearly as white as silver. The surface is of course black with age and the smoke of incense, but I was able to judge the colour of the metal by inspecting a patch which has been worn down by a practice of devotees who rub coins on it and carry them away as relics. The size of the image is that of a very large elephant, that is to say some 12 feet high; its peculiarities are that it is somewhat too bulky, the trunk seems rather too long, and that it has six tusks, three on each side. With these exceptions, the modelling is excellent, and a glance shows that the artist must have studied from life, for the folds of skin on various parts of the body, and the details of the trunk are rendered with great success, though with a certain conventionalism. The creature has been cast in three sections, belly and legs forming the lower, and back the uppermost.....Each of his feet stands on a bronze lotus, and on his back the mammoth bears in place of a howda another huge lotus-flower, in which is enthroned an admirable image of Buddha, cast, I was told, of the same metal, but thickly gilt, his crown of glory towering to a height of 33 feet above the floor. Though generally called a Buddha, the image represents P'u-hsien Pu-sa, the saint who is the patron or patroness, for the Chinese credit him with female permutations, of Mount O. The monks told me that P'u-hsien descended upon the mountain in the form of an elephant and that the casting commemorates the manifestation. But it may more probably bear an allusion to the well known vision in which the mother of Buddha saw before his birth a white elephant with six tusks.

The fane which encloses the casting is not less curious, being a hollow cube, covered with a hemisphere, and roofed with a pyramid. The walls of the cube are twelve feet thick, and the floor of the interior is a square of thirty-three feet on each side. The square becomes modified into a circle as the courses rise, by a transition which is gradual and pleasing, but which it is impossible to describe without the knowledge of technical terms. Speaking clumsily, the four walls each terminate in a semicircular outline, the summit of each semicircle touching the circumference—*i.e.* the base—of the dome, and the four corners are each filled with three masses of brickwork, the surface outline of the central mass being an oval pointed at both ends, and the two others being spherical triangles. The faces of all three are concave. The circumference of the dome is evolved from a square without any awkward

abruptness; and it is only on attempting to describe it geometrically that the arrangement begins to appears puzzling. To the eye the process of squaring the circle is perfectly simple. The dome however springs from a rim which stands a little back from the circle thus formed, and so gains a few additional feet of diameter and increased lightness of appearance. The vault is to all appearance a hemisphere, very smoothly and exactly constructed.....The only light which enters is admitted by the two arched doorways, before and behind the elephant.

With respect to the age and origin of the shrine and its contents, the most authentic information is found in the Ssŭ-ch'nan Topography to the following effect. "The monastery of 'Clear Water P'u-hsien,' on Mount Omi, the ancient monastery where (the Patriarch) P'u served Buddha, dates from the Chin Dynasty (A.D. 265–313).....It was named 'Clear Water P'u-hsien Monastery' under the Sungs; Wan-li, of the Mings, changed its style to 'Saintly longevity of a myriad years.' The 'Hall of great O' stood in front, facing which was the 'monument of Illustrious Patriarchs of the South,' and on the left the 'monument of Sylvan Repose.' The buildings included a series of seven shrines, the first of which contained a 'P'i-lu,' the second seven Buddhas, the third a Deva king, the fourth a guardian deity (Chin-kang), and the fifth a great Buddha; the sixth was *a revolving spiral constructed of brick, enclosing a gilded bronze image of P'u-hsien, sixteen feet high, mounted on an elephant.* In the beginning of the Sung Dynasty (A.D. 960) orders were given to set up a bronze shrine and a bronze image also, more than 100 feet high....." The existing building is obviously "the revolving spiral" here mentioned, and the awkwardness of the term, which conveys no idea to a Chinaman, is another proof that the builders were not Chinese. It seems safe to conclude that the builders of the P'u-hsien shrine, as well as the artists who designed the castings, were Indian Buddhists.

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It does not seem likely that the "great Buddha" alluded to in the above citation, is the bronze (or copper) colossus which stands in a hostel a few hundred yards from the Wan-nien-ssŭ. If the "great Buddha" had been of bronze the fact would have been mentioned. It may be that the extant statue is all that remains of the bronze shrine and the bronze image *also* more than 100 feet high. The word "also" has no correlative in the text, but the passage is an extract from some previous work, and the implied reference may well have disappeared in the process of compilation. The height of 100 feet may be taken as applying to the shrine and perhaps a pagoda-like spire. The existing Buddha is, as I have said, about 25 feet high, and as compared with the elephant is a distressingly feeble conception. The latter, though more severe in style than modern realism is pleased to admire, cannot be refused the praise of excellence, and I am not indulging the fondness of a discoverer in asserting that it would not disgrace a reputable artist of any school or epoch. China is reproached with being destitute of ancient monuments, and one may be pardoned a certain self-gratulation upon the discovery of what may be considered, next to the Great Wall, the oldest Chinese building of fairly authentic antiquity, containing the most ancient bronze casting of any great size in existence. It is not every day that a tourist stumbles upon a handsome monument fifteen centuries old.

Wan-nien-ssŭ is 3500 above sea-level, and Chieh-yin-tien is at an elevation of 9000 feet.

It is an easy walk from Chih-yin-tien to the summit, although a formidable staircase of 400 or 500 feet is encountered at the outset. About this point the pines attain their greatest size. We saw several which divided into two trunks a few feet above the ground, and which are said to yield the best timber. The path grows easy at about 10,000 feet, where a great variety of flowering plants and ferns line its border. Above that elevation the pines begin to fall off, but the slopes are still well wooded with smaller kinds. Thick beds of weeds are passed, a plentiful growth of large thistles is remarked, then comes a potato-field, and we issue on to the highest point of O, known as the "Golden Summit."

The comparatively level space on the top—about an acre—is so holy that our company reached it in a high state of exaltation. The first object to be examined was a bronze temple of such excessive sanctity that it has been struck by lightning innumerable times. I had been led to suppose that it was still standing, the last of a long line of metallic buildings which had been successively demolished by thunderbolts; but I only found it in ruins. The last thunder-bolt had fallen in 1819, since which event it had not been restored.....The masses of metal at present lying in a heap on the summit consist of pillars, beams, panels, and tiles, all of fine bronze. The pillars are nine feet long and eight inches in diameter, the thickness of material

being rather less than an inch, for of course they are hollow. The only complete beam I could discover was a hollow girder 15 feet long, nine inches broad, and four inches through, the thickness of bronze being much the same as in the pillars. The panels, of which I estimated there are about forty-six, are of the average dimensions of five feet by one foot seven inches. They are about an inch thick, but their frames are thicker, and for some unintelligible reason have slips of iron let into their edges. The panels are very handsomely ornamented with seated Buddhas, flowers, and scrollwork, and with hexagonal araberques of various modification. The tiles, also of bronze, resemble in shape ordinary Chinese tiles, but are twice as large. Besides there are several hundred of iron tiles stacked together. Many supplementary fragments, such as sockets, capitals, corner-pieces, eave-terminals, and decorative adjuncts, were lying about, all far too massive to be carried away down the steep mountain, even if the priests would have allowed them to be abstracted.

It is not easy to guess what the size and shape of the building has been. The priests told me that externally it had two stories, that the interior was 19 feet 6 inches high, the same in breadth, and 26 feet long. If so it could not have been the shrine built by the Emperor Wan-li, for an imposing bronze tablet, which with pedestal and crown-piece stands 6½ feet high by 32 inches in width, records that the dimensions of the shrine were 25 feet high, 14½ feet long, and 13½ broad, and that it was erected in 1603.

A few yards from the site of the bronze shrine is a temple crowned by a golden ball—whence the name of the Golden Summit. Passing through this on to a small terrace, we find we are at last on the brink of Shê-shêng-ngai ("the suicides' cliff"), perhaps the highest precipice in the world. The edge is guarded by chains and posts, which for further precaution one is not allowed to touch; but as the posts stand out a little over the precipice, one can easily look down without holding by them. The abyss was nearly full of mist, and I could not see more than 400 or 500 feet into it. The face of the rock seemed vertical. When I first caught sight of the mountain from a distance of 50 miles or more it might have been likened to a crouching lion decapitated by a down-right stroke close to the shoulders, the fore feet remaining in position. The down-cleft surface, *i.e.* the precipice, looked not more than 15° out of the vertical, but the steepest profile was not visible from that point of view. So far as I could estimate, the upper two-thirds at least of the mountain are cut sheer down in this manner. My results for the height give 11,100 feet above the sea for the summit, and 1,700 feet for the country below; but from a cause which I need not here explain, the measurement is open to a suspicion of error to the amount of about 500 feet in the case of the summit. Even if this allowance be deducted, this tremendous cliff is still a good deal more than a mile high.

Naturally enough, it is with some trepidation that pilgrims approach this fearsome brink; but they are drawn to it by the hope of beholding the mysterious apparition known as the "Fo-kuang" or "Glory of Buddha," which floats in mid-air half-way down. So many eye-witnesses had told me of this wonder that I could not doubt; but I gazed long and steadfastly into the gulf without success, and came away disappointed but not incredulous. It was discribed to me as a circle of brilliant and many-coloured radiance, broken on the outside with quick flashes, and surrounding a central disk as bright as the sun, but more beautiful. Devout Buddhists assert that it is an emenation from the aureole of Buddha, and a visible sign of the holiness of Mount O.

Impossible as it may be deemed, the phenomena does really exist. I suppose no better evidence could be desired for the attestation of a Buddhist miracle than that of a Baptist Missionary, unless, indeed, it be, as in this case, that of *two* Baptist missionaries. Two gentlemen of that persuasion have ascended the mountain since my visit, and have seen the Glory of Buddha several times. They relate that it resembles a golden sun-like disc, enclosed in a ring of prismatic colors, more closely blended than they are in a rainbow. As far as they could judge, by noticing marks on the face of the precipice, the glory seemed to be about 2000 feet below them. It could not be seen from any spot but the edge of the precipice. They were told, as I was, that it sometimes appears by night, and although they did not see it at such an hour, they do not consider the statement incredible.

It may be imagined how the sight of such a portent, strange and perplexing as it would seem in any place, but a thousandfold more astonishing in the depth of this terrible abyss, must impress the fervour of simple and superstitious Buddhists. The spectacle attracts pilgrims from all parts of China and its dependencies. Even Nipalese occasionally journey to the mountain. The Thibetans, lovers of their native snows, prefer the winter for the season of pilgrimage. The only tribes which do not contribute devotees are the Lolos; but although they are not Buddhists, one of them

told me that their three deities Lui-wo, A-pu-ko and Shua-shê-po, dwell on the "Golden Summit."

The missionaries inform me that it was about three o'clock in the afternoon, near the middle of August, when they saw the meteor, and that it was only visible when the precipice was more or less clothed in mist. It appeared to be in the surface of the mist, and it was always in the direction of a line drawn from the sun through their heads, as is certified by the fact that the shadow of their heads was seen on the meteor. They could get their heads out of the way, so to speak, by stooping down; but they are not sure if they could do so by stepping aside. Each spectator, however, could see the shadows of the bystanders, as well as his own projected on the appearance. They did not observe any rays spreading from it. The central disc, they think, is a reflected image of the sun, and the enclosing ring is a rainbow. The ring was in thickness about one-fourth of the diameter of the disc, and distant from it by about the same extent; but the recollection of one informant was that the ring touches the disc without any intervening space. The shadow of a head, when thrown upon it, covered about one-eighth of the wheel diameter of the meteor. The rainbow ring was not quite complete in its lower part, but they attribute this to the interposition of the edge of the precipice. They see no reason why the appearance should not be visible at night when the moon is brilliant and appositely placed. They profess themselves to have been a good deal surprised, but not startled, by the spectacle. They would consider it remarkable rather than astonishing, and are disposed to call it a very impressive phenomenon."* pp. 31–43, but some passages are omitted.

In his tour through Szechuen Mr. Baber has come to the knowledge of facts which clear up a matter that has been a mystery for some sixteen years. It was known at the time of the Tai-ping rebellion, that one of the rebel leaders led an army into Szechuen Province; but it had never been clearly made known what had become of this army or its general. Mr. Baber thus narrates the account of the matter:—

At the risk of overcrowding these pages, with tales of calamity and massacre, I am bound to relate the story—rather, the history—of a crowning mercy which cannot fail to interest those who sympathized with, or who opposed, the rebellion of the Tai-pings. What became of Shih Ta-k'ai, the assistant King? is a question which foreigners have often asked. I found a reply on the banks of the T'ung. The following account, taken from official sources hitherto unexplored, gains additional importance from its geographical allusions. Most of the localities mentioned occur in my chart; the remainder are indicated in notes.

"In January 1863, after having been routed in a series of engagements on the Hêng river, Shih Ta-k'ai, the most ferocious and crafty of the rebel kings, formed his troops into three divisions, one of which he sent from Fu-kuan-ts'un into the Province of Kueichou. (With this division we are not further concerned.) His lieutenant, Lai Yü-hsin, was despatched into Chien-ch'ang with the second division, Shih Ta-k'ai himself intending to follow with the main body. Lai's corps of 30,000 or 40,000 men accordingly marched to Hui-li-chou, and thence to Tê-ch'ang, where a great many recruits were gained among the opium traders and disorderly characters of the neighbourhood. They reached Ning-yuan Fu on the 16th March, but were defeated next day, with a loss of 2000 by an Imperialist force; still pressing on, they made an unsuccessful assault upon Mien-shan on the 21st, and were again worsted at Yueh-hsi-ting, losing their leader, Lai Yü-hsin, who was killed by a Lolo with a stone. Hurrying forward in great disorder, they crossed the T'ung on the 26th and continued onwards by Ching-ch'i Hsien and Jung-ching Hsien into the T'ien-ch'üan country, through which they passed into Northern Ssŭ-ch'uan." (There they appear to have dispersed, whether of their own intent, or in consequence of repeated attacks is not clear; but it is fairly certain that a large proportion made off into Shensi and Kansu.)

Shih Ta-k'ai "careless of distance or danger, and always on the watch for an opening," had sent forward this division to divert attention from his own movements, expecting, it was presumed, that the Imperialist forces would follow in hot pursuit, without looking to their rear, or concerning themselves with the possible advance of

* This remarkable phenomenon is evidently similar to that of the Giant of the Brocken, regarding which see Sir David Brewster's *Natural Magic*, 1833, p. 130.

a second rebel corps. The Governor-General Lo Ping-chang, however, foresaw the design and made dispositions to frustrate it. In his memorial on the subject he remarks that the importance of occupying all the approaches from Chien-ch'ang became evident. The T'ung river, the natural protection of the south-western frontier, rising in the country of the T'ien-ch'üan tribes, runs through the Yü-t'ung region, past the Wa-ssŭ Ravine and Lu-ting Bridge, into the Lêng-pien and Shên-pien districts traverses the Magistrature of Ching-ch'i, and then enters the Lolo territory. We had, therefore, to guard the line from An-ch'ing-pa to Wan-kung, a length of more than 200 *li*, including thirteen ferries, exposed to an advance both by the Yueh-hsi road, and the track viâ Mien-ning Hsien.

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"Lai's band by this time had escaped into Shensi. After measures had been taken to cut off their return, the Lolo chief Ling was directed to occupy the Yueh-hsi passes, so as to prevent Shih Ta-k'ai from entering the Lolo territory. Presents were, at the same time, distributed among Ling's Lolos and the aboriginal troops of 'Thousand Family' Wang to encourage and stimulate their zeal.

"T'ang Yu-kêng's force reached the T'ung on the 12th of May, Shih Ta-k'ai having in the meanwhile crossed the upper Yangtsze at Mi-loong-pa, entered Chien-ch'ang, found the Yueh-hsi main road blocked, took the alternative route by Mien-ning Hsien, and so descended on the 15th with 30,000 or 40,000 men upon the village of Tzŭ-ta-ti, in the district governed by Thousand Family Wang, at the confluence of the Sung-lin with the T'ung. During the night both streams rose several yards in consequence of heavy rains, rendering the passage dangerous, and the rebels begun to construct rafts.

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"On May 24th, Ling, coming up with his Lolos from Yueh-hsi, fell upon the rear of the rebels near Hsin-ch'ang, and after repeated attacks captured their camp on Saddle Hill, on the night of the 29th. From that moment the rebel case became hopeless. After a futile attempt to gain over the native chiefs Wang and Ling, Shih Ta-k'ai, furious at finding himself involved in a situation from which escape was impossible, slaughtered 200 local guides as a sacrifice to his banners, and on the night of the 3rd of June, attempted to force the passage of the main river and of the affluent simultaneously. Both assaults were again repulsed. After killing and eating their horses, the rebels, now reduced to the last extremity of famine, were allaying their hunger by chewing the leaves of trees; nevertheless, on the 9th of June, they made another general attack upon the crossings, but all their rafts were either sunk or carried away down the swift current.

"The end had come. Thousand Family Wang, reinforced by the Mo-si-mien detachment, passed the Sung-lin on the 11th of June, and assaulted the rebel quarters at Tzŭ-ta-ti. At the same time the Lolo auxiliaries, coming down from Saddle Hill, advanced upon the rear of the position, which was thus completely enveloped. Thousands of the insurgents were killed in the actual attack; but all the approaches to the place being commanded by precipices and confined by defiles, the fugitives became huddled together in a dense mass, upon which the regulars kept up a storm of musketry and artillery while the Lolos, occupying the heights, cast down rocks and trunks of trees which crushed them or swept them into the river. More than 10,000 corpses floated away down the T'ung.

"Shih Ta-k'ai, with 7000 or 8000 followers, escaped to Lao-wa-hsüan, where he was closely beset by the Lolos. Five of his wives and concubines, with two children, joined hands and threw themselves into the river, and many of his officers followed their example. As it was indispensable to capture him alive, a flag was set up at Hsi-ma-ku displaying the words 'Surrender, and save your lives' and on the 13th he came into the camp, leading his child, four years of age, by the hand, and gave himself up with all his chiefs and followers. Some 4000 persons, who had been forcibly compelled to follow him were liberated, but the remaining 2000, all inveterate and determined rebels, were taken to Ta-shu-pu, where, on the 18th of June, Government troops having been sent across the river for the purpose, a signal was given with a rocket, and they were surrounded and despatched. Shih Ta-k'ai and three others were conveyed to Ch'êng-tu on the 25th, and put to death by the slicing process; the child was reserved until he had reached the age presented by regulation for the treatment of such cases."

The above is a condensed extract from an official report contained in the memoirs of Lo Ping-chang Governor-General of Ssŭ-chu'an. The main facts are unquestionably authentic, but the story is of course written from the Imperial point of view, which regards all opponents as bandits and miscreants, who can hardly hope to escape condign vengeance. pp. 53–56.

Thus perished one of the strongest armies of the Tai-ping rebellion, and the west of China escaped being laid waste by fire and sword.

Mr. Baber during his tours saw a good deal and heard more of native tribes which are found in Szechuen Province which are called Lolos. He has given many very interesting statements in regard to their manners and customs and their relation to the Chinese Government but they are too desultory to be quoted, we can only refer our readers to the book itself. But one very important discovery he made we copy in his own language.

It was here [in a large farm-house in which he found accommodation for the night] that I made the most interesting discovery of the journey. The master did not return till the next morning, but in the meantime we learnt that he was a Lolo of rank, and that this part of the country on the right bank of the Gold River, over which his family once reigned, had submitted to the Chinese under his grandfather. He had received a Chinese education.....The room in which I was installed measured some 25 feet by 14 feet, and one-third of the floor was covered to an average depth of 18 inches with bundles of waste manuscript and printed papers.....While travelling along the border, I had been many times assured that the Lolos possess books.....I had made every effort to obtain one of their books, but without success.....Here then at Ya-k'ou, an expiring hope prompted me to examine the mass of fugitive literature which encumbered the floor of my chamber. After a hasty dinner I summoned my native clerk and we began an exhaustive exploration of thousands of documents..... We did not complete our work till after midnight. We found nothing to our purpose in any of the packages; but under the last few, almost in the furthest corner, we discerned with gloating eyes the scrap of writing of which a facsimile is appended—a specimen of Lolo characters with the sound of each word or syllable approximately indicated in Chinese.

It might have been expected that the Lolo writing would turn out to be some form of Pali. It shows, however, no relation to that system, but seems to take after the Chinese method. In any case the discovery possesses no small value and raises so many interesting questions that a little exultation may be pardoned. A new people may be discovered anywhere, a new language any day; but a new system of writing is a find of exceeding rarity. Many a rival galled the kibes of Columbus, but the achievement of Cadmus has been estimated so astonishing that his very existence is now denied! pp. 125–126.

There are many other very interesting passages we would gladly extract but we must restrict ourselves. We need not, after presenting to our readers these interesting quotations urge them to read the book. We feel assured that every one that can procure a copy will read this most interesting book of travels in China which has been published for many years. This book will lead many to conclude that there is still much country in China to be explored and much natural scenery yet to be visited and many objects of great interest to be discovered. It is very desirable that *all travellers* would make a record of such interesting phenomenon and publish their observations to the world. We must add one more short selection.

In the mountainous region west of Kiating I discovered two kinds of tea of so unexpected a nature that I scarcely venture to mention them. In the monasteries on Mount O-mi, I was regaled by the monks with an infusion of tea which is naturally sweet, tasting like coarse congou with a plentiful addition of brown sugar. It is only grown on the slopes of the mountain and by the monks.....The other variety, preposter-

ous as the statement may appear, has a natural flavour of *milk*, or perhaps more exactly of butter. What is more interesting than this oddity is the fact that it is a wild tea, growing in its native elevated habitat without any aid from human cultivation. An unimpeachable instance of a wild tea-plant has never yet been adduced in China. The wild tea in question is found in the uninhabited wilderness west of Kiating and south of Yachow, at heights of 6000 feet and upwards, and was described to me as a leafy shrub 15 feet high, with a stem some four inches thick. Every part of the plant, except the root, is used for making the infusion. p. 201.

But we most stop and refer our readers again to the book itself. We part with this production of our author in the hope that we may soon have the pleasure of perusing other works from his facile pen.

A READER.

THE AUTOBIOGRAPHY OF AN OPIUM SMOKER.

By J. DUDGEON, M.D.

THE following is taken from the autobiography of a former opium smoker, for some years my Chinese pundit. It speaks for itself, and may be found interesting as giving a native view of the subject. The paper in Chinese is tersily written. The author has refrained from opium now for many years. He is a Roman Catholic and narrowly escaped being massacred at Tientsin in 1871. Since then he has resided at Peking, where he is engaged as a teacher of mandarin to foreigners. His calculation of the amount of money spent upon the vice in China is appalling. In any case it must be very large—incomparably larger than is usually estimated by foreigners:—

Opium is the *Ying tsu hwa*, and formerly China had none. People began to know of this drug in the Yuen and Ming dynasties—they had heard of it but they had never seen it. The first real acquaintance with it began in the early years of the reign of the Emperor Tau Kwang of this present dynasty. Foreigners brought it and the Cantonese first took to it. In the 17th year of Tao Kwang (1837) a Censor Hwang Chioh-tse sent up a memorial stating that this substance injured the people. The result was an edict from the Emperor allowing six months to get cured of the vice. During this period many recovered, but others did not and so the Emperor added three months more. If after this extra period, the smokers fail to abandon the vice, the punishment will be death to them, decapitation to the sellers and strangulation to the buyers of the drug. At that time I smoked opium before the issue of the edict, and was consequently banished to *Chun tai* (place of soldiers, near Kalgan). I lost my office and emoluments; at home I had nothing wherewith to support father, mother and wife. Being myself a smoker, I know well the injury it inflicts, and thus I came to learn that large and small officials and merchants also partook of the drug. The injury it produced was this; (1) it injured the body, (2) squandered money, (3) delayed business, (4) resulted in the sale of wife and children. The poison and the damage are therefore not light or trifling.

In smoking I found the opium drying and heating; that it could cure diarrhoea and spermaterrhoea, and that after smoking for a long time, for many days became sleepless, and that my vivacity and virility were both destroyed. I found when women resorted to the habit that they became bibidinous and smokers do not distinguish between male and female. All smoke together, not man and wife together, but different people's wives, and so immorality of an exceedingly grievous character resulted from the mixing up of the sexes in opium smoking. In Chihli, according to my calculation, there may be at present one million persons who smoke; the habit is not always the same—some large, others small, but all together on an average, each man uses eight candareens of silver. There is thus spent each day about 8 wan of taels (80,000 taels). China has eighteen provinces; at this rate there is spent 144 wan (1,440,000 taels) per day; 4320 wan (43,200,000 taels) per month and in one year of twelve months 5 wan wan 1840 wan taels (518,400,000). We spend all this money and the smokers lose their capacity for making money, so it comes that the country gets every day poorer; bad people numerous and the good suffer in conjunction with the bad. To turn the people to good habits, is to frighten the good so that they will not take to it; those who smoke must be made to feel ashamed. How is this to be done? The Emperor must issue an edict, to inform all the officials and people—the smokers must be placed all together whether in one street, or lane, or village, or town. In the country they must all dwell together in "opium" villages, quite irrespective of official rank and position. Beggars, playactors, all must be put into one place. The high officials will thus lose face and must consequently take measures to get rid of the vice. Those smokers who are willing to give up the habit, must render up their pipes and lamps and sign a pledge, and only then will they be allowed to mix with the good people. When they have repented and got cured they become good subjects. If there be any who cannot or will not give it up, they must just remain there till death. When one dies there will be one smoker less. By this plan, the good people will not take to the pipe and the smokers dying off my country will soon be rid of the vice. Great officers of government must be sent to foreign countries to arrange about the prohibition of foreign opium. Some people say that on account of this being a large business affair, the foreigners will not be willing to agree to this. All say that foreigners have purposely taken up this trade and prosecute it with all their might in order to injure the Chinese people and obtain their silver. In my opinion, this is not the reason. All say that foreign missionaries come to preach Christianity in order to injure us. We have never heard even of little countries being injured and destroyed, because religion was propagated in them. Truly the business is prosecuted because much money is made by it; and because there are people who eat so there are foreign merchants who bring it. If no body ate, the business would cease; the foreigners would cease to carry on a trade in which they did not make money. If great officials were sent abroad to negotiate, foreign countries would not refuse to arrange this matter.

Foreigners and Chinese are friends and not enemies. There is ample room for a mutual remunerative trade, why then do foreigners continue to engage in a trade that results in nothing but injury to us?

Smoking opium causes injury to the five viscera and six organs which communicate with the outside. The lungs are injured, for the hair breaks and falls off; the heart is injured, for the face gets black; the spleen is injured for the face becomes yellow and the lips dark; the kindneys are injured for man loses his strength; the liver is injured for people become angry and the face livid; the stomach is injured for the appetite is gone; the large intestines are damaged for there is constipation; the gall bladder is injured for the smoker cannot sleep and there is timidity. I know these faults for I have smoked for many years.

Besides it destroys Chinese native customs—men and women huddle together, respectable women become whores, one's heart gets destroyed, and people become thieves, liars, etc.

It destroys wealth—very wealthy people soon become poor.

It shortens life.

Description of the Smoker's Progress. At first he laughs—has a good house; rooms well furnished; a good wife; good eating and drinking; he lies smoking; whatever he desires he can secure. When all the money is spent, then he experiences misery; everything but the habit can be parted with and thus he steals and lies to get his appetite appeased. At first his apparatus is costly and beautiful, of silver and ivory; afterwards he is reduced to an earthen pipe and a broken dish. This misery is greater than the joy. The joy lasted a few days; the misery for long. The subjects of the Emperor become depraved; sons cannot exercise filial piety; husbands cannot look after their wives; fathers cannot govern and instruct their sons, and among his friends he loses caste and faith. Brethren on this account fight and separate households. The five relations (sovereign and subject, father and son, husband and wife, elder and younger brother—friends) are all destroyed. A man without the five relations what is he?

On beginning to partake of the drug, one feels comfortable; the smoke enters the air passages—thence to the lungs, afterwards to the heart, then throughout the whole body and the body feels pleasure. It is here where immorality comes in. It cures cough and indigestion and raises the vital spirits where these are absent: At the commencement everything is comfortable and improved. After a long time however it is unsuccessful in every one of these cases.

To cure this habit, do not hurry. Get the heart to separate and wean itself from the pipe and not think of it. A large habit can be overcome in one month, a small one, in half that time; the pipe and lamp must however be removed to a distance so that they cannot be seen. Get into a large roomy place and take exercise, read books, look at flowers, etc.; when hungry eat, when thirsty drink tea and eat anti-opium medicine and the cure is certain. People who wish to day to give it up, but on seeing the opium next day, suddenly take to it, these cannot be cured irrespective of good doctors or good medicine. These are the faults I have experienced and the plan of cure.

NOTES ON THE HISTORY OF SUCHOW.

By Rev. A. P. Parker.

III.

PAGODAS.

THE origin and the proposed benefit of pagodas is involved in considerable obscurity, though of course it must be understood that so far as the Chinese are concerned, these structures being built by believers in Buddhism and being generally under the control of Buddhist priests, are of Buddhist origin. I have seen it stated by an English writer that "these towers originate in the Indian tradition that when Buddha died his body was divided into eight parts which were enclosed in so many urns to be deposited in towers of eight floors. The number of these floors is however variable. Some are round, some are square, some are hexagonal or octagonal, and they are built of wood, of brick, and sometimes partly of earthenware, [porcelain] like that most celebrated tower at Nanking the facing of which being of porcelain has procured for it the name of 'The Porcelain Tower,' so familiar to us all from our childhood. It is now in ruins.....Of these structures it should be premised that instead of indicating by their number any sort of deep religious feeling pervading the country, they are rather to be regarded as being the result of old customs, and as store houses for trumpery, Buddhist relics, &c." And, he might have added, as one of the agencies used to bring good luck to the country.

Some pagodas were originally built as topes, or monuments, over the graves of noted Buddhist priests, as well as store houses for relics, as, for instance the Great Pagoda of Suchow. Some were built from motives of filial piety, like the "Auspicious Light Pagoda," which is situated just inside the south gate of this city, and which was built by Sun-kuen (孫權), the founder of the Wu dynasty, to requite his mother's favor. It was (and is still) believed that a pagoda helps a soul, for whom it is built, or even illuminated, out of purgatory (though how it does this, does not appear to be very clearly understood). Hence Sun-kuen's purpose was to help his mother out of purgatory by means of this pagoda.

Others are built (at least in recent times) to correct the *fung shui*, or luck of a region, as in the case of the black square pagoda, or Bell Tower, near the east gate of the city. But what a pagoda does to ward off evil, or what occult influence it exerts to induce good, the common people seem to know very little about. Every body is familiar with the expression "correct the *fung shui*" (正風水), but as to *how* this is done very confused notions seem to prevail. Some say that, according to the principles of geomancy, on the left of a person or place is

the Azure Dragon (青龍) and on the right is the White Tiger (白虎), and these two are in perpetual conflict. Therefore if the land or buildings are high on the left and low on the right, the luck of the place is good, and *vice versa*, hence the value of pagodas to give the advantage to the Azure Dragon. But it must be manifest that while a pagoda would bring good luck to the region on the left, it would be equally deleterious to the region on the right. But it must be confessed that there are depths of intricate nonsense in the science of geomancy that it is difficult to fathom.

Besides the superstitions connected with pagodas, there is also a feeling among some of the more intelligent of the Chinese that these high towers are an addition to the beauties of a landscape, and give a finer appearance to a city as seen from a distance, just as the high church steeples increase the beauty of, and give variety to, the appearance of a city in Christian lands.

Of the eight principal pagodas in Suchow and its immediate neighborhood, the largest and most famous, is the one situated near the north wall of the city, called Peh Sz T'ah—North Monastery Pagoda. This tower lifts its head above all the houses of the city, above the city wall and all the other pagodas in the neighborhood. It is the first building to be seen in the distance on approaching the city from any direction, and is said to be the largest pagoda in China. It is octagonal in shape and nine stories high. It is about 300 feet in circumference at the base and about 250 in height. It is built of brick, having a narrow verandah with banisters around each story. There is an outer and an inner wall, between which is the passage way leading to the top by means of 18 flights of stairs. Numerous Buddhist idols occupy niches in the wall in the different stories. The size is gradually reduced as the top story is approached. A splendid view of the city and surrounding country is to be had from the upper stories. The vast array of black tiled roofs, intermitted here and there by an open space, the flag-staffs of the official residences scattered throughout the city, the other pagodas in and out of the city looming up in the distance, the long suburbs stretching away from the city-gates, the vast level plain dotted with villages and hamlets extending away to the north and east intersected with many a winding canal, while to the west the mountains lift their summits ornamented here and there with a pagoda or a temple, and on the south and south-east the silvery lakes sparkle in the sheen of the noonday sun—altogether present a view at once beautiful and unique. It is not to be wondered at that many of the poets of the "Beautiful Su" have been inspired to sing the natural and artistic beauties of the city and

its surroundings. Many of these poetic descriptions of the scenery in and around Suchow, are collected in one of the volumes of the History. Alas! "every prospect pleases, and only man is vile." The voluptuousness and wickedness of its inhabitants, seems to have been only increased in proportion to the beauty and richness of its surroundings. This pagoda as it now stands nine stories high was built in the reign of Shao Hing of the Sung, about A.D. 1160. Anciently there was a tope (窣堵波) or Buddhist monument eleven stories high built on the same site. This was partially destroyed by fire and rebuilt in 1080. Su-she (蘇軾) a celebrated statesman, poet and commentator, who flourished A.D. 1036–1101, at one time governor of Hangchow and Suchow, presented a bronze turtle to the temple of which the pagoda formed a part, to be preserved as a relic (舍利). In the reign of Shao Hing the pagoda was again burned and was rebuilt nine stories high under the superintendence of a travelling priest (行者) named Ta-yuen (大圓) who seems to have collected the money necessary for the purpose.

A Buddhist monastery was built on a part of the same lot by the famous Sun-kuen, A.D. 245, in memory of his mother. Hence it is called "Recompensing Favor Monastery" (報恩寺). A remarkable manifestation of Buddhist divinity is related to have occurred in connection with this monastery. It is said that some fishermen on the seashore, somewhere in the region beyond Sung Kiang at a place called Hu-tuh (滬瀆), saw a "divine light" (神光) shining upon the surface of the water at night. On viewing this strange phenomenon by daylight, they found that it was produced by two stone images floating on the water, and they immediately concluded that these were the Water Gods (水神). They offered sacrificial worship and the images floated away. Not long after this some of the people of Wu (Suchow) hearing of this appearance, gathered a company of Buddhist priests and nuns, went to Hu-tuh, found the images, and brought and placed them in the above-named temple. Their light, it is said, shone brilliantly for seven successive days and nights! (Why it did not continue to shine for a longer period does not appear from the record). This event happened in the fourth year of Kien Hing of the Tsin, A.D. 317. Four years later, fishermen living at the same place, Hu-tuh, got a lapis lazuli alms bowl (帝青石鉢). At first they took it to be a common mortar or bowl and used it to prepare their food in, meat, &c. But on the very first attempt at such desecration (preparing animal food in it) the image of Buddha appeared on the outside, whereby they knew that it was an auspicious omen left there by the two stone images that had appeared four years before.

They therefore took it and dedicated it to Buddha in the temple in Suchow together with the stone images. Some time after the above-mentioned discoveries, certain Buddhist missionaries from a foreign country came to Suchow and said that the holy men of that country had recorded the fact that somewhere in the east were two stone images and a pagoda of Asoka, the great king who favored Buddhism, B.C. 319, and whoever could go and see them would thereby save himself from an incalculable amount of sin. It is believed that the two images found by the fishermen are the same as those referred to by the holy men of the foreign land. This pagoda has, like all the other ancient buildings in the city, suffered many vicissitudes during the more than one thousand years of its existence, but it still wears the crown as the largest and most famous pagoda in the land (猶爲郡中塔寺之冠). But while it is the crown of pagodas, it is also distinguished as the tail of the dragon. The dragon's head is said to be near the south gate, where two wells are his eyes, his body extends north along the "Protecting Dragon Street" (護龍街), and the great pagoda situated at the north end of this street is his tail. It is therefore very necessary to the prosperity of the city that the "Dragon's Tail" be always kept in good repair. This pagoda was recently illuminated for three nights in succession. Lanterns were hung closely around each story, and a company of seven or eight Buddhist priests were employed on each floor of the nine stories in saying mass. The expenses, which are said to have amounted to some two hundred dollars for the three days and nights, were borne by three of the well-to-do families of the city, who had the illumination made and the masses said, to secure the release of deceased members of their families from purgatory.

The oldest pagoda in the city is the one situated just inside the south gate. It consists of seven stories and is about 180 feet high. It was first built by Sun-kuen, the founder of the Wu, A.D. 248, as a place for the preservation of [Buddhist] relics, and to recompense his mother's kindness (以報母恩), and was thirteen stories high. In the second year of T'ien Fuh of the T'ang, when it was repaired, the pagoda gave forth light of many colors, and a brass tablet was bestowed upon it by the emperor, which was placed in the top of the pagoda. In the second year of Yuen Fung of the Sung, A.D. 1080, the Grain Commissioner was ordered by the emperor to order a certain Buddhist priest to preach the law (說法) in the temple connected with this pagoda. While this was being done, the pagoda again gave forth its many-colored light, a white turtle appeared in the pond in front of the preaching hall, a withered bamboo tree budded again, and the

drum of the law (法鼓) sounded of itself. From this time the name of the hall was called The Four Good Omen [Hall]. In the fourth year of Tsung Ning of the Sung, the temple was repaired at the emperor's expense and again gave forth its parti-colored light and the name was changed to "Heavenly Peace Myriad Years Precious Pagoda." In the reign of Sien Hwo, A.D. 1119, the pagoda was again repaired and changed to seven stories. It has been repeatedly repaired in the last 700 years. It is believed that this pagoda has a very great influence on the luck of the Fu T'ai's (Provincial Governor) official residence, from the front of which a full view of the pagoda is to be had. If it is allowed to fall into ruins, it is believed that some calamity is sure to overtake the governor or his family. Six or seven years ago the governor, who had just come into office and who had an old mother who might yield to any evil influence and give up the ghost at a very inconvenient season for his official prospects, set about repairing the pagoda as a means of prolonging the life of his mother. Several thousand dollars were raised by private subscriptions, and the work was commenced. But by the time the spire and roof of the top story were finished, it was found that there was not money enough to carry on the work, and so it had to be abandoned. Some say that the contractor failed, lost all his property in the undertaking. Sure enough, in a short time after work on the pagoda ceased, the governor's mother died, and he had to go to the expense of a costly funeral, vacate his official position for over two years, and lose all the gains of office for that length of time.

The History states that in 1624 a building called the "Seven Buddha Pavilion" was erected on the foundation of the Four Good Omen Hall. Just as the pillars of this building were being raised the eye of heaven gave forth light (天眼放光). On this account one of the high officials named the building "Heaven's Eye Pavillion" (天眼閣). In subsequent years the light was frequently seen. In the fourth year of K'ien Lung, A.D. 1740, the Provincial Governor of Kiangsu went to the temple connected with the pagoda to pray for rain. On obtaining answer to his prayers in the shape of refreshing showers on the thirsty earth, he gratefully gave the necessary means to have the temple and pagoda thoroughly repaired. The emperors K'ang Hi and K'ien Lung both visited the pagoda while on their southern progresses. The story is handed down that on the occasion of the visit of K'ien Lung, when the pagoda was illuminated with lanterns at night, the image of the pagoda was reflected in the waters of the Great Lake at a distance of ten miles, and the lake fishermen caught no fish that whole night!

A short distance outside of the north-west gate, on the Tiger Hill, is a pagoda that reminds one of the descriptions of the Leaning Tower of Pisa. It is several feet out of perpendicular. Whether it was originally built that way, or whether the foundation has settled to one side, is not stated. But it has stood in its present leaning position from time immemorial, and bids fair to so stand for generations to come. Like the two pagodas already mentioned, it is built of large thick brick, having an outer and an inner wall, between which runs the stairway and passage for ascent. Around the outside of each story is (or was) a narrow verandah. All the wood work of this pagoda except three flights of rickety stairs leading to the first three stories, has been destroyed and only the brick work remains. Three or four Buddhist priests live in the lower story which they use as an idol temple in lieu of a fine temple that stood near the pagoda many years ago. This pagoda was built in the reign of Jên Show of the Sui, A.D. 603. A legend, given in the History, states that when the relics which were sent by the emperor Jên Show, to be placed in the pagoda, arrived near their destination, the waters (in the canal, presumably,) gave forth a roaring sound for two days—in recognition, it would seem, of the holy character of the said relics, or it may be as a greeting to the imperial commissioner, a Buddhist priest, who escorted them thither. The same tradition relates that when the foundation for the pagoda was being dug, a small brick enclosure was found in which was a silver casket, and in the casket was a precious relic, which on being placed in a basin of water produced numerous gyratory motions which were regarded as of an auspicious character and therefore the relic was placed with the others in the pagoda. It would greatly assist our comprehension of this story to know the shape, size and general character of the aforesaid relic, but this information is not granted. The Buddhist temple near which the pagoda was built was first erected A.D. 328. It was one of the largest and most frequented of the Buddhist temples in and around the city. But many times has it been more or less injured or destroyed in various ways and as often repaired. Both of the emperors K'ang Hi and K'ien Lung honored it with their presence and the bestowal of imperial autographs and inscriptions. K'ien Lung's empress also visited it and made several gifts to it. The emperors Chêng T'ung and Wan Li of the Ming, both presented copies of the Buddhist scriptures to this temple, accompanied in each instance with an imperial decree stating the reason of the gift, and directing the manner of using it. In these edicts the emperors say, substantially, that having a heart in sympathy with heaven and earth, and a sincere disposition to care for the welfare of the people

they have had printed complete copies of the Buddhist scriptures, and caused them to be placed in all the more important temples and monasteries throughout the empire, including this one on the Hu K'iu Hill in the department of Suchow. Let all the priests, both old and young in connection with this temple, with clean hands and reverential demeanor place these holy books in the place assigned to them, and let them reverently read them morning and evening, and expound them to the people, and pray [to Buddha] that the empire may be kept in peace, and that blessings and prosperity may be enjoyed by the people, and that all within the four seas may return to the paths of virtue and goodness. Let no visitors or idlers privily borrow these books or treat them with disrespect, and let care be taken that none of them be lost. If any disobey these instructions he will be rigorously dealt with.

It may be judged from the above what a foothold Buddhism has gained in China. Although the professed followers of Confucius generally affect to despise the foolish mummeries of the sleek pated priests, yet many of them, even the emperors, patronize them, knowing of nothing better to do in order to conciliate the ghostly powers of the unseen world. It was a sad mistake that those imperial messengers of the first century made when they went westward to seek for the new religion which had been heard of in China, and stopping short of the Holy Land, brought back the superstitions of Buddhism instead of the saving truths of Christianity.

The hill on which this somewhat famous pagoda and temple are built was, before the civil war, a noted pleasure resort. And although its temples and pavilions, and teahouses, &c., were almost totally destroyed by the T'ai P'ings, it is again being built up, and will no doubt, in time, regain in a large measure its former position as a popular resort for idlers, pleasure seekers, &c.

Many interesting legends are connected with it. It holds the grave of Hoh Lü, king of Wu, and founder of the city of Suchow. When Hoh Lü died 600,000 men were employed to prepare his grave and attend his funeral. Three days after his burial a white tiger was seen crouching on his grave. A brass coffin containing three apartments (三重) and three thousand small swords of a peculiar make, and an immense amount of gold, silver, and precious stones, are said to have been buried in the king's grave. The name Tiger Hill (虎邱) is said to be derived from the appearance of the white tiger above-mentioned. When the first emperor of the Ts'in dynasty, Ts'in She Hwang Ti, returned from his visit to the seacoast and passed by Suchow, he attempted to open the grave of Hoh Lü and rob it of its treasures.

But on this attempt being made to desecrate the grave of the distinguished king of Wu, a white tiger (Hoh Lü's guardian, possibly) appeared and attacked the emperor. The latter tried to plunge his sword into the tiger, but the tiger escaped and hid himself in the hill.

There is a pool on the hill known as the Sword Pool, where She Hwang Ti is said to have whetted his sword—presumably on one of the rocks on the shore of the pool—hence the name. This pool is said to be about two hundred feet long and about twenty-five feet wide, and of unfathomable depth, and anciently contained a whirlpool. But no traces of a whirlpool are to be seen now, and the pool is only an insignificant basin fifty or sixty feet long by twenty or thirty feet wide, and supplied by a spring perhaps, or else by the gathered rain water from the hillsides.

There is a large flat rock near the Sword Pool on which it is said that a thousand men can sit at one time—though from its present size I should think they would be considerably crowded—and it is therefore called the "Thousand Men Rock" (千人石). Somewhere in the same neighborhood is the "Nodding Rock." It is related in the History that on one occasion when a noted Buddhist missionary was expounding the Law to the people in the temple there, so eloquently did he preach, that a stone in front of the temple nodded to the priest in recognition of the power of his oratory and perhaps of the force of his teaching!

The Twin Pagodas (雙塔) which are situated a short distance inside of the east wall of the city were built by Wang Wen-han in the reign of Yung Hi of the Sung, A.D. 985. They are seven stories high and are much smaller than either of the pagodas above described. They have been repaired at various times in the past thousand years —the last time in 1822. They stand side by side a few feet apart, and are supposed to exert a most excellent influence, on the Provincial Examination Hall situated near them on the west.

Not far from these Twin Pagodas and close to the east city wall is a five storied black square pagoda, or more properly a temple to the God of Literature (文星閣). This pagoda, or Bell Tower as it is generally called, was built in 1589 to correct the *fung shui* of this region. Certain geomancers found that the twin pagodas on the right of the Changcheu District College being higher than any building on the left, gave the advantage to the White Tiger over the Azure Dragon, in consequence of which the scholars of that district did not succeed very well in the examinations. It was resolved, therefore, to build a high temple or Bell Tower, to the god of literature, whereby it was hoped to correct this bad state of affairs. Accordingly a

number of the gentry of the district, led by Sü Hien K'ing raised several hundred dollars, and being assisted by a government subsidy were enabled to build the proposed tower. Their generosity was rewarded within a few years by seeing a large increase in the number of graduates from the district! This tower was repaired by P'ing Ting-k'ien in the 42nd year of K'ang Hi, 1774, at an expense of over "two thousand ounces"—about $3000—of silver. A temple called Kwé Hiang Tien was built at the same time. The whole property is now under the control of the P'êng (彭) family, who contribute rice and cash to the amount of some $2 a month to keep a man there to look after it. The third day of the second moon is the birthday of the god of literature, and on that day the temple and pagoda are thrown open and hundreds of people go there to worship and to enjoy a holiday. Sometimes on other days, a mother will lead her little boy to this temple to worship, preparatory to his entering school.

Perhaps I ought to modify a statement in a former article about the record of the population of the city. While there is no record in this History of the population of the city itself, there is a statement of the population of the three districts, which includes the city and a large area of country besides. This record is found in the volume that treats of the amount of taxes of various kinds, that have in various reigns been imposed on the nine districts included in the prefecture of Suchow.

THE POWER THAT CONVERTS.

By Rev. W. P. Sprague.

I WISH to call the attention of those laboring for the salvation of men, to a subject, which, though familiar, will, I am sure, be profitable to all who will prayerfully study it in their Bibles.

We live in the "latter days," more truly than any who have preceded us. The "early rains" of Pentecost started the Church on its missionary career. Shall not the "latter rains" complete the harvest of the world? And when we see the refreshing showers of Divine grace "going on and increasing" over America and England, and occasionally breaking out in unlooked for places, as among the Telugus of India, shall we not hasten to "ask of the Lord rain in the time of the latter rain," and expect the Lord to give showers of rain, "to every one grass in the field?" Ezekiel in vision beheld waters issuing from the temple, going on and increasing, refreshing all they touched.

"Everything shall live whither the river cometh." Paul says to Christians, "Ye are the temple of God, and the Spirit of God dwelleth in you." Christ had said, "He that believeth on me, out of his belly shall flow rivers of living water." "This spake he of the Spirit." Hence, in this new dispensation, believers in Christ are the temple of God, the dwelling-place of the Holy Spirit, from whence shall flow forth rivers of refreshing to multitudes of thirsting souls.

But before Christ's death on the cross, the disciples could not receive that promised baptism of the Holy Spirit; because, as John says, (vii. 39) "Christ was not yet glorified." And Christ tells them, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." But as Christ draws near the time of his offering up, he comforts his disciples with many promises of the Holy Spirit. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." Almost his last words before his ascension were, "Ye shall be baptized with the Holy Spirit not many days hence." And as the heavens open to receive him they hear his last words, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth."

These promises are their hope, as they return to Jerusalem, and continue with one accord in prayer and supplication for ten days. Then was fully come the fit time for the first great baptism of the Holy Spirit. Christ's work of redemption is completed. The great High Priest has offered himself once for all. His resurrection announces to the world his acceptance with the Father. The Son has ascended the mercy seat, now become the throne of God and the Lamb. From that throne can now, and shall henceforth forever, flow the river of the water of life. No wonder that upper room, where the disciples were praying, was filled with a sound as of a rushing mighty wind, as that first great outpouring of the Holy Spirit burst upon those assembled pleaders. Then appeared the cloven tongues of fire, and all were filled with the Holy Spirit, and they spake with new tongues. Exclamations of praise and thanksgiving break forth from every lip. The last doubt has vanished Jesus is the Christ. He has redeemed his promise. He can fulfil every promise. Their hearts burn to tell others these wonderful words of life. Friend and stranger, all visitors at Jerusalem from distant lands, soon hear, each in his native tongue, the strange story of the cross and its meaning. Then happens what is still more wonderful, those hearers, some of them but just now ridiculing these despised Galilæans, are now listening to

them with moistened eyes and believing hearts. They at length cry out, "Men and brethren, what must we do to be saved?" and soon join gladly the ranks of his followers. What means it that scoffs at a malefactor are so soon turned into praise to their risen Redeemer? What but that they too, listening to those full of the Spirit, have themselves received a baptism of that same Spirit, and are convicted and converted?

Thus the believer, in preaching the word, has become an instrument in God's hands for communicating the Holy Spirit to others. Is the Lord using us and our preaching of his word as a means of communicating the Holy Spirit to the hearts of our hearers? Are we honoring the Holy Spirit by expecting—praying—God to move by his Spirit on the hearts of those to whom we preach, for their conversion? Do our prayers prove our faith in God's word, that he is more ready to give the Holy Spirit to those who ask than earthly parents are to give good gifts to their children? Do we plead in the spirit of—"I will not let thee go except thou bless me?" Those believers who received the Pentecostal blessing continued in one accord in prayer and supplication, until they were filled with the Holy Spirit. Then thousands were converted in a day.

Here we are in China a few hundred scattered laborers, united in Christ, and united in the cause of fighting the common adversary in this his great stronghold. We all believe victory can be gained by, and *only* by, dependence on the work of the Holy Spirit upon the word of truth in the hearts of men. We all believe God will give that Holy Spirit in converting power *as surely* as we ask. Is not our duty, then, manifest to all, that we should *unitedly, faithfully, perseveringly,* plead for the Holy Spirit? Thus praying, can any one doubt that multitudes of souls would be soon converted in connection with our preaching?

EXCURSION IN THE WESTERN HILLS, PEKING.

By J. Dudgeon, M.D.

ON September 25th, 1881, a party of six of us started on donkeys from the monastery of *Chang an sz* (長安寺). In the valley in which this Buddhist temple is situated lie numerous other monasteries, most of which are inhabited by Europeans during two or three months of the summer. The district is called *Sz p'ing t'ai* (四平台) "Four Even Terraces," and sometimes *Pa ta ch'u* (八大處) "Eight Great Places," both names, referring to the terraces and number of the temples. These Western hills are distant at this point about ten miles from the city in a N.W. direction. On the left hand side of our path

up the gulley, we pass in succession *Ling kwang sz* (靈光寺) which is adorned by a large thirteen-storied white pagoda, a conspicuous object in approaching the hills from the city; next in order comes *San shan an* (三山菴) "Tremont Temple;" behind this and slightly higher up is *Ta pei sz* (大悲寺) and still higher up stands *Lung wang t'ang* (龍王堂) "Pool of the Black Dragon;" higher still is situated *Hsiang chieh sz* (香界寺) "Fragrant Boundary Temple," a large Imperial monastery; and highest of all stands *Pau chu t'ung* (寶珠洞) about 900 feet above the first named temple. Behind the pagoda-temple is a prominent hill with bold projecting rocks called in Chinese *Hu teu shan* (虎頭山) "Tiger's Head Hill," but by foreigners Mount Bruce in honour of the first British Minister accredited to the court of Peking. Behind the uppermost temple, or the grotto of the precious pearl, the hill, higher than the tiger's head and rising over 1000 feet above the plain, is named after Mr. Burlingame the first resident United States' Minister. Besides these seven temples on the west side of the ravine there are several on the opposite side; the two most noted being *Pi mo yen* (避魔崖), a monastery romantically situated over a well-wooded and deep ravine with a magnificent cascade, where the "hill water" rushes down during a great storm of rain, and containing an overhanging rock, the cave under which is supposed to be the residence of the secret demon, and hence the name of the temple. In this cave are placed various images. On the opposite side of this ravine is a small shrine with the characters *hsiang chi li kan* (向這裡看), meaning Look here, in large characters. The religious exercises of the Buddhist faith are most regularly attended to here and the temple courts and buildings are kept scrupulously clean. The aged abbot, 91 years old, of this temple died recently. The rich Pekinese like to pay a visit to this temple in summer and its neighbour *Shi tze wo* (獅子窩) "The Lion's Den," situated at the top of the hill on the same side, lying in a naturally formed basin, whence its name. This temple is on a level with the "Grotto" and belongs to some retired eunuchs. Here are no Buddhist priests. The view from it is at once grand, commanding and extensive. Having reached the saddle of the hill, popularly called *pan teng kew* (板櫈溝), as if to indicate a place of rest after the fatigues of the ascent, we were close to the upper part of the *Hsiang shan* (香山) the Imperial Hunting Park, and had right in front of us a still higher range of hills, at least three times the height of these now passed. Here we struck the stone road which runs over the hills affording communication between Bread Village and the valley of the Hwen river. We then began to descend and found the road rough and in many places carried away by the torrents which sweep down

here in great violence in the rainy season. About half way down we crossed the deep gulley, bridged over by a new structure erected by the eunuchs of the Lion's Den a few years ago, to assist pilgrims in their journey to *T'ien tai shan* (天台山). There is in this valley a lower intermediate range of hills, passing round the brow of which, at an old temple termed *Shuang chuen sz* (雙泉寺) "Double Fountain," we arrived at *T'ien tai shan* "Heavenly Terrace Hill," standing several hundred feet straight out of the gulley separating the intermediate range from the higher and more northerly range, which forms the western background of the view from the Peking plain. Here the visitor is amply repaid by a charming view of the richly cultivated valley through which flows the Hwen river just as it emerges from its mountain gorge. The beautifully terraced hillsides on the opposite bank of the river, planted with millet, not vineyards, remind one somewhat of Rhine scenery. The monastery of *T'ien tai shan* stands in a sequestered spot about 800 feet above the plain. In an almost perpendicular direction downwards is a small hamlet, *Tan ü*, which nestles cosily in the gulley at the bottom of the hill and whose roofs at the period of our visit are covered with large red dates so-called, really however jujubes—the *sisyphus vulgaris*—laid out to dry. Along the foot-path to the monastery bushes of these dates are plentiful and of large size. We may remark that there are three sorts of these dates in this neighbourhood, the largest or sweet variety, grows on considerable trees; the medium or large dates so-called and the small or sour on smaller trees or bushes. After passing an outer loop-holed wall enclosing some buildings, the temple suddenly comes into view and the peculiar situation, with the deep ravine beneath and the towering hills in front and around it on the east side give a charm of seclusion, retirement and peacefulness to this sacred spot. As we walk up to the temple, we pass a small shrine to the goddess of mercy who is seated on the invariable lotus with a cavern below into which a spring of water issues. This is called the *Shui lien t'ung* (水蓮洞) "lotus grotto." The temple of *T'ien tai shan* is not very large but well kept. It has been repeatedly repaired; on the last occasion by Prince Kung, in the 12th year of Tung Chi (1873) at a cost of over Tls. 6000. One of the rooms contains scrolls written by the Prince's eldest son at fifteen years of age. In the principal hall of the temple is a fleshly image of the Emperor Shun Chi, the first of this dynasty ruling on the throne of China. The priest and servants unite in declaring the image to be the real body of the above Emperor and in proof point to the natural hair and beard and to the nails on the hands and feet. The image is bronzed to preserve it, the height and general appearance are not in-

human. The posture is that of sitting, with a long, yellow satin mantel covering the entire person. We did not venture to scrutinize the image too closely and expose what is presumably a deception. The priest affirms solemnly his belief and the whole story is told with circumstantial truth. The people all round know of this circumstance and give it credence, and the statement is generally believed in by the Pekingese. The tomb of the Emperor at the Eastern Mausolea is said to be vacant. It is almost incredible that the reigning dynasty would permit this to continue. Still it may be that the dynasty approves of it and is desirous of having it believed that its ancestor had become a Buddha, that his shrine was celebrated for pilgrimages, and that blessings were there bestowed upon all who chose to ask. Another similar story is related of Hung Wu, the first Emperor of the Ming dynasty. He gave the throne to his grandson Chien Wu, who was conquered by his uncle Yung Lo, thence Prince of Yen, who deposed him, and thereafter he became a priest and died, according to tradition, at the Lion pagoda, outside the N.E. gate of Peking, where he is buried and where worship is paid to him. We give Shun Chi's story as it was told to us and leave the reader to exercise his own judgment. Beside the image are piles of caps and shoes presented by sick rich people in Peking, who have recovered from their maladies after pilgrimages to this shrine. Prince Kung's repairs were, doubtless, the result of a vow if recovery from sickness took place. This is quite a common way by which Buddhist monasteries are built and repaired. Adjoining the image is an earthen water vessel called *Show kang* (壽缸) in which the body of the Emperor seems to have been preserved until the temple was ready to receive him. This monastery is said to date from the Christian era and the fact is said to be recorded on a stone tablet erected on the hill behind the temple. It has been, like all other temples from time to time repaired, through the devotion of the priests who undergo much self-mortification in a variety of ways in collecting funds, or through the religious zeal of adherents of the faith or, as already said, through cures from disease effected through the interposition of the gods. In Shun Chi's time it would seem to have been entirely rebuilt. He is said to have reigned 18 years and then to have abdicated in favour of his son, K'ang Hi, in the 49th year of whose reign he is said to have died. This period was spent partly at *Wu tai shan*, the celebrated Buddhist mountain in northern Shansi and thence at *T'ien tai shan*, whether he had come to live a hermit's life and erect this temple. For years he is said to have prayed daily on the opposite hill, a part of the intermediate range; the stone slab upon which he kneeled having been found there and carried to the

monastery, where it is now most religiously preserved in a wooden case and placed beside the image. This stone contains shallow indentations of two feet and two closed fists, indicating the prostration of the hermit Emperor and the long continuance of his devotions, sufficient to wear such impressions into the stones. These marks are certainly curious and regular as if produced in the manner asserted. The Emperor while pursuing his devotions, rolled a wooden ball down the hill, which he afterwards carried up again, to be repeated in this manner *ad infinitum*, thus indicating much physical exertion, self-denial, and mortification of the flesh, and to such an extent and for such a length of time was the process carried on, that eventually the ball, it is said, rolled back of its own accord! This sacred object is now interred under the small pagoda in the burying ground of the temple on the brow of the hill. On each side of the Emperor's shrine is the following couplet cut in wood:—

Fah ti chwang yen tsao t'ien ti puh chieu
法地裝嚴造天地不久
Hwei teng lang chao ü jih yueh cheng kuang
慧燈朗照與日月爭光

A couplet which indicates that this place is about as ancient as the creation of heaven and earth; and that its light, like that of the sun and moon, will never decay. This may refer either to the temple or the fleshly image or both. On the outside of this hall, which has an upper story and is richly painted, is suspended a large cash with the usual hole in it, and visitors are induced to strike it with cash or try to throw the cash through the hole, the money thus spent falling to the temple. Anyone who wished to shut himself out from the world and at the same time enjoy a beautiful prospect, would find *T'ien tai shan* a most secluded spot. The temple possesses rooms for visitors which could be readily rented for the season at a very cheap rate; one small room is most charmingly situated, overlooking the deep ravine and with a delightful prospect. Provisions would require to be obtained from *Man teu tsun*—the so-called Bread Village, on the Peking side of the hill a few miles distant. Its distance from the capital and the difficulty of procuring provisions conveniently are its chief drawbacks. The temple is not more than forty *li* from Peking crossing the range of hills at *Sz p'ing tai*, or fifty *li* passing round by *Mo shi kow*, through the excavated gorge in the low hills there—the route of traffic from the city to *San chia tien* and the gorges of the Hwen river.

After leaving the temple we descended the brow of the hill, by a gentle slope, crossed the gulley and entered a beautiful valley on the higher range. On the way thither we crossed some dry beds of water courses; met an old woman of 78 years of age, collecting dung for fuel

who remarked when interrogated as to her age, *wo sheu tsui sz puh liau* (受罪死不了). I am suffering punishment (in consequence of sin) and cannot die. At this spot the high hills are richly wooded almost to their summits and contain several remarkably large and finely laid out tombs which we were bent on visiting. The place is called *Lung mĕn sz* (龍門寺) and certainly no more delightful spot could be selected for a picnic and a ramble through the woods. There is a little village adjoining the tombs containing the families of those who take their turn every five days in duty at the tombs. These people are all pensioners on the Imperial bounty and are Manchoos. The tombs are on the whole in very fair order, the poor people were busy inside gathering pine cones for fuel, and later the grass is cut down and sold for fodder. These tombs contain many specimens of the white barked pine. The keeper, for the day, of the larger tomb—the one invariably visited—being engaged in harvesting operations, we were obliged to wait until he could be found or the key got. The time appearing somewhat long, we regaled ourselves with luscious clusters of grapes which the people brought to us, and being informed of an adjoining tomb which was more private, we repaired thither and consumed some sandwiches which had not been inconsiderately stowed away in a knapsack and which we were now in a position to relish. We partook of this repast on the steps of the neighbouring tomb—there are said to be five altogether. The keeper of this tomb coming up, we were kindly invited to inspect it, and were surprised to find it precisely similar to the one we had come to see, for this was not our first visit to this favoured locality. These tombs are built on the style of the Ming Dynasty Tombs thirty miles north of Peking, and among foreigners are therefore frequently called the Little Ming Tombs. The buildings are of considerable architectural beauty and will well repay a visit and inspection. The various tombs are all modelled on the same principle, a description of one therefore will suffice for all. There is, on entering, the usual triportal entrance, an avenue lined with white pines. There are pairs of lions, tigers, sheep, camels, horses and civil and military officials lining the avenue on each side. On entering there are stone columns—monoliths of considerable height—one on each side surmounted by a monkey. The pillars are not inappropriately called *tung t'ien chu* (通天柱) and the monkeys *wang t'ien how* (望天吼). At the end of the avenue is the usual large hall—in bad repair. Wherever wood enters into the construction, decay sets in in the course of years, the roofs are covered with grass, and trees, in many cases, growing in the roofs; but where stone predominates, as at these tombs, the state of preservation is excellent. Behind the hall is an artificial

river, crossed by a bridge. The river or broad ditch is termed the *wu kung ho* (蜈蚣河) or Centipede river from the tortuous course it is made to pursue. At the two ends of this tortuous water reservoir are two beautiful marble dragons lying in recesses overlooking the stream. I am not sure that originally it was not intended that the water should issue from the mouths of these animals.

Proceeding further, we reach a stone door with beautifully carved dragons on each side. Beyond this are pavilions containing large marble tablets, borne as usual on the backs of tortoises; the chief tablet has been defaced of its inscription. The larger tomb, of which we are now speaking, was erected to a prince of the Ming dynasty, but a brother of K'ang Hi of the present dynasty appropriated it to himself; hence the defacement of the inscriptions of the original owner. No inscriptions whatever are found now on any of the tablets. After passing flight upon flight of steps we reach the limit of the cemetery. In front of the tumulus is a square wall facing the mound with two large dragons in the centre and dragons likewise at the four corners. At the side, after passing through a doorway, an inclined approach leads to the top of the mound, some twenty or thirty feet high, in the centre of which is the red-coloured tumulus proper or grave. After walking round this mound with its substantial retaining walls, we retraced our steps, visited one other of the tombs laid out on the same plan, remounted our donkeys and after an hour's ride reached *San chia tien.* Here we dismounted, at the further end of this thriving town, so much occupied with the Peking coal and fruit trade, crossed two arms of the Hwĕn Ho on rows of planks laid on wicker baskets filled with boulders laid in the bed of the river, and after a walk of about a mile on foot we reached the Imperial tile works. The river divides into two arms here, forming a large island, the further or western branch being the main stream; the eastern branch was almost dry, the bulk of its water being conducted in a lade past the town to powder works situated a few miles below the town, where the Seventh Prince or Emperor's father has lately started powder works and where some two hundred of the bannermen are employed each month from each of the eight Manchoo banners in succession. Considerable additions have been made to the works this year—as many as one hundred and twenty additional compartments—and now it is contemplated starting electric works in addition at the same place. It being the mid-autumn holiday, the tile works were not in operation, but we had the opportunity of inspecting the works where the beautiful glazed yellow, green and blue tiles for Imperial use are made. Some of these tiles or bricks are so large and reckoned so valuable that they

are carried to the city on men's backs, one being a sufficiently heavy burden for one man. Connected with the tile works is a large vineyard also official, where some seventy vines are said to be planted, which however we did not visit. The temples and private houses in this neighbourhood are ornamented with these handsome tiles. All the variegated and fantastic but beautiful tiles used in the erection of Imperial buildings are made here.

Having thus reached the furthest limit of our proposed excursion for the day we began to retrace our steps, returning by the plain. On account of the holiday refreshments were difficult to obtain. To secure even grapes, the clusters had to be taken down from the shrine of the household penates to whom they had been offered. It was with the greatest difficulty we could procure a few cakes where ordinarily these things can be bought everywhere. Towards evening it began to rain quite heavily and the latter part of the journey was passed in the dark—the full moon having been quite obscured with the heavy storm of rain which now covered the entire heavens. After a change of raiment and dinner, nothing but the pleasant impressions of the day's excursion remained on our minds, and new preparations were set on foot for another excursion on the following day, some friends having come from the city to join our party.

On this occasion we determined to visit the celebrated bridge of *Lu kow* (蘆溝橋) on the Hwen river, about ten miles to the south of our monastery. [The name was derived from the flowering top of the reads which once grew so plentifully along the banks of the river in the time of Mencius, the district on this account being termed *Lu kow*. It is one of the eight sights of Peking, new moon being said to be seen at this place, hence the expression *Lu kow siau yuh* (盧溝小月). The other seven sights of the capital are the following *Chin t'ai hsi chao* (金台夕照) outside the *Chi hwa* gate (齊化門), by ascending the base of the *pei* which once had a pavilion over it, the sun may be seen in the west after it has set; the *Chi mên yen shu* (薊門烟樹) outside the *Teh sheng* gate (德勝門), a yellow pavilion on the earth-wall of Kambalu—the Peking of the Yuen dynasty with those four characters upon it, indicating that at that time the trees were so numerous as to appear as a bank of smoke; *Chü yung t'ieh s'ui* in the (居庸疊翠) *Nan kow* pass leading to the great wall; the hills at certain times assuming a greenish hue; *Chung tao chun yin* (瓊島春陰) outside the *Nan hsi* gate (南西門), a Chinese city southern gate which is celebrated to the present day for the richness and variety of its flowers, the place is called *feng t'ai* (豐台), the prospect is called after the well of this locality which was so efficacious in rearing such beautiful flowers;

Tai yeh chieu feng (太液秋風) referring to the lake in the Imperial city which in the Chin or Yuen dynasty was so called, the prospect here being the beautiful effect of the ruffling water of the lake caused by the autumn wind; *U tung chui hung* (玉蝀垂虹), the two *pai lews* or ornamental arches at the lake on each side being respectively termed *U tung* (玉蝀) and *Chin au* (金鰲), and the marble bridge uniting the two being compared to a rainbow; *Hsi shan chi hsueh* (西山積雪), referring to the beauty of the snow lying on the Western Hills in the Spring.] This structure dates from the T'ang dynasty and is over 1000 years old. It is rather a handsome bridge, as bridges go in China. It has eleven arches and is on the line of traffic from the capital to the south and south-west. The stones are deeply worn. There is a small walled city on the north side called *Kung chi cheng* (肥城). There are several very good and large inns just at the bridge on the north side, in one of which we partook of a good Chinese meal, and which afforded shelter to us and our horses from a severe thunderstorm which broke over us in the early afternoon. In the middle of the court yard of our inn was a cellar for the preservation of meat in summer and vegetables in winter. The people are not allowed to store ice, the sound of the word for ice *ping* (氷) and soldier *ping* (兵) being identical. It might cause uneasiness at the capital to hear of tens of thousands of *ping*, soldiers (ice blocks) stowed away on the banks of the river. The people must resort to Peking for the purchase of the article if they choose to indulge in summer in cold acid conge. The ice could be easily obtained in the spring when the river breaks up, large masses 1½ feet thick of the purest ice being dammed up against the bridge or thrown on the banks. Although the river is well termed "muddy," from the large quantity of silt brought down in the rainy season, in the winter the water is said to be quite pure. The great object of interest at the bridge is of course the parapet, which is covered with large and small lions. These lions, with most carnivorous looks, are so numerous as to defy calculation. Such at least is the Chinese saying. It is not however that they cannot really be counted, but that it is extremely difficult—one gets so confused and giddy in the enumeration, and hardly any two calculations agree. We were determined to put the question to the test and settle the problem if possible. Dividing our party into two lots, one to each side of the bridge, and with pencil and paper in hand, one member counting the lions, another checking the reckoning and a third noting the number, we attempted the hitherto impossible feat. After each party had finished its own side, the sides were changed and the same process repeated. The result arrived at s as follows: The parapet is supported at the two ends by animals—

the south by two elephants, the north by two lions. At each end of the bridge are two *chung t'ien chu* (冲天柱) or stone pillars surmounted by a lion or lions. Leaving these out of our calculation, the figures for the parapet alone are on the east or down river side 235 lions great and small, 142 large ones heading each pillar, and on the opposite side 233 lions large and small, 141 of them being large lions on the head of each pillar. The figures comprise both male and female lions. It is only the latter however who have cubs hidden about them. There is invariably one under the left paw, this being the place from which the young lions are said to be suckled. Under the right paw is a globe, which some have supposed to represent the round world, the lion among animals being monarch of all he surveys. But this is opposed to the Chinese notion of the earth being flat; moreover the lion is not found in China and is therefore not likely to have had such a post of honour conferred upon him. Others think it a mere ball as a plaything for the cubs, which is perhaps more probable. The young lions on this bridge are perched in all possible positions, and unless carefully examined many of them would easily escape observation. It is this which renders the calculation nigh impossible. The figures here given may be relied upon.

On leaving the bridge we rode along the northern bank of the river which is here strongly embanked and faced with massive masonry, to the *Shih ching* hill (石井山), a noted hill at the mouth of the mountain gorge out of which flows the river. We mentioned this hill in our description last year of a visit paid to two celebrated temples. Here we partook of tea, enjoying the beautiful prospect all around. The view in all directions is exceedingly grand and extensive. The face of the hill fronting the river is quite perpendicular. The originally beautiful contour of the hill has been much destroyed by quarrying for grinding stones many years ago. These quarries are now wrought out and grass has covered the mounds of rubbish, thus hiding what would otherwise be extremely ugly. Quarries for these stones are now carried on near *Sz p'ing t'ai*, with considerable destruction to the natural beauty of the locality. In the river below, the ferry boat is busy plying to and fro; the current of the river is deep and rapid and a rope passing round a windlass is employed to guide the ferry boat across. Lower down planks and wicker work are lying ready for the construction of a winter bridge similar to the one at *San chia tien*. The current is too strong to permit of the existence of such a bridge here in summer. In the river was a little boat grinding wheat utilizing the current. Paddy was plentifully sown in the island formed in the middle of the river, which was everywhere abundantly irrigated

from the river, small ditches intersecting it in all directions. Lower down hundreds of camels, just down from their summer pasturage on the plains of Mongolia and waiting for the commencement of the Peking coal and lime carrying trade and the Russian tea trade from Tungchow to Kalgan were browsing about. On this hill is a well 230 feet deep, the deepest well we have ever seen—the hill itself is about 400 feet high and the well is about halfway down the side of the hill. It took a stone some 5 or 6 seconds to travel before we heard it strike the water. The hill seems to be called from this well, so the priest informed us. A new hall has been repaired in a lower court of the hill. Entrance to the various portions of the hill are called by gates bearing heavenly names from the four points of the compass. In this new hall we had the privilege of seeing a number of bran new gods and goddesses, among the latter being a small-footed Chinese woman enjoying a tobacco-pipe, the first image of this nature we had seen in China. In the evening we returned to our own monastery, being greatly pleased with our day's excursion.

CONFERENCES.

Church Missionary Society, Fuhkien Mission.

THE Annual Conference of the above Mission has just been held in the American Methodist Episcopal Church, Foochow, which the members of that mission kindly lent to them for the occasion. In addition to this the C.M.S. is indebted to two rich Chinese gentlemen for the use of a large hong which was placed at their disposal for the accommodation of those attending the Conference from different parts of the Province.

There has been every thing to encourage the missionaries in their work, for although the number attending was not quite as great as last year, owing probably to field work and sickness, yet the interest and enthusiasm were in no way diminished but rather increased.

The following is a rapid sketch of the subjects and work brought before the Conference:—On Saturday, December 9th, the Conference was opened by a Devotional Meeting in which many spoke of a few interesting events in their work during the past year.

On Sunday morning, the Rev. J. R. Wolfe preached to a good congregation from the words of 1 John i. 4, after which about 150 stayed to the Holy Communion. In the evening, the Rev. Ting Seng Ki preached from Luke xxiv. 47-48.

On Monday, both in the morning and afternoon, the catechists were examined by the missionaries in the Book of Exodus and the Gospel of St. Luke. In the evening, the Rev. Wong Kiu Taik opened the subject "Thy Kingdom Come." Mat. vi. 10.

On Tuesday, the morning and afternoon were again occupied by examination. In the evening "The Power of Faith," Mat. xxi. 21, was introduced by Ting Chung Seng one of the catechists.

On Wednesday morning, the Rev. Ting Seng Ki opened a most interesting discussion on the subject of "Foot Binding" and it was well taken up by those present. The custom, with but one dissenting voice, was unanimously condemned. In the evening, the Rev. Ngoi Kaik Ki brought forward the subject of Sanctification. 2 Cor. vii. 1.

On Thursday morning, the Rev. Ngoi Kaik Ki introduced the subject of "Persecution and matters of law." And it was decided that the Catechists and Christians should do their best to manage these matters themselves and not to call upon the missionaries to interfere until the last moment. *Nem. Con.* In the afternoon the subject on schools was brought before the Conference by Wong Seng Tau, one of the catechists. This meeting was enlivened by the presence of the Rev. Dr. and Mrs. Baldwin, of the American Board Mission, who have spent so many years in Foochow and who have done no little work with their pens for the native Church in this Province. In the evening a catechist, Ling Seng Mi, opened the subject of "The Sympathy of Christ with His people." Heb. iv. 15.

On Friday morning, Woman's Work was discussed, but as the natives are rather reticent on this subject the speaking was left chiefly to the missionaries. Bible women were felt to be of great importance. In the afternoon, the Rev. Wong Kiu Taik, a native doctor, brought forward the subject on 'Medical Work,' and the Rev. Sia, of Lo Nguong, spoke of the good Dr. Taylor, the C.M.S. Medical Missionary, had been the means of doing in his district. In the evening the subject was "Mercy." Mat. v. 7.

On Saturday morning, Subscribing Money was discussed, and the money collected by the Native Church for support of clergy and catechists during this year was compared with that of last year, and was found to be greater by nearly $200. In the evening there was a general prayer meeting, the tone of which was quite equal to any similar meeting in a Christian country.

At the close of this meeting the Rev. Sia Seu Ong, of Lo Nguong, told the Conference that his church was too small for the numbers attending, and that he was desirous of obtaining a large house which he might convert into a Mission Compound; for this he wanted

$2000 and asked his brethren to help him. A Chinese gentleman stood up and very liberally said he would give $500 and before the room was emptied the Rev. Mr. Sia had promises for more than $1100; we trust the rest will soon be made up.

On Sunday morning, the Rev. W. Banister, who has just completed his second year here, preached an admirable sermon from the words of Titus ii. 7, after which 190 stayed to the Sacrament of the Lord's Supper. In the evening the Rev. Sia Seu Ong preached from John xiv. 16. Then Mr. Wolfe said a few words exhorting the catechists and all present to unity and love, and after singing the grand old doxology "Praise God from whom all goodness flows," the Conference was brought to a close.

One feature deserving notice is worthy of a few words, and that is the lively and loving interest shown in all the meetings by the members of the other two Societies at work in this place. This is a proof of the love the various missionaries have to each other and to their risen Lord, the Head of the Church. May it be the earnest desire of all who are working in this Province to strengthen each others hands in the Lord.

When we consider what those who attended the Conference were a few years ago and compare them with their happy faces while at the Conference, we feel obliged to call on our souls to bless the Lord, and to say, "See what the Lord has done! Truly the Lord hath been mindful of us and He will bless us."

American Episcopal Methodist Church Conference, Foochow.

The Conference of the Methodist Church at Foochow commenced on October 24th, and lasted one week. The meeting was a very successful one. Progress was reported in nearly all departments of Church work. There has been a small increase in the membership during the past year and also some advance in the contributions made to the support of the preachers and the various benevolent objects as well as to the erection of houses of worship. During the Conference the following religious services, sermons and anniversary exercises added greatly to the interest of the occasion:—

On Tuesday evening, October 24th, 1882, the Conference sermon was preached by Rev. N. J. Plumb, from Heb. xi. 30. Subject: "The Faith that Conquers."

On Wednesday afternoon the subject of how to make our Sabbath-schools more effective and their establishment more general, was discussed. Excellent addresses were made by the leader Ting Ka Sing and others. The statements made in regard to the increasing

interest in the Sabbath-school work in most of the districts were very encouraging. In the evening Rev. Ping Ting Hie preached a very earnest sermon from Luke ix. 62. The discourse was full of practical points and made a deep impression upon the audience.

On Thursday, October 26th, in the afternoon the Educational Anniversary was held, under the charge of Rev. F. Ohlinger. The subject of education has been receiving special attention recently and the question of what kind of instruction our people most need is a subject of deep interest to all. Representatives were present from the other missions and a number of interesting addresses were made both by natives and foreigners. At seven o'clock p.m. Rev. Sia Sek Ong preached a very interesting and instructive sermon from Matthew vi. 23.

On Friday, October 27th, at 2.30. p.m. the subject of the office and work of the ministry was discussed in a very interesting manner; Sia Lieng Li in charge. The call to the ministry and the great importance and responsibility was clearly recognized by the various speakers. The Missionary sermon was preached in the evening by Ngu Ing Siong from Mark xvi. 15.

On Saturday, October 28th, during the Conference business, at 10 o'clock, the reception of Fraternal Delegates from other missions, and reading letters of greeting from various missions and individuals, proved a very interesting occasion. Rev. Hü Yong Mi preached a most remarkable discourse from Luke x. 27.

On Sabbath morning a large congregation assembled at 9 o'clock to take part in the Love Feast. The hour was well filled with brief but interesting remarks, indicating a deep religious experience in the hearts of our people. Rev. G. B. Smyth and J. L. Taylor M.D., new missionaries, who arrived the previous day, were introduced and made a few remarks, which were interpreted to the audience. At 10.20 a.m. Rev. Yek Ing Kwang preached from Matthew v. 48. The Communion Service was very largely attended at 2 o'clock p.m. and participated in by a great number of Christian people. In the evening the importance and purpose of the Christian Sabbath was set forth in a sermon by Rev. N. Sites from Isa. lviii. 14, 15.

On Monday evening at 7 o'clock, Rev. Hü Sing Mi, preached a sermon of most wonderful clearness and beauty from Acts iv. 3.

M. E. Mission (South), Shanghai.

The Annual Meeting of this Mission was held in Shanghai, December, 13–16, 1882, Rev. Y. J. Allen, D.D., Superintendent. There were present ten foreign and two native ordained ministers. The mission now numbers in Kiangsu Province ten male and seven female mission-

aries, twelve native male assistants, three girls' boarding-schools with an aggregate of 82 pupils, and a large number of day-schools with an aggregate of — pupils. There are stations at Shanghai, Nan-ziang and Suchow, with out-stations at some ten other places. Drs. W. R. Lambuth and W. H. Park, who have recently arrived, have begun a dispensary work in Suchow, preparatory to the opening of a Hospital next Spring; they have already begun to receive a number of patients. In Suchow the Mission has now three foreign residences, a commodious church, a boys' day-school building, a girls' boarding-school building and a dispensary, besides a number of rented chapels. The boys' school is in the hands of Rev. A. P. Parker. He has eight theological students, and the school is doing well. The total value of mission property in and near Suchow is about $18,000. The Hospital to be erected next Spring, and the residence for medical missionaries, will raise the amount to about $25,000.

At Nan-ziang, a handsome chapel, seating about 250 persons, is just completed. There are two large and convenient residences and a large day-school building here besides a girls' boarding-school with a capacity for boarders, under the care of Miss Rankin. There are at present 45 boarders in the girls' school.

The Anglo-Chinese schools at Shanghai, in spite of being a new work, have done well. The pupils have learned rapidly in many cases, and a most pleasant relation exists between them and the foreign teachers. Divine worship is held twice daily, once in Chinese and once in English, besides which there are regular Christian lessons in the books used in all English primary classes. There can be no doubt that a sound religious impression is made upon some, and this will be more and more the case, we hope and believe.

The Mission has been strongly reinforced this Autumn by the arrival of Rev. W. R. Lambuth, M.D., and W. H. Park, M.D. Rev. D. L. Anderson and O. G. Mingledorff, and Miss Anna Muse. Rev. Mr. Anderson is stationed at Nan-ziang, and Rev. Mr. Mingledorff and Miss Muse are in the Anglo-Chinese schools in Shanghai.

The outlook for the Mission is most hopeful. The missionaries are all in good health and the work progresses steadily and constantly. The Annual Meeting was a rich spiritual feast. The Holy Ghost seemed constantly present, and the preaching was full of unction. The home authorities have authorized an Annual Conference organization, and this will probably be effected during 1883.

Correspondence.

The Gospel Message.

MR. EDITOR:—

In a former letter I quoted passages of the Word of God which warrant missionaries to preach the Gospel of salvation to all nations, with the assurance that "Whosoever calls upon the name of the Lord shall be saved." I now wish to present some passages which set forth the responsibilities of those who hear these glad tidings and the necessity and importance of accepting them. It was not to be supposed that a redemption which had been purchased by the death of God's own beloved son could be lightly esteemed with impunity by those to whom it was offered for their acceptance. Hence we find our blessed Lord when he gave the commission to his disciples to go and preach this blessed Gospel in all the world append a declaration showing the responsibility of all who should hear it. The commission to his disciples as recorded by St. Mark read thus: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." These words of our blessed Saviour make it clear beyond all doubt by those who acknowledge the divine mission of Christ, that the Gospel was to be preached to all men and that their eternal destiny was to be determined by the reception which they give to the provision of divine grace. This provision of mercy implies that all men were by nature and by conduct sinners against God and so exposed to the just punishment of their sins. And that Christ having made full atonements for their sins by dying in their room and stead thus commissioned his disciples to tell all men of this wondrous plan of salvation and to seek to persuade all men to accept of the offers of mercy made to them through a crucified Saviour. He also commands his disciples to make known to all those who hear the offer the responsibility that is connected with this offer of pardon and salvation. "He that believeth and is baptized shall be saved." The Gospel is an offer of pardon and salvation to sinners, who by reason of their sins are under the wrath and curse of God. It is an axiom in a moral government that sin *deserves* punishment. A holy and righteous God as a moral governor most punish sin. When he, in the Gospel of his Son, offers pardon to sinners for their sins, it is not a mere act of kindness or good will. Such an action would violate the principles of justice. But

this offer of pardon in the Gospel is in view of the complete satisfaction which has been made to the law and justice of God by the Lord Jesus as the redeemer of sinners. When therefore the infinitely great and righteous God condescends to approach sinners with the offers of pardon and reconciliation it is not to be supposed that it is a matter of indifference to him as to how this message would be received by them. The words of our Saviour makes this point very plain. The sins of those who in penitence and love accept of the offer so freely made to them are forgiven, they are restored to the favor of God and become heirs of eternal life—all of which blessings are then comprehended in the one word "they shall be *saved.*" This is the obvious and desired result of the making known of the message. But as any merciful provision without an accompanying penalty for the rejection of the grace would be mere advice—the Saviour has assured all to whom the message comes that there is a terrible consequence connected with the neglect of the offers as well as its rejection. Hence the clause is added "He that believeth not shall be damned." St. Paul in the Epistle to the Hebrews expresses the same idea when he asks, with all the intensity of absolute certainty, "How shall we escape if we neglect so great salvation." Heb. ii. 3.

The commission of our Lord then shuts up every true and faithful ambassador for Christ, in preaching his Gospel, to do it under the conviction that his hearers are in a state of condemnation already—that he comes to them from the Lord of life with offers of pardon and salvation to all those who accept of them and that the rejection of this merciful offer will involve those who reject them in a yet deeper condemnation. It presents therefore the terrible truth that there is no other way of salvation to sinners of the human family but through Jesus Christ, who is the only mediator between God and men. The teachings of the Apostles, as we find them recorded in the Acts and the Epistles, show that this is the way in which they understood the commission which they received from their divine master. The Apostle Peter after he was filled with the Holy Ghost says, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Acts. iv. 11–12. These words of the Apostle do not admit of any doubt as to his meaning. Whatever might be the opinion of men in regard to Jesus Christ, he declares that he is appointed of God, the Supreme Ruler over all, to be the Redeemer of mankind; and that there is no other being through whom, or by whom, sinful men can be saved—"for there is no other name under heaven given among men

whereby we must be saved." It would be difficult to find language which could express this idea more positively than these words do.

It is a very self-evident truth that if sinners of the human race could have been saved in any other way than by the death and sufferings of our Lord Jesus Christ God would not have given his beloved Son to die the painful and ignominious death of the cross to purchase our redemption. Previous to the death of our Lord men were saved by faith in a Saviour who was promised to come into the world "to be bruised for our iniquities." They, in accordance with the form of worship given to our first parents immediately after they had sinned, offered the appointed sacrifice of a lamb, as expressing their faith in an atoning Saviour. These teachings of our Lord then preclude the idea that sinners can be saved in any other way than that which he has appointed. And indulgence of speculation on such a deep mystery is seeking to be wise above what is written. And it would be a wide departure from the words of his commission for any minister of Christ to state to his follow men, that some men have been saved in any other way than that which God has appointed. He would be assuming the power which belongs to God only and he would cease to be a faithful ambassador for Christ. Let every one be faithful to his high commission and declare the whole counsel of God. Let the trumpet give no uncertain sound lest men be beguiled into a false security. "If when he seeth the sword come upon the land, he blow the trumpet and warn the people; then whosoever heareth the sound of the trumpet and taketh not warning; if the sword come and take him away, his blood shall be upon his own head. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." Ez. xxxiii. 3, 4, 6.

A STUDENT.

Iteneration.

MR. EDITOR:—

In a mission field where the laborers are so few as compared with the people, as is the case in China, it is obvious that itinerating becomes a most necessary and important plan of evangelistic labor. This effort to make up in some measure for the fewness of the laborers, consists in the missionary travelling about from place to place preaching the Gospel wherever he can secure audiences, instead of residing in one place and preaching to the people in that place or vicinity. Experience both in this and other lands proves that very precious

fruits may be gathered from the seed sown during the itinerations made for this purpose. In proportion to the importance of the work and its necessity, it is desirable that it should be so performed as to effect the best results. No one who is acquainted with the darkness in regard to spiritual things that enshrouds the heathen mind, and the strength of their attachment to idolatry, expects much from the occasional presentation of divine truth to heathen auditors. In the great majority of cases it requires repeated hearings of the truths of Christianity before a heathen learns to apprehend the *new ideas* which the familiar words of his own language are intended to convey to his mind. The Christian ideas of sin, of salvation, of happiness, of misery, of the future life, of God and worship, are all so different from those connected with these words in the heathen mind that the hearers need to be *educated* in the new ideas before they in any measure apprehend them. And until they come to understand these new ideas, they will not affect their hearts. For Christianity affects the heart by the enlightening of the mind. As the heathen have no just conception of the holiness and majesty of God they have no adequate conception of the nature of sin. Indeed, the hearers must get the idea of the true God, the creator and preserver of all things, before they can get the first idea of their obligation to fear and worship him; for hitherto they have believed in and served those which, though called gods, are not gods. They must then be convinced that these gods which they have worshipped are vanity, and that there is a Being who possesses all the power and attributes which they have hitherto ascribed to their idols. They must come to know the Being "in whom they live and move and have their being," and then will they begin to understand their relation to him and their obligation to serve him. I do not mean to imply that the missionary must first begin to explain the existence and nature of God before he can tell them of a Saviour's love, and the provision which has been made for man's salvation. But the heathen must come to know that there is a God, different and separate from any of those so-called gods which they have heretofore feared and served. And they must also come to know that there are no gods. For until he knows the true God and some of his attributes and works he cannot believe in him. We hold that in no other way can the character and perfections of God be so well made known to the heathen as in telling him "the old, old story" of the love of God in giving his son to die for sinners. We dwell on this point to impress upon the minds of all, that the immediate conversion of the heathen cannot reasonably be expected from a casual presentation of divine truth to them during a transient itineration from place to place, and from

province to province. In nominal Christian lands, where the great body of the people have some knowledge of God and of man's relation to him as their creator and judge, and the evil nature and consequences of sins, the most blessed results follow in many cases from the casual preaching of the Gospel by transient preachers to irreligious crowds; and such results follow the distribution of the sacred Scriptures and religious tracts among such people even when they may be openly wicked. The reason is that they have a knowledge of God and their exposure to his just displeasure and so can at once appreciate and accept the offers of pardon and salvation. But there cannot be such immediate results from casual preaching among the heathen because they have not the knowledge which would enable them at once to accept of a Saviour, "for how can they believe in him of whom they have not heard."

We have made these very self-evident statements because there appears to be a wide spread forgetfulness of them. Many of those who are interested in missions at home and contribute for their support appear to expect and to hope for great results from a single itineration of some missionaries through a wide extent of country. Whilst in fact to those who have experience of work in heathen lands, even under the most favorable circumstances, little else beside helping the people to be used to the presence of a foreigner in their midst can reasonably be expected from such itinerations. I have purposely written "under the most favorable circumstances," by which we mean when the itinerant speaks the language so as to be understood, and when there is such order and quiet in the audience as to enable them to hear him distinctly. There is such a difference in the manner of speaking in different places not very widely separated, that, however well a person may speak the general language, it is not to be expected that the same person would be much understood at the different villages, towns and cities that he passes through on an extended tour through different provinces. It by no means follows that because such an itinerant can be understood in the ordinary business transactions of purchasing supplies, calling and directing porters and boats that he can also be understood when he discourses to a crowd on the doctrines of salvation. Neither does it follow that he is understood even though the people may listen for a while and some of them may say they understand it.

This expectation of immediate results from transient preaching to the heathen and from the distribution of the sacred Scriptures and religious tracts, is not only awakened in the minds of many people from what occurs as the result of such Christian efforts among the

irreligious in nominally Christian lands, but also from such results having occurred in the days of the Apostles. It is present in the minds of all Christian people that 3000 Jews were converted on the day of Pentecost, that whenever St. Paul preached there were immediate conversions among those who heard him, that the eunuch to whom Philip explained the passage he was reading in the Prophet Isaiah immediately believed and was baptized. But the character and condition of all these persons were widely different from that of the heathen. All those in Jerusalem and those to whom Paul preached and the eunuch knew the true God, they were acquainted with the Old Testament and expected the Messiah. When therefore the preaching of the Apostles accompanied by the Holy Spirit made it clear to them that Jesus of Nazareth was the long *expected* Messiah they were glad *at once* to accept of him. But the heathen are situated very differently They have never heard of a Saviour to come, nor of the gracious God who sent him into the world "to seek and save the lost." Hence the missionaries who preach to the heathen have to preach to very different audiences from those to which the Apostles preached when they preached to the Jews whether in Jerusalem or in the countries to which they were scattered alroad. It is only "by line upon line, and precept upon precept, here a little and there a little," and by frequent reiterations of the most simple truths that he can hope for the rays of divine truth to enter their darkened minds. The state of their minds are very much like that of a neglected field which is all overgrown with weeds and noxious plants. Seeds sown on such a field would only perish under the shade of such a growth. It is necessary that such noxious plants that occupy all the soil and absorb all its richness must be exterpated before a *crop* of grain can be expected. So it is with the human heart, it is all overgrown with baneful superstitions and idolatries, so that the words of the Gospel find no earth to receive it and cause it to germinate. These superstitions and false beliefs must be removed before the good seed of the kingdom can find a lodgment. This can only be done by patient and repeated instruction in the way of salvation. In thus presenting the general and common way, it must not be supposed that I deny that there may be a preparation in some hearts to receive the Gospel. I have no doubt there are some hearts so prepared, just as in an overgrown field some chance spot might be found in which a chance seed might find a place to take root. But a farmer would waste his labor and his seed who would sow seed on such a field in hopes of chance seed finding a bare spot in which they could take root.

These considerations lead us to the conclusion that itineration to

be successful in producing the desired results should be confined to a comparatively limited district of country and very frequently visited, and the great truths of the Gospel frequently repeated in the hearing of the people thus visited. It is quite true that a less number of people may come to hear, and fewer books be purchased than on previous visits. This will be the result of the novelty passing away. But these few who continue to come are the very persons who are being, by this repeated instruction, to receive the Gospel in the love of prepared it. The parable of our blessed Lord of the Sower who went forth to sow, is a correct portrayal of the result of sowing the seed. Those who receive it in good and honest hearts generally come to our observation after we have had an experience of all the other kinds of hearers. This result is a great trial of the faith and patience of the Sower. Those who send forth the Sowers and support them by their contributions and their prayers must also bear in mind the laws which govern the kingdom of grace as well as those of the kingdom of nations and not expect fruits prematurely. It is only after the patient and painstaking labor of the husbandman in breaking up the ground, in putting away the noxious plants and sowing the good seed that he gathers the golden harvest. So in the kingdom of grace, it is only with the careful and repeated instruction in divine truth that we may expect the fruits of righteousness in the hearts of the heathen. While some of us are permitted to plant and others to water, may we all be guided to such methods as will, by the converting power of the Holy Spirit result in much increase to the Church of the Living God.

EVANGELIST.

Religious Festivals.

MR. EDITOR:—

I wish to bring to the consideration of the missionaries in China this question, viz: Is it expedient and practicable to introduce among Christian converts in China the observance of religious festivals which shall take the place among them if those observed by this heathen people? The object of introducing religious festivals among converts would be thereby to help them to resist the inducements to engage in the ceremonies of the heathen festivals. There are some five festivals which are very *generally* observed; and all of these have idolatrous ceremonies. They are 1st. Those of the New Year; 2nd. The worship of the graves; 3rd. The feast of the 5th day of the 5th moon; 4th. The worship of the moon in the 8th moon; 5th. The feast of the Winter Solstice. Beside there are other special days of idolatrous worship and feasting, as, the 1st and 15th of each moon, the birthday of

many of their principal gods, the burning of clothes for the dead in the 7th month, the offerings to the Fire-god in the autumn months. Festivals during which worship has been mingled with specular shows of various kinds, the gathering into assemblies and the reunion of families and friends for feasting, have existed from the earliest times and among all nations. It is a matter of universal observation how strong a hold these festivals have had upon the feelings of all people and how great is the influence they exert upon the character and morals of mankind. It is not possible to do away with the observance of festivals among any people. The fact that the observance of the feasts among the Jews was appointed by God sanctions the observance of seasons of worship and thanksgiving among the people of God. They may be used to promote godly edification and profiting. One great consideration in arranging for converts among this heathen people is to prevent them from participating in heathen festivals. Can any more effective method be devised them by substituting Christian festivals to take the place of the heathen feasts? The New Year may very properly be observed by Christian converts as a time of Christian worship and fellowship and mutual congratulations. Christmas may be easily improved as a time for the giving of thanks for the gift of the Saviour and the blessings of the Gospel in place of the heathen festival at the Winter Solstice. The harvest moon may become the time fixed for thanksgiving for the fruits of the earth, and for partaking with the family and friends of the good things of this life, and thus divert them from participating in the festival of worshipping the moon in the 8th month. But it appears more difficult to suggest anything to take the place of the other two. As the worship of the graves recalls the memory of the dead. There might be some religious observances setting forth the great doctrine of the resurrection of the dead and eternal life. And as the feast of dragon boats on the 5th of the 5th moon is professedly to commemorate a loyal statesman. Some observances that would be designed to set before the minds of the people the principles of good government and the duties of good subjects might be arranged which would in time develope the feeling of patriotism and thus secure in time the improvement of the condition of the people and of the character of the government. These desultory thoughts are thus presented in the hope of drawing forth the expression of the views of the missionaries on this important subject, and the presentation of some suggestions on the subject that would meet with general concurrence.

A Missionary.

Missionary News.

Births, Marriages & Deaths.

BIRTHS.

At Foochow, on September 4th, the wife of Rev. R. W. Stewart, Church Mission, of a daughter—Mildred Eleanor.

At Peking, on October 21st, 1882, the wife of Rev. W. S. Ament, A.B.C.F.M. Mission, of a son.

At Pao-ting fu, on October 24th, 1882, the wife of A. P. Peck, M. D., A.B.C.F.M. Mission, of a son.

At Kiu-chow fu, (Chekiang), on November 11th, 1882, the wife of Horace Andrews Randle, China Inland Mission, of a daughter—Hilda Reid.

MARRIAGES.

At Hongkong, on November 9th, Rev. H. Ziegler, Basel Mission, Chong-lok, to Miss Valerie Nidecker, of Basel, Switzerland.

At the British Legation, Peking, on November —, 1882, Mr. S. B. Drake, China Inland Mission, to Miss Sowerby, Baptist Mission, Tai-yuen fu.

At Trinity Cathedral, Shanghai, on December 2nd, 1882, by the Rev. W. Groves, Arthur Ephraim Eason to Minnie Southall, both of the China Inland Mission.

At the British Consulate, Chefoo, on December 21st, 1882, Mr. A. G. Parrott to Miss Annie M. Hayward, both of the Inland Mission.

DEATHS.

At Hongkong, on October 29th, 1882, Bertha, the beloved wife of Rev. W. Louis, Rhenish Mission.

At Nganking, on October 30th, 1882, W. M. MacGregor, China Inland Mission.

At Shanghai, on November 2nd, 1882, Reginald James, son of Andrew and Mrs. Whiller, China Inland Mission.

At the residence of Mr. De Witt C. Jencks, No. 80, Hill, Kobe, at 10.30 a.m., November 22nd, 1882, of quick consumption, Lizzie B., wife of Rev. Will H. Shaw, A.B.C.F.M. Mission, Pao-ting fu, North China, aged 25 years, 8 months, 7 days.

Arrivals.—Per str. *Iraouaddy*, on October 21st, from Europe, Rev. T. G. and Mr. Loercher, returned; and Miss Valerie Nidecker, Basel Mission.

Per str. *Genkai Maru*, on November 1st, from United States, Rev. J. and Mrs. Butler and family, Ningpo, returned; Rev. J. N. and Mrs. Hayes, Tungchow, American Presbyterian Mission.

Per str. *Lombardy*, on November 2nd, from Europe, Dr. W. R. and Mrs. Lambuth, returned; and Dr. W. H. Park, Southern Methodist Mission, Soochow; Mrs. J. K. Mackenzie, London Mission, Tientsin, returned; Rev. W. E. Soothill, English Methodist Free Church Mission, Wenchow.

Per str. *Nagoya Maru*, on November 9th, from United States, Rev. Henry P. Perkins, A.B.C.F.M. Mission, Peking.

Per str. *Brindisi*, on November 17th, from Europe, Rev. A. E. and

Mrs. Moule and family, Shanghai, returned; Rev. A. R. Fuller, Shaohing; and Rev. C. Shaw, Foochow, Church Mission.

Per str. *Hiroshima Maru*, on November 18th, from United States, Rev. W. S. and Mrs. Holt and three children, Shanghai, returned; Rev. F. V. and Mrs. Mills, Hangchow; Rev. G. Reid, Chefoo, American Presbyterian Mission. Miss S. E. Lawson, Miss M. Bruce, American Episcopal Mission, St. John's College, Shanghai. Rev. D. Hill, Hankow, returned, Wesleyan Mission.

Per str. *Genkai Maru*, on November 29th, from United States, Rev. and Mrs. D. L. Anderson, Rev. and Mrs. Mingledorff, and Miss Anna J. Muse, Southern Methodist Mission, Shanghai.

Per str. *Avon*, on December 9th, from Europe, Misses E. J. and S. F. Kemp, unconnected; Misses A. L. Groom and F. Stroud, China Inland Mission.

Per str. *Hiroshima Maru*, on December 14th, from United States, Rev. H. C. and Mrs. DuBose and three children, Soochow, returned; and Rev. S. J. Woodbridge, Nanking, Southern Presbyterian Mission; Miss A. E. Kirkby and Miss M. A. Burnett, Woman's Union Mission, Shanghai.

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Departures.—Per str. *Peiho*, on November 7th, for Europe, Rev. G. and Mrs. Gussmann and four children.

Per str. *Nagoya Maru*, on November 15th, for United States, the Rev. W. F. Walker, American Methodist Mission.

Per str. *Genkai Maru*, on December 2nd, for United States, Rev. J. M. W. Farnham, D.D.

Per str. *Glenavon*, on December 13th, for Europe, Dr. and Mrs. J. K. Mackenzie, London Mission. Mr. and Mrs. J. J. Turner, Inland Mission.

Per str. *Hiroshima Maru*, on December 19th, for United States, Rev. K. F. and Mrs. Junor, Canadian Mission, Tamsui. Home address:—St. Mary's Ontario, Canada.

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Shanghai.—We are requested to state that the next regular meeting of the Synod of China will be held in the Presbyterian Church (South Gate), Shanghai, beginning on the 1st Friday of May, 1883, at half past ten a.m.

The London Missionary Society held a valedictory service at the Weigh-house Chapel, Fish-street-hill, London, to bid farewell to the following missionaries, going out to China:—Rev. J. Sadler, Rev. J. Stonehouse, Rev. A. Bonsey, Dr. Palmer, Dr. Gillison, Miss Rowe, and Miss Hope. The missionaries named above sailed in the *Glenavon*, from London, on October 4th, arriving at Hongkong November 17th. Miss Rowe and Miss Hope remain at the Mission in that place. Mr. Sadler and Dr. Palmer proceeded to Amoy. The others came on to Shanghai arriving on November 25th. Mr. Stonehouse remains in Shanghai. Mr. Bonsey and Dr. Gillison started for the Mission at Hankow on November 28th.

We learn that Rev. A. E. Moule, B.D., has been appointed Missionary Archdeacon to assist the Bishop in the oversight of the native Churches

now forming in the Province of Chinkiang. Mr. Moule will reside in Shanghai, and in addition to the duties consequent on the above appointment, will also conduct mission work, and act as Secretary to the Church Missionary Society in China.

A home paper states that Miss Maclagan, a niece of the Bishop of Lichfield, is about to join the mission staff in China of the English Presbyterian Church.

Mr. A. Anderson, who has for three years been in the service of the American Bible Society, and who has done good work at Shanghai, and recently at Hongkong, now becomes an assistant to Dr. Wenyon, of the Wesleyan Mission, in his medical work at Fatshan, near Canton.

The American Baptist Mission, South, are about opening work at Chinkiang, and it is expected that Mr. Hunnex, (who has for a year been in the service of the Methodist Mission at Kiukiang), will be stationed there.

Misleading statements are very easily set going, and the more absurd the assertion the wider circulation it receives. As a case in point, the following, which has been published in many of the home and some of the local papers may be cited :—

A MURDER BY MISSIONARIES.—A telegram dated London, 25th October, says two missionaries and their wives have been found guilty of the murder of a girl at the Niger in Africa. The two male and one of the female prisoners have been sentenced to twenty years' penal servitude.

At first sight this reads plausible enough, though, as the *North-China Daily News* remarks, it is strange that it should ever have been believed. True, a murder was committed, but the chief culprit was neither an Englishman nor a missionary, but a native who had been formerly attached to the mission and dismissed by Bishop Crowther for misconduct. Another native, a quondam schoolmaster, was associated with him, and both bore foreign names. That was probably how the mistake arose.

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NINGPO.—"G. L. M." kindly sends us the following :—"The Kiangche Baptist Association is composed of ten churches of the American Baptist Missionary Union in Chekiang province and three churches of the Southern Baptist Convention, two of which are in Kiangsu province and one in Shantung. The Association was in session at Shaoking three days in October. During the session Rev. Mr. Li of Kông-k'eo gave a clear account of the various funeral customs common in northern Chekiang, distinguishing between the idolatrous and the harmless. Betrothal and marriage customs were treated in the same way by another native essayist. Another paper suggested means of securing as full attendance of the members on ordinary Sundays as on "Communion Sundays." Mr. Kwu of Hangchow made a Biblical plea for total abstinence from strong drink. Only one preacher attempted any apology for moderate drinking, while several spoke heartily in favor of total abstinence for the sake of others. In this matter there has been a great change of sentiment since the meeting a few years ago when the introduction of the temperance question was strongly op-

posed. Considering the universal prevalence of drinking and the small percentage of Chinamen who drink much, for native Christians to hold voluntarily the high Pauline ground of self-denial for the sake of others is as commendable as it is difficult. Abstract of statistics:—Churches, 13; chapels, 23; native preachers, 25; colporters, 3; Bible-women, 11; baptized, 33; present number of members, 512; native contributions for support of preachers, boarding-schools, poor, etc., $287.00, an average of 56 cents a member. The next meeting of the Association is in October, 1883, at Ningpo."

We often hear it said that opium-smoking leads to no such domestic misery as whiskey-drinking does. Let such writers consider the following statements:—A lady missionary writes her own observations. She says: "We have listened to a sad story in regard to one of our church members. Her husband is an opium-smoker, and he has beaten her a number of times. Lately he has beaten her shamefully, and he has made several attempts to take her life. She fled to a friend's house for protection, and when I saw her I hardly knew her, for her features were so distorted by fear. He had attacked her with an immense knife, and it is wonderful how she escaped his violence. All her clothes and trinkets he had pawned as well as every thing belonging to their little daughter." "I was returning lately from one of my day-schools, when I saw a crowd of people gathered around a poor woman who lay on the side-walk in the deepest grief imaginable. I never before saw such misery depicted in a human face. I inquired the cause. It was the same old story, an opium-smoking husband who abused his wife."

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NANKING.—The work of the American Presbyterian Mission here is making steady progress. There are now three sites controlled by this Mission. On one, 200 feet square, situated inside the West Gate, stands a substantial, foreign-built, two-story house where the members of the Mission at present reside, a dispensary and small hospital under the care of Dr. Stubbert, and where it is expected to shortly erect another foreign house; on another is a street chapel, opened some years ago by Rev. Messrs. Whiting and Leaman, and two dispensaries overlooked by Dr. Stubbert, in which preaching to the public is carried on daily by Elder Shü; on the third are school-buildings for both boys and girls. The total value of the property owned by this Mission in Nanking when the new house is completed will be about $10,000, and, thanks to the prompt action taken by Consul Smithers in January last, held in perfect security and with the entire approval of the high officials of the city. In September last the work received fresh impetus by the arrival of Rev. J. N. and Mrs. Hayes, and the Rev. R. E. Abbey from the United States. Messrs. Hayes and Abbey are graduates of Union Seminary at New York, Rev. Chu Cho San, a student under Dr. Stubbert, has been employed by the station as acting pastor to the native Christians—giving a part of his time only to this work.

The need of such a man has long been felt, but heretofore it had been impossible to find a man speaking the Southern mandarin who also possessed a good theological education. There are at present in Nanking about nine or ten native Christians, and it is hoped that within the coming year a Church may be organized. The new missionaries are hard at work on the language, hoping, in the future, not only to preach in Nanking, but to itinerate to the north and if possible establish a line of stations which shall meet those already established by Dr. Nevius. A report is current that within a few months the Southern Presbyterian Mission will occupy Nanking, and that the Methodist Board also intends to send men to this great city.

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CHEFOO.—Rev. Hunter Corbett, writing on the 2nd of December, says: "I have just returned from Presbytery and Mission-meeting at Tăng-chow. 352 were added to our Church-membership during the year, and ten from America were added to our Mission." Rev. J. L. Nevius, D.D., started on a tour among the stations under his care, about the 22nd of November. He expects to return in time to attend the Quintennial Meeting of Synod at Shanghai in May, 1883. Rev. Gilbert Reid joined the American Presbyterian Mission at this place on November 26th.

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CANTON.—On December 7th, Rev. B. C. Henry returned from a trip through the Island of Hainan in company with Mr. C. C. Jeremiassen. They were everywhere received with great kindness by the inhabitants—both the Hainanese and the native tribes. Mr. Jeremiassen had numerous applicants for medical treatment. Books were readily bought, and hospitality was everywhere cordially extended to the travellers. We hope to receive from Mr. Henry some account of his observations of the island and its inhabitants.

On the 13th December Rev. Messrs. Noyes and Simmons returned from an itenerating trip up the west river into Kwangsi province. All the way up to the border of Kwangsi they had a good opportunity of selling books and preaching at the towns and market places on both sides of the river. But at Wu-chan, in Kwangsi, they had a bad stoning, both on shore and when in their boats. The stoning on the boats occurred when a mandarin came on board on official business. It would appear that the gentry were displeased that any official should have any intercourse with missionaries. They commenced stoning his chair before he reached the boats, and continued to throw at him when going on board and at the boat after he got inside until they got out into the river. After the official left they went still further up the river some fifty miles. At the first district city they were met at the landing by an official who requested them not to go ashore as he could not protect them from the mob, and there was danger if they went ashore the mob would attack his yamen. They, under these circumstances, did not go ashore. At the next city they landed and had a very good opportunity of preaching and selling tracts. At the third place, they also were very

successful But the time they had fixed for their trip having expired, they turned their boat down the stream and had a pleasant experience all the way back to Canton

On the ninth of November last Rev. W. J. White and Rev. J. C. Thomson, M.D., of the Presbyterian Mission, left for Lien-chow, to open a station at that city which is by water some 300 miles N.W. of Canton city. The Presbyterian Mission has had a station their for some three years with a native assistant in charge of a chapel. Different members of the mission have visited the city and preached in the chapel. But the mandarin has hithirto prevented the native assistant from renting any more suitable building either for a chapel or for the missionaries to live in. These brethren have arrived safely. They are living temporarily in the present chapel. Dr. Thomson is dispensing medicines. As there is much sickness among the people he has more patients than he can attend to. It is hoped that by living there for a time the present prejudice will be removed, and they may be able to rent suitable premises for mission uses and residences.

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JAPAN.—We regret to learn that the Rev. Frank S. Dobbins, of the American Baptist Mission, Tokio, has been ordered home by the physicians on account of very serious illness, He left with his family on the 7th November in the steamer *City of Tokio*. Home address:—1420 Chestnut street, Philadelphia, Pennsylvania, U.S.A.

"The Tokio Christian Association" says the *Methodist* "makes the remarkable statement that 'a large proportion of the Japanese who went to America for education became Christians; but that not a single instance was known to them of one who had gone to Germany, France or England becoming a Christian.'"

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UNITED STATES.—The Chinese Mission Sunday-school in New York city, Rev. James Jackson pastor, has been for some timo organized as a missionary society. Payment of two cents per week constitutes membership in the society. The money is collected every week, and in this way more than thirty dollars has already been paid into the missionary treasury. The school is increasing in interest, quite a number of new teachers having come in, which shows more attention to the work on the part of the churches.

The Cazenovia Church and W. F. M. S. connected with it have a new interest in foreign missions in the sending out to Tokio, Japan, of Miss A. P. Atkinson. On the evening of Sept. 25 many friends gathered in the church parlors for an informal tea-meeting and sociable and to say "Good bye." She sailed about the 9th of October from San Francisco. Miss Benton, who is sent out by the New England branch, and ultimately destined for Yokohama, was companion on voyage.

At the General Missionary Committee Meeting of the American Methodist Church, held on November 6th, 1882, Bishop Wiley announced that the Rev. J. F. Goucher would continue the gift of $5,000 to the West China Mission for another year.

Notices of Recent Publications.

The Chrysanthemum: A Monthly Magazine for Japan and the Far East. Vol. II., Nos. 10, 11, 12.

THE November number of *The Chrysanthemum*, is one of the best. The opening article by M. L. Gordon, M.D., on "Is 'Jigoku,' Hell?" is one of interest to Chinese, no less than Japanese, missionaries. It is a discussion of the question whether 地獄 are a proper rendering of the Greek *gehenna*. The above terms are stated to be "the equivalent of the Sanskrit *Naraka*, the Buddhist designation of the place of torment for the wicked." A description is then given of eight large hot hells, and eight large cold hells, and eight dark hells, which last are called "vivifying hells, because if a being dies there in the first hell, it is immediately reborn in the second and so forth, life lasting 500 years in each hell;" and outside of these are smaller hells both hot and cold, whose number is practically infinite. The author remarks that the Buddhists do not think with Dr. Eitel regarding the details of the torments that they are "too fanciful to be worth repeating," for they are fully explained in books printed in the language of the common people. Dr. Gordon, while sustaining the present version of the New Testament in Japanese as very creditably representing the best missionary scholarship in Japan, decidedly prefers a transfer of the Greek word *gehenna*. In reply to the fact that translators in China have used the terms to which he objects, he thoughtfully remarks that the use of the term in China proves "neither that there are no objections to it, nor that these objections have not been recognized. For they may have been shut up to its use as we are not. As is well known, it is only with the greatest difficulty that foreign words can be incorporated into the Chinese language, it forming in this respect, a marked contrast with the Japanese language."

In a short article on "A Dutch-Japanese Dictionary" Dr. Verbeck calls up the past relations between Holland and Japan. A spicy article on "Canons of Criticism for books of travel," decides that on the whole it is not necessary for a good book of travels that the author be long resident in the land of which he writes, nor, in regard to these Eastern Lands, at any rate, that he be acquainted with the language, that he be an etomologist, a botanist, a geologist, or even a good shot. "It is the work of a decade to become a correct and fluent speaker in Japanese, or to understand the language well. Meanwhile the freshness of impression is gone, the strange complexities of eastern civilization have commenced to puzzle the mind, and it is next to impossible to write a book that would please the reading public at home." And the shrewd conclusion

is, that "there is nothing for it but to let the pundits move along in their groove, and have sparkling George Augustus Salas, and Miss Birds purvey palatable dishes for the home palate."

By far the most valuable article in this number to missionaries in Japan is Dr. J. C. Berry's on "Etiquette." It is safe to predict that its various paragraphs and even phrases will be carefully studied by many of those who are anxious to avail themselves of the guidance of one so eminent himself for his successful practice in the department he so lucidly expounds. Might not a similar theme be of occasional use to young missionaries in China. Are not a sufficient number of our younger men coming into contact with the more polished circles of China to render it well that we be more frequently instructed in the amenities of Chinese speech?

The most vigorously written piece is perhaps a short one under the head of "Notes and Queries" in reply to the recent article in the *Times* on "Missionaries in India and China." If space allowed, we would be glad to reproduce it entire; but we must restrict ourselves to the following sentences: "The chief objection we have to the article is that the negatives seem to have gone strangely astray. Sentences where truth requires a negative, contain none; while many negatives that would have done good service where needed, turn sentences into untruths. The whole effect is that produced by a pyramid stood on its apex; exceptional cases are taken and spread abroad as characteristics, while the true features of mission work as a whole are consigned to the oblivion of exceptions."

Just as we go to press the December number of this lively periodical comes to hand, intimating that its next number is to commence a greatly enlarged and improved series, and that the subscription price will, from the 1st of July, 1883, be £1, or $5.00 a year. We wish our enterprising contemporary great success. L. H. G.

China. By Robt A. Douglass, London, Society for Promoting Christian Knowledge. 1882. For sale by Messrs. Kelly & Walsh, Shanghai.

THIS adds another to the many general works on China in the English language. There is no attempt at original research, and the first thought regarding the volume is a wonder why it should have been deemed necessary to issue still another work of this nature. But an examination of the volume itself produces a sense of satisfaction that so scholarly and symmetrical a production has been given to the home public. The author is himself an authority on China, and he has availed himself of the information furnished by many other writers, as he freely acknowledges. His comparatively short residence in China is somewhat of a drawback, but, on the other hand, it no doubt enables him to give a better perspective to the whole subject than a nearer view might permit. The chapters on the History of the Empire, the

Religions, and the Language and Literature will be of special value to the general home reader. This volume taken with Prof. Douglass' "Confucianism and Touism," published last year by the same Society, must assist materially in giving English readers a well-rounded tho' not extensive view of these "ends of the earth." A home reviewer speaks of the author as "too much restricted to the limitations of a popular style" and as "restricted to the barest details;" but this is in other words only expressing the wish that the work were something else than it was intended to be.

L. H. G.

Corea, The Hermit Nation. By W. E. Griffis, author of "The Mikado's Empire." New York. Chas. Scribner's Sons, 1882. 8vo., pp. xxiii. 462.

THIS work has not yet been received in China, though announced, and reviewed, by periodicals in New York. We venture to mention it in our present number, as it will so soon be accessible. The author was never in Corea, but his acquaintance with Japan must have assisted him much in apprehending some of the peculiar phases of Corean life and history; and he has availed himself of all sources of information, preeminent among which are the Jesuits' publication within the last few years. He is quoted by one of his reviewers as saying "Corea and Japanese life, customs, belief, and history are often reflections one of the other. Much of what is reported from Corea, which the eyewitnesses themselves do not appear to understand, is perfectly clear to one familiar with Japanese life and history. China, Corea, and Japan, are as links in the same chain of civilization." Mr. Griffis estimates the population of the Corean peninsular at 12,000,000 It will be interesting, in due time, as our acquaintance with the country increases, to learn whether these higher figures are confirmed. The *New York Independent* wittily remarks:—"Thus far, our transactions with this people have stood on the somewhat obscure basis of genseng. The admirers of President Edwards will recall the distress of that good man when his Stockbride Indians [in the early part of last century] took to the woods, in a sudden frenzy, to get rich by digging this spicy root from the ground. Around "Dominie Kirkland's" mission to the Oneidas it was genseng which enabled the colonists in the stress of their first years to buy bread. Their hot search has now exterminated the plant. For these many years not a root has been found in all these valleys, but the trade goes on. The Corean demand [and Chinese also] continues, and draws its supplies from ground that lies still further west."

L. H. G.

Le Mahométisme en Chine, et dans le Turkestan Oriental. Par P. Dabby de Thiersant: 2 Vols., Paris. Ernest Leroux. 1878.

The Future of Islam. By Wilfred Scawen Blunt. London: Kagan Paul, French & Co., Paternoster Row. 1882.

Islam and Its Founders. By J. W. H. Stobart, B.A., Principal Le Martmere College, Lucknow. Society for Promoting Christian Knowledge. London. 1878.

The Coran—Its composition and teaching, and the testimony it bears to the Holy Scriptures. By Sir Wm. Muir, M.A., D.C.L., Society for Promoting *Christian Knowledge.*

SEVERAL other recent works might be noted on the increasingly interesting subject of *Mahomedanism*, which has of late attracted so much attention, but the above will suffice for our present purpose. Mr. Bosworth's Lectures in 1874 on "Mohammed, and Mohammedanism," gave in England great impulse to this subject, and they have had a large following in their very favorable estimate of the religion of The False Prophet. The increasing feebleness of the Sick Man of Eastern Politics, and the recent outbreaks in Egypt and Soudan, with the possibility of yet further complications in the near future, render the whole subject of Mohamedanism especially interesting; and we of China do well to turn our frequent attention toward it as a force which has not exhausted all its possibilities in the Flowery Kingdom itself.

The work, whose title we have first given above, deserves especial attention from missionaries in this land, as the first extended study of Mohamedanism in China. Mr. Thiersant is a somewhat voluminous author on various military, scientific, and religious subjects relating to China. His position of late years as Consul-General and Chargé d'Affaires de France, has given him some special facilities for gaining out-of-the-way information, and his undisguised religious position as a Roman Catholic has doubtless supplied him with many facts from the widely diffused Romish missionaries throughout China. The first volume of 335 pages is devoted to the History of Mahomedanism in China, with a concluding chapter on the Present and Future of Islamism in this land; the second volume, of over 500 pages, discusses the faith, the morals, and the ritual. It may not be amiss some future day to lay before the readers of the *Recorder* more in full some of Mr. Thiersant's views. The only point we at present notice is the estimated number of the Mahomedan population in China. Mr. Thiersant gives it as follows:—

Kansu	8,350,000
Shensi	6,500,000
Shansi & S. Mongolia	50,000
Chili	250,000
Shantung	200,000
Yunan	3,500,000 to 4,000,000
The Liau Tung	100,000
Hunan, Hupeh	50.000
Kiangsu, Nganhwei	150,000
Kwangtung	21,000
Kwangsi	15,000
Kewichow	40,000
Szechuen	40,000
Honan	200,000
Chekiang, Fukien	30,000

This gives a total of between twenty and twenty one millions for the whole Empire; and our author remarks that the figures have been arrived at from facts given by mandarins, Romish priests, and other

prominent individuals. Mr. Blunt, in the second of the books mentioned above, estimates the total of Mahomedans in Asia and Africa at 175,000,000; of which he allots 15,000,000 to China. It is evident, that, notwithstanding the great desolations this religion has of late years experienced here, its numbers are by no means despicable, and missionaries in China find themselves profitably involved in the study of the general subject of Mahomedanism.

Kuenen, in his "Rational Religions, and Universal Religions," the Hibbert Lectures of April and May of this year, affirms that "Islam is advancing, and spreads more rapidly than either Buddhism or Christianity." Even if this be so elsewhere, it is by no means true in China; and it certainly has very large advances yet to make before it can approximate Christianity with its 400,000,000, and Buddhism with its 450,000,000, which are the estimates given by Kuenen.

The general question of the future of Islam, receives very various answers from our different authors. Mr. Blunt, the grand-son-in-law of Lord Byron, and who has of late received the maledictions of many English for the moral "aid and comfort" he rendered to Arabi Pasha during the last year, finds it difficult to fully and sufficiently express his "supreme confidence in Islam, not only as a spiritual, but as a temporal, system, the heritage and gift of the Arabian race, and capable of satisfying their highest aspiration." Again he says "Islam has so much to offer to the children of Ham that it cannot fail to win them—so much more than any form of Christianity or European progress can give. Central Africa then may be counted as the inheritance of Islam at no very distant day." And again "Its moral advance within recent times in the Malay Archipelago, in China, in Turkestan, and in India, encourages the supposition that under alien rule, Mahomedanism will be able to hold its own, against all rivals, and that in the decay of Buddhism, it, not Christianity, will be the form under which God will be eventually worshipped in the Tropics."

Very divergent from this is Mr. Thiersant's expectation that Mahomedanism in China will ultimately be merged into the Roman Catholic form of Christianity. And even Dr. A. Kuenen, quoted above, with all his "liberalism" says, Mahomedanism "misses the power so to transform itself as to meet the requirements of a higher type of life which in its present form it cannot satisfy." Islam and Buddhism alike fail to acquit themselves of their task beyond a certain point. There they find a line drawn which they cannot pass, because their origin forbids it." Mr. Stobart's unpretentious little volume written in the midst of Indian Mahomedanism, to our mind presents the whole subject in a very fair and judicious manner, and arrives at very opposite conclusions from such writers as Messrs. Bosworth Smith, and Blunt. The concluding words of his book are, "Light and darkness, are not more opposed than the loving dictates of the Gospel, and the

revnegeful spirit of the Coran, in which hatred and oppression take the place of love and forgiveness of injuries; and the denunciations of the prophet contrast with the voice of the Good Shepherd, which speaks of peace and good will to mankind." And the conclusion reached by the Rev. C. Leeds, D.D. in his lecture in "The Faiths of the World," is doubtless well sustained, that "no race swayed by Mahomedanism can ever advance except by removing their religion." We would draw the the attention of missionaries to Sir Wm. Muir's valuable little book. From the Coran itself arguments are drawn for the Holy Scriptures, the various passages being quoted one by one from the Coran in the original Arabic with translations. This work is proving very useful in India.

L. H. GULICK.

Journal of the North-China Branch of the Royal Asiatic Society, 1882. New Series, Vol. XVII., Part I.

THIS is an unusually interesting number of this Society's Journal. It contains five articles. Art. I. Notes on Chinese Composition, by Herbert A. Giles. Art. II. On the Geology of the Neighborhood of Nagasaki, by H. B. Guppy, M.B. Art. III. Notes on the South Coast of Saghalien, by G. C. Anderson. Art. IV. Annam and its Minor Currency, by Ed. Toda. Art. V. The Hoppo-Book of 1753, by F. Herth. Bibliography. Mr. Giles, after giving a list of the Figures of Rhetoric as presented in works of Rhetoric presents a pertinent example illustrative of each kind from Chinese literature with some explanatory remarks. The article on Annam will command the most general interest as it is a very well prepared and exhaustive paper on the subject which it treats. It is illustrated by the representation of some 290 coins. We commend this paper to all who are interested in collecting coins.

The Hoppo-Book of 1753 will be of especial interest to all former residents in China as bringing to their minds the mode in which the Customs were managed at Canton 130 years ago. It will be evident to all residents now in China how very different and how much more satisfactory the Customs regulations now are as compared with former days. The Bibliography is a notice of an erudite Chinese Grammar by the able sinologist Von der Gabelentz who is the Professor of Chinese in the University of Leipsic. Every reader will regret that Dr. Herth, who we suppose is the writer of the notice, has made it so short. And all students of Chinese, except Germans, on reading how exhaustive this work is of Chinese Grammar will regret that it is published in German. It is of course most natural that an author should write in his own language but it is also to be supposed that an author writes to benefit his fellow men. While the number of Germans who are studying Chinese is rapidly increasing, yet it is comparatively very limited as compared with those of all nationalities. If the author had

prepared this Grammar in Latin or English it would have assisted, on a moderate estimate, ten times as many as it will in German. We would suggest that some competent German scholar, with the concurrence and cooperation of the learned author, should at once bring it out in English, for the benefit of the many who would be able to use it in that language. We have no access to the German, but we would call attention to a point which is presented in the synopsis presented in this notice. At page 240 the writer presents Prof. Von der Gabeltz's rule for the collocation of nouns when two occur together and one is in the *genetive* case. On the next page is presented the rule for the collocation of nouns which are in *apposition*. The rules are correct and they are correctly stated. The *point* we would suggest for the consideration of those who write on Chinese grammar is this: According to the rules given, when two nouns are placed together they may either be in regimen, with the other as the genetive, or they may be in apposition; how shall we determine in disputed or doubtful cases what is the grammatical relation which the one noun sustains to the other? An example in point occurs at page 5 of this number of the journal: 老天爺, which Mr. Giles translates "the old gentleman of the sky," putting the first noun in the genetive; and might be according to that rendered literally "old Heaven's gentleman." But, with all deference to Mr. Giles, we would render these words "Old Heaven, the gentleman," making these two nouns in *apposition*. According to the rules above referred to the words may be construed both ways. How shall we decide which is correct. Of course there is the appeal to the sense and the propriety of the thing. The adjective "old" does not belong to the second noun but to the first noun "heaven" and is a title of respect. The words would read strangely if read applying the adjective to where it belongs "Old Heaven's gentleman," but the other rendering is perfectly congruous to the Chinese ideas. But beside this we have a similar expression 天公, which rendered making the first noun in the genetive would read "Heaven's grandfather." But construing the two nouns thus occurring in apposition they would read "Heaven grandfather," heaven being personified and thus addressed as grandfather. Chinese Grammar gives us some rule of grammar by which we can be guided in such sentences.

A Manual of Historical Literature; comprising a brief description of the most important histories in English, French and German. By Charles Rendall Adams, LL.D., Professor of History in the University of Michigan. New York: Harper and Brothers. 1882.

We give the title of this book in full because it states clearly the purpose of the author in its preparation. We bring it to the notice of our readers because it supplies a want which so many have felt. In this land so far from Libraries we are unable to keep up fully our knowledge of books as they appear, and yet we often wish to select

some books for use and are at a loss how to select them. This volume gives all desirable information in regard to Histories. The book contains fourteen chapters. Each chapter is restricted to a distinct class. Chapter ii. Universal Histories. Chapter iii. Histories of Antiquity. Chapter iv. Histories of Greece. Chapter v. Histories of Rome. Chapter vi. Histories of the Middle Age. Chapter vii. History of Modern Times. Chapter viii. Histories of Italy. Chapter ix. Histories of Germany. Chapter x. Histories of France. Chapter xi. Histories of Russia and Poland. Chapter xii. Histories of the Smaller Nationalities of Europe. Chapter xiii Histories of England. xiv. Histories of the United States. This table of contents shows to every one how extensive is the list of books which are noticed. We warmly commend this book to all who feel the need of such a Manual. The size is 8 vo., 660 pp., catalogue price $2.50.

The China Review: for September and October. 1882.

THIS number of this well-established periodical comes to us full freighted. The place of honor is given to an account of the origin of Yuh Wang Shang-ti; translated by the late Rev. Dyer Ball, A.M., M.D., and annotated by Mr. J. Dyer Ball. The translation is from Chinese histories. It will serve to give the readers an idea of the vagueness of all Chinese accounts of their divinities. The annotations are a valuable part of the article. The second article, on the Sacred Books of China, by Mr. Thos. W. Kingsmill, is a notice of Dr. Legge's Translation of the Yî King. The writer of this Paper does not seek to present a clear statement of the work done by Dr. Legge, and the value of his translations and of his Introduction; but to make known wherein he differs in opinion in regard to the Yî King itself. Wherein Mr. Kingsmill differs from Prof. Dr. Legge most students will prefer to agree with the latter. The third Paper, by the Rev. E. K. Eichler, is an interesting notice of Chinese literature which is designated K'uen She Wen. This number only gives up the first part of the Paper. All readers will wait with interest for the conclusion of it. The next Paper is an account of "The fall of the Ts'in Dynasty and the Rise of that of the Han," by Rev. Ch. Piton. This is interesting to the students of Chinese History. Mr. Parker contributes an important chapter to the history of the dialects of China in noticing "The Dialect of Eastern Szch'uen." Mr. Parker has at various times given similar notices of the Peking, Hankow, Canton, Foochow and the Hakka. He has thus furnished sinologists with the means of comparing these several dialects. The rest of this interesting number of the *Review* s made up of the usual Notices of Books, and Notes and Queries.

Outlines of General History. In easy wen-li. Illustrated with thirteen large double-page mounted and colored maps. And in addition an English Index. By D. Z. Sheffield. Shanghai. 1882

THIS is a very valuable compilation of ancient and modern History, intended specially as a class book for schools; but it will be very interesting to all educated Chinese. It is printed with very legible type, on good paper, and well stitched. There are 345 leaves, contained in five volumes. The maps are put up in a separate volume so as to be conveniently used with each separate volume as they may be needed. The Index in English is a very great convenience to all who may wish to refer to any particular matter or person at any time. We have great pleasure in commending the work to all who are engaged in teaching Chinese Pupils, to Chinese students and the assistants and native pastors in all the Missions. The headings of the chapters show that some notice of all nations both ancient and modern is found in their pages.

A List of all the Chinese characters contained in Dr. Williams' Syllabic Dictionary with the concise meaning in English. By of P. Poletti. Tientsin: 1882.

OF this List of characters and their meanings written by hand one hundred copies were printed on Chinese paper by means of the Papyrograph. They are for sale by Messrs. Kelly and Walsh, Shanghai. This List is an evidence of the diligence of Mr. Poletti in writing it out. But it needs to be printed in some other way to be very servicable.

The Prodigal Son. The Sower. The Leaven. The Barren Fig Tree. Parables with Chinese Illustrations. By Rev. W. Scarborough. Hankow.

THESE are sheet tracts, printed on good thick paper The illustrations are in Chinese style as to persons, dress and scenes. They are very desirable for fastening up in public places, as they are in large legible type and on strong paper. The illustrations are good and well calculated to arrest attention and to help the readers to understand the parables. Supplies of these sheet tracts can be obtained from the Secretary of the Hankow Tract Society.

True Happiness. The Snare. The Lighthouse. Trusting Heaven. The Sower. Rum and Opium. The Prodigal Son. Brotherly Love. Tracts of the Chinese Religious Tract Society—No. 6 to 13.

THESE are eight leaflets illustrated, some with foreign and some with national designs. They are small, six inches by ten, for easy distribution. They are sold 1000 copies for 50 cts, and are very useful as an introduction in visiting from house to house. Each leaflet contains a plain statement of the Gospel of Christ. These are to be had of the Secretary of the Society in Shanghai.

Illustrated Calendars for 1883. Giving the Sabbaths for the year.

THERE are three styles in white paper. The small of which is sold at $1.00 for 1000 copies; an other $2.00 for 1000 copies; the third is on yellow paper and has a good map of the world and the figures representing the eclipse of the sun.

地理志畧

THIS school geography has been prepared by Rev. L. D. Chapin, of the American Board Mission, at Tung-chow. It was printed at the Press of the same Mission in Peking. It is in quarto, with maps. Each chapter is followed by questions on the subject treated of in the chapter. It is printed on good strong paper and well stitched so as to be used as a class book. We commend it to the notice of all those engaged in teaching.

The Early Days of Christianity. By F. W. Farrar, D.D., F.R.S. &c. Cassell Patter, Galpin and Co. London: 1882. 2 Vols 8vo.

OF this very interesting work, just received, the author says "I complete in these volumes the work which has absorbed such leisure as could be spared from many and onerous duties during the last twelve years. My object has been to furnish English readers with a companion, partly historical, and partly expository, to the whole of the New Testament." These who have read the previous works on The Life of Christ, and The Life of Paul, will easily understand how the author's plan has been executed. The same glow and literary finish and the same defects which characterize those preceding works, are found in this. There is perhaps less unity in this last of the series, there being no one central figure round which to group the whole. While Peter, James, Jude, and John, are the principal personages, Nero comes near being the central figure. No other volume in the English language so vividly pictures the rise and fall and intimate connection with the Christian cause of that terrible "Anti-Christ." The first chapters of the first volume, and those in the second volume in exposition of the Revelation by St. John, are in the author's best style, and cannot readily pass from the mind of the reader. Dr Farrar adopts the rapidly prevailing theory that the main subject of the Revelation was the Fall of Jerusalem; and whether one accepts the interpretation or not, it is but just to say, that this view has not before been presented to the popular mind with anything like the same strength and interest. We observe that, in more than one note, he refers with interest to Dr. Warren's *Parousia*, tho' he would give to Christ's Second Coming a wider scope than is there allowed. A study of the Early Days of Christianity must benefit every missionary's mind and heart. One rises from it with new confidence and enthusiasm. Dr. Farrar has obtruded his peculiar views on eschatalogy in but a few passages—so few that the general reader would hardly notice them. L.H.G

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